# THE WORKES OF THAT FAMOVS AND WORTHY MINISTER OF CHRIST

In the Universitie of CAMBRIDGE,

M. W. PERKINS.

*The third and last Volume.*

Newly corrected and amended.

CONTAINING HIS LEARNED

Expositions of sundry choice places of Scripture,

With some little Tractates.

*The particulars whereof thou maist see in the next Page, with* the order of their placing.

Hereto is adjoyned a two-fold Table, one of the chiefe Points and Questions, the other of choice places of Scripture.

ECCLES. 12. 9.

*The more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.*

EPHES. 3. 4.

*Whereby when you read, you may know mine understanding in the mystery of Christ.*

LONDON,

Printed by IOHN HAVILAND, for IAMES BOLER.

1631.

# A Catalogue of the Commentaries and Tractates contained in this Volume, with the order of their placing.


I. *An Exposition upon Christs Sermon in the Mount.* Matth. 5,6,7. Chapters.

II. *A Commentary upon the eleventh Chapter to the Hebrewes, containing the Cloud of faithfull Witnesses.*

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A Godly and Learned

# EXPOSITION VPON Christs Sermon in the Mount.

PREACHED IN CAMBRIDGE
by that Reverend and Iudicious Divine,
M. W. PERKINS.

Publiſhed at the requeſt of his Executors by TH. PIERSON,
Preacher of Gods Word.

Whereunto is adjoyned a two-fold Table: one of ſpeciall Points here handled, the other, of choice places of Scripture here quoted.

MATTH. 17. 5.
*This is my well-beloved Sonne in whom I am well pleaſed: heare him.*

LONDON,
Printed by IOHN HAVILAND, for IAMES BOLER.
1631.

# TO THE RIGHT HONOVRABLE,

## Oliver Lord St. John,

## BARON OF *BLETSO*,

## His very good Lord,

Grace and Peace.

THe sacred Scriptures (Right Honourable) are stiled by the Spirit of truth, to be all and wholly [a] *righteous*, [b] *perfect*, and [c] *pure*, yea, *most pure*; that it must needs savour of the spirit of Antichrist, to judge any part thereof (as the Papists doe) unmeet for Gods people to bee acquainted withall. And yet I doubt not but that in our behalfe for some respects, a kinde of preheminence may be yeelded to some parcels of Scripture above others, without any derogation therefrom; else the [d] Apostles should have wronged *Moses* and the *Prophets*, by preferring the Gospell farre before them in *glory* and *evidence*. And therefore, as *Paul* gave a speciall charge to [e] *Timothy* of his *parchments* above his *bookes*, as being, though not for matter more precious, yet for present use at least, more expedient; so may our hearts, embracing with reverence the whole truth of God as pure and perfect, in regard of fitnesse to our peculiar estate, cleave more neerely to some portion thereof than unto others: for seeing here in is both *milke* and *strong meat*, who will doubt, but that according to our age and growth in Christ we should affect? But I haw not here dilate of this difference of Scripture, and therefore will come directly to that portion of it, *Christs Sermon in the Mount*, which is here explained in this Commentarie; endevouring briefly to shew some notes of eminence in these three *Chapters*, for which they deserve among all the *Lords worthies* to have the *name* of the first *three*. And to omit the *Author* hereof, though *Iesus Christ the sonne of God*, because the [f] *whole Scripture was given by inspiration from the same spirit*; as also his *preparation* hereunto (though extraordinary) *by* [g] *prayer to God the whole night before*, which must needs import some consequence of great importance; I will onely point at the *manner of penning* this Sermon, and the matter which it containeth.

For the first, when the beloved Apostle saith of Christs sayings and doings, that *many things were not written*, and yet *some things were written* for the ground and confirmation of our faith, none (I hope) will deny, but these things which were written, were by the holy Ghost judged more behovefull for the Church, than those which were omitted. Whence by good collection it will follow, that things more largely penned were also deemed the more expedient: for why should the holy Ghost in penning be more copious, unlesse the things propounded were (to us at least) more precious? Now search the holy records of Christ thorowout, and see what Sermon is so fully registred as this is, unlesse it were his [h] *consolation* uttered to his Disciples, with his *prayer* unto his

a Prov.8.8.
b Psal.19.9.
c Prov.30.5.
d Psal.119.140. Bellar.l.1.de verb. dei.c.15.par.31.
e 2 Cor.3.8.9. 11.13.18. 2 Pet.1.19.
f 2 Tim.4.13.
g 2 Tim.3.16.
h Luk.16.12.
Iohn10.30,31.
Ioh.14.15.16. 17.chap.



Father,

Father, a little before his passion: *This* being his *welcome* to them into their Apostleship, and *That*, his *farewell* at his death.

The matter of this Sermon.

But to come to the matter it selfe. This Sermon containeth twelve severall heads of Doctrine, answerable indeed to the number of the twelve Apostles, to whom it was principally intended, upon their calling to that office; although I dare not lay particularly to be applied *part* to *person*, but rather generally the whole to every one, unlesse it may be, in the last parcell by the great *ruine of the house upon the sands*, Christ had a speciall aime at the fearefull fall of *Iudas* that betraied him. Now the *first* of these concerneth mans *chiefe good in true happinesse*, which is here so plainly declared in eight severall rules, as they lead every man hereto, and give the childe of God most comfortable assurance hereof, even in his greatest misery. The *second* doth more peculiarly respect the *function of the ministery*, the ordinary meanes of attaining the former happinesse. The *third* restoreth the morall Law to his true sense and meaning, which the Iewish Teachers had shamefully perverted, so as now we may make straight steps unto our feet in the way of obedience. The *fourth* directeth us in the *right manner of doing good workes*, by speciall instance in these three, *Almes*, *Prayer*, and *Fasting*, wherein the Hypocriticall Pharisies had spent much labour in vaine. The *fifth* prescribeth that *moderate care and desire* of earthly things, which doth stocke up *covetousnesse*, the root of all evill. The *sixth* reformeth the practice of *rash judgement*, for the better evidence of humility in our selves, and of love unto our brethren. The *seventh* prescribeth *ministeriall discretion*, in the dispensation of the holy things of God, for the *pure keeping* of the things themselves, and the *safe being* of the dispensers thereof. The *eighth* doth *notably encourage* us both by precept and promise, to the holy exercise of *prayer* and *invocation*. The *ninth* doth furnish us to the practice of *justice* and *equity* in our civill conversation. The *tenth* doth effectually urge us unto care of our salvation, by *walking in the straight way of life*, and *shunning the broad way that leadeth to destruction*. The *eleventh* doth forewarne us of false Teachers, who be the maine seducers out of the way of life. The *twelfth* and last, with the conclusion, doth knit up all, perswading us both by promise of *happinesse* eternall, and of *security* most comfortable, as also upon perill of *utter ruine irrecoverable*, with outward profession to joyne answerable obedience, both in heart and life.

Chap.5.v.3.to the 13.

Vers.13. to 17.

Vers.17.to the end of the chapter.

Chap.6.v.1.to the 19.

Vers.19. to the last.

Chap.7.vers.1. to the 6.vers.

Vers.6.

Vers.7.to the 12.

Vers.12.

Vers.13.14.

Vers.15.to the 21.

Vers.21.to the end.

Now all and every one of these (Right Honourable) are of that importance in the life of a Christian, that none of them can be neglected of him that with comfort and safety would live godly in Christ Iesus. For the better evidence whereof, I must referre your Honour, with the Christian Reader, to this godly and learned Exposition ensuing; wherein the reverend *Author*, *of blessed memory*, hath faithfully laboured upon sound interpretation of the Text, to lay downe wholesome instructions for the obedience of faith. My paines herein hath beene chiefly this, as neere as I could, out of mine owne and others notes, to commend unto the publike view, the Authors faithfull labours in his owne meaning. Onely I have here and there upon good occasion (though private to my selfe) added some references in the margent unto classicall Popish writers, for such opinions as are herein charged upon them. Mine interest for the publishing of this worke, I hope I shall approve unto any gainsayer. Now whatsoever it is, in all bounden duty and service, I humbly commend it unto your Lordship, and under your honourable protection, to the household of faith. And because I doubt not of your diligence in the faithfull and frequent perusall of it, I will turne my perswasions towards you this way, into prayer to the Almighty for you, that by the edifying of your faith, and other graces of God herein, you may more and more abound in the fruits of righteousnesse, enjoying here much true honour, with long and happy daves, in the peace of our Sion, and the prosperitie of your family, and in the end eternall life through Iesus Christ. *May* 1608.

Prov.10.7.

Your Honours to command,

*Thomas Pierson.*

# AN ADVERTISEMENT TO THE CHRISTIAN READER,

## concerning the WORKES of Mr. W. PERKINS.

BEcause the Title of this Booke (*Good Reader*) importeth a consummation and finishing of the long expected labours of our godly and learned Divine, M. W. PERKINS, and yet in this Catalogue prefixed, beside the two former Volumes, thou wanteſt some particulars that heretofore were promised, (as his *Exposition of the* 32. *and* 110. *Psalmes*, The *Confutation of Canisius Catechisme*, with *other Sermons*) I thought good to acquaint thee with some reasons, whereby his Executors have beene perswaded to make a finall stay and suppressing of them.

1. They were of the first fruit of his labours, which if he had intended for the presse, he would no doubt have revised long since, as he did some other things, which then he handled and published for thy good.

2 Beside that the Church of God enjoyeth the benefit of other mens labours of the same [a] kinde (whereto our reverend Author had due [b] respect,) the truth is, that the most materiall points contained in these suppressed Lectures, are more largely and exactly handled in his Workes already published. To instance in some: The whole argument of the 110. Psalme, (to use our Authors owne division, containeth either *Christs Kingdome*, or *his Priest-hood*: both which points thou shalt finde particularly handled in the *Golden Chaine*, Chap. 18. and more at large in the *Creed*: His *Kingdome*, in these words, [ *He sitteth at the right hand of God*, ] and his *Priesthood*, in [c] handling *Christs sacrifice*. And for the 32. Psalme, the points of largest discourse, are *The knowledge of remission of sinne, with assurance of salvation*, upon the *first verse*; which is farre more fully discussed in the [d] Treatise of Conscience, [e] Cases of Conscience, and [f] Reformed Catholike: And upon the *second verse*, the point of *Iustification by imputed righteousnesse, and not by workes*: which to thy full content are cleared, in the [g] *Golden Chaine*, [h] *Reformed Catholike*, beside many other places, which I purposely omit. And for the *confutation of Canisius*, what materiall point of controversie can be expected, which is not either in his *Golden Chaine*, The *Reformed Catholike*, The *Idolatry of the last times*, The *Treatise of Gods free grace, and mans free will*, or in his *Probleme*? Nay, I am perswaded it would not be any difficult thing, to note out in particular, the severall points of these forenamed Sermons, in some one place or other of his published Workes; whereby it is plaine, that the suppressing of them is neither prejudiciall to the Author, or to the Reader.

These things well considered, and withall the great quantity and price whereto his Workes are already risen, I hope thou wilt approve of their advice that deliberately wished their finall stay. It may be some will thinke it unmeet, that any thing of this reverend Divine should be suppressed; but let such consider well, what the beloved Apostle saith of the blessed workes of our Saviour Christ, to wit, that [k] *many of them, yea, the greatest number of them were omitted, and those things onely written which were necessary for the ground and confirmation of our faith*: There needs no application, seeing our

a Sadeel. Mornay on the 32. Psal. Solmius on the 110. Psal. Pezelius Confut. of Canisius Catechisme.

b See his advertisement to the Reader, before his exposition of the Lords prayer, in the end.

c Pag. 222. edit. 1608 in fol.

d Chap. 3. sect. 2.

e Lib. 1. c. 6.

f Point. 3.

g Chap. 37. & 51.

h Point. 4.

i Chap. 51.

k Ioh. 20. 30, 31. and Chap. 21. 25.

our times are more like to ſurfet with abundance, than ſtarve for want of printed books. Wherfore I hope this may ſuffice, to perſwade thoſe that have unprinted copies in their hands, to uſe them for their owne private benefit. But if any reſt not ſatisfied herewith, I would yet intreat thus much of them, that before they put hand to worke for the preſſe, they would acquaint Maſter *Perkins* Executors with their reaſons that move them thereunto: from whom I doubt not, but they ſhall receive either ſufficient ſatisfaction for their ſtay, or good leave to proceed in their intended courſe. Which thing I doe the rather adviſe, becauſe the Executors have a generall Inhibition out of his Majeſties Court of high Commiſſion, prohibiting the publiſhing of any of his workes without their conſent. Now the God of all grace, who is Lord of the harveſt, ſend forth daily ſuch faithfull workemen, and bleſſe theſe and their labours for the beauty and wealth of Sion. Amen. *September 1. 1609.*

Thine in Chriſt Ieſus,

*Thomas Pierſon.*

A Godly and Learned

# EXPOSITION VPON CHRISTS Sermon in the Mount.

Matth. 5. 1. *And when he ſaw the multitude, he went up into a Mountaine: and when he was ſet, his Diſciples came to him.*
2 *And he opened his mouth, and taught them, ſaying, &c.*

IN this Chapter and the two next, is contained *Chriſts Sermon in the Mount*, preached to his Diſciples, and others that were converted unto him among the multitude. Hereof I have choſen to entreat, becauſe it is a moſt divine and learned Sermon, and may not unfitly be called the *Key of the whole Bible:* for here Chriſt openeth the ſumme of the old and new Teſtament.

Before we come to the parts of this Sermon, three generall points are to be ſcanned, for the clearing of the doctrine following: Firſt, the *Time* when this Sermon was preached; to wit, in the ſecond yeare of CHRISTS Miniſterie, upon this occaſion; when Chriſt[a] had wrought a miracle, in curing the man with the withered hand upon the Sabbath day, the Scribes and Phariſies went about to kill him, whereupon he departed from among them, and went into a Mount, where hee ſpent the whole night in prayer. And when it was day, hee choſe the twelve Apoſtles: which done, he came downe into a plaine place neere to the Mount, where he wrought many miracles, but becauſe the people thronged about him to touch him (for there went vertue out of him which cured them) therefore hee withdrew himſelfe out of the throng into the Mountaine againe, and there preached this Sermon unto his Diſciples ſoone after their election; no doubt for this end, to teach them his will, and alſo to frame and inſtruct them ſo as they might become profitable teachers unto others.

*II. Point.* The *ſcope* and *drift* of this large Sermon: namely, to teach his Diſciples, with all that beleeve in him, to lead a godly, an holy, and bleſſed life. Although this bee evident in the Text, yet the Popiſh Teachers have depraved this end and ſcope; ſaying, that Chriſt herein propoundeth a new Law, farre more perfect than the Law of *Moſes*: and alſo delivereth new divine counſell to his Diſciples, which was not given in the Law, or in the Prophets. But they erre and are deceived: for Chriſts intent is to cleare the true meaning of *Moſes* and the Prophets, which was corrupted by the falſe gloſſe of the Jewiſh teachers; and not to adde any new Law or Councell thereunto, as [b] afterward will plainly appeare. Againe, there cannot bee given unto man a more perfect rule than *Moſes* Law, the ſumme and ſcope whereof is, *To love God with all the heart, with all the ſoule, and with all the ſtrength*; than which there cannot bee greater perfection in a creature. We therefore upon the conſideration of this worthy end, muſt labour to ſhew the greater care and conſcience, to learne and doe the things propounded in this Sermon.

*III. Point.* Whether is this Sermon the ſame, with that which is ſet downe by *S. Luke*, Chap. 6. v. 20. This queſtion is neceſſarie: for, if they be the ſame Sermon, then will the one give great light unto the other. Men indeed differ in judgement touching this point: ſome ſay there are divers Sermons; others ſay they are one and the ſame: and that opinion is moſt likely. For firſt, they have one beginning and one matter, the ſame order of preaching, and the ſame concluſion, as the comparing of them together will plainly declare. Secondly, this Sermon recorded by them both, was made upon the election of Chriſts twelve Apoſtles, a little after the curing of the man with the withered hand. This is plaine in *S. Luke*, and may well bee gathered from the doctrine of this Sermon recorded by [c] *Matthew*, wherein Chriſt inſtructeth his Apoſtles particularly in their office and calling: which he would not have done, if he had not formerly called them thereunto. If it bee ſaid, that *S. Matthew* recordeth their election afterward in the tenth Chap.

1 Time.

[a] Luke 6. 7.

2 Scope. Ianſen. comment. in concord. Evang. cap. 40. Bellar. l. 4. de Iuſtif. c. 3.

[b] Chap. 5. 17. and 7. 12.

Whether *Matthew* and *Luke* ſet downe the ſame Sermon.

[c] Chap. 5. v. 13, 14, 15, 16.

Chap. *Anſ.* In the writings of the Evangeliſts there be certaine *Anticipations*; that is, ſome things are ſet downe after, which were done before; and ſome things are ſet downe before, which were done after, as might eaſily be proved by ſundry examples, and in the point in hand is evident: for the election of the Apoſtles is ſet downe by S. *Matthew* in his tenth chap. upon occaſion of his recording their commiſſion to preach: ſo that this circumſtance of the Apoſtles election, doth notably prove theſe Sermons to be one, S. *Matthew* ſetting downe the ſame more largely, and *Luke* more briefly.

Their Reaſons who hold them to bee two diſtinct Sermons, are of no moment. They ſay, that the Sermon recorded by S. *Luke* was made on the plaine; this of *Matthew* in the Mountaine: that of *Luke* was made by Chriſt ſtanding, this of *Matthew* as he ſate downe. *Anſ.* But *Luke* ſaith not, that it was made by Chriſt in a plaine, or ſtanding: only this he ſaith, that Chriſt comming from the Mountaine, ſtood in a plaine place, and there wrought certaine miracles, and then preached: now all this might bee done, and yet Chriſt might preach this Sermon in the Mount ſitting; as S. *Matthew* ſaith: for the order of this ſtory is this; Chriſt being maligned of the Jewes, went into a Mount, and there prayed; after long prayer, he choſe the twelve Apoſtles, and then came downe into a plaine and wrought Miracles: but by reaſon of the throng which preſſed about him to touch him, hee went into the Mountaine againe, and there preached this Sermon to his Apoſtles, and others that followed him.

Parts of this Sermon.

Thus much in generall. Now we come to the Sermon it ſelfe: which containeth three parts. A *Preface*; the *Matter* of the Sermon; and the *Concluſion*.

2. Preface.

The *Preface* or preparation is contained in the two firſt verſes of this Chapter, wherein are ſet downe divers circumſtances pertaining to the Sermon. As firſt and principally, the *Author* of it, to wit, JESUS CHRIST the Redeemer and Mediatour of mankinde, who in the making of this Sermon, muſt bee conſidered two wayes, even as hee is a Prophet: firſt, as *the Miniſter of Circumciſion for the truth of God*, as the Apoſtle [d] ſpeaketh: whereby thus much is ſignified, that Jeſus Chriſt as hee was man, borne among the Jewes, was unto them a Prophet and Miniſter in his owne perſon, and with his owne mouth was to teach them the will of his Father: which thing was requiſite for the accompliſhing of Gods word, who had promiſed before to his ancient people by *Moſes*, that hee would raiſe up unto them a Prophet like unto *Moſes*, [e] *whom they ſhould heare in all things, that hee ſhould ſpeake unto them*: which prophecie was verified in this Sermon: wherein he manifeſteth himſelfe to be the Miniſter of Circumciſion unto them. Secondly, here wee muſt conſider Chriſt as a Prophet like unto *Eliah* and *Eliſha*, who were as Fathers and Maſters to the reſt of the Prophets: for herein he doth not onely teach beleevers among the multitude, but his owne Diſciples alſo, who were afterward to make Diſciples unto Chriſt, and to build up further them that did beleeve: yea, this inſtruction of his Diſciples, is the chiefe ſcope of this Sermon.

1. Circumſtance: Author.

[d] Rom. 15.8.

[e] Act. 3.22.

Secondly, here is noted the *Place* where this Sermon was made, to wit, a *Mountaine* in *Galile*: *He went up into a Mountaine.* This place hee choſe for two cauſes: Firſt, to avoid the throng that preſſed about him, while hee ſtood on the plaine, to ſee him and to touch him, becauſe [f] *there went vertue out of him.* Secondly, that he might have a fit place, both for himſelfe to ſit and teach, and for his Diſciples and the multitude attentively and orderly to heare and learne that wholſome doctrine which he delivered.

2. Circumſtance: Place.

[f] Luk. 6.19.

In this choice of the place, *Firſt*, he ſheweth great care and wiſdome to maintaine outward order in the diſpenſation of his Word; whereby he teacheth us, that in all holy miniſtrations, outward order is to bee kept, and convenient places choſen, where the Word of God may be reverently and profitably both ſpoken and heard. *Secondly*, herein he ſheweth ſpeciall care to diſpenſe his Fathers will when occaſion was offered; yea, hee declareth his diligence herein: ſo as it is true, it was [g] *meat and drinke unto him*, thus by teaching the people to *doe his Fathers will.* And this his practice muſt be a preſident and example to all Gods Miniſters. They muſt not preach by conſtraint, but of a willing minde; yea, they muſt rejoyce and bee glad when occaſion is offered, that they may diſpenſe the will of God unto his people. This *Paul* meant in his ſtraight charge to *Timothy*, that [h] *He ſhould be inſtant, and teach in ſeaſon, and out of ſeaſon*: that is, take all occaſions to teach the word; following the example of Chriſt, who ſtayed not till he came at Jeruſalem, or to ſome Synagogue, but having good occaſion offered, taught the multitude in this Mountaine.

Uſes.

[g] Joh. 4.34.

[h] 2 Tim. 4.1,2.

Thirdly, here is noted that *bodily geſture*, which Chriſt uſeth in this Sermon; hee taught them, not ſtanding, but ſitting; *when he was ſet*: ſo when he preached in Nazaret, [i] *he ſtood up and read his Text, and then ſat downe, and preached unto them.* And when his Father and Mother ſought him at the feaſt, [k] *they found him in the Temple (ſitting) among the Doctors, and aſking them queſtions*: and being apprehended, he ſaid to the multitude, [l] *I ſate daily with you in the Temple teaching.* Now Chriſt uſed to preach *ſitting*, becauſe it was the manner and cuſtome of that Church ſo to doe: *The Scribes and Phariſies* (ſaith [m] *Chriſt*) *ſit in Moſes chaire*: where he noteth their geſture in teaching and expounding the Law. Whereby we are taught to bee carefull in obſerving all ſeemely, commendable,

3. Circumſtance: Geſture.

[i] Luk. 4.16,20.

[k] Luk. 2.46.

[l] Mat. 26.55.

[m] Mat. 23.2.

Matth. 5. verſ. 1, 2.

Matth. 5. verſ. 2.

mendable, and convenient geſtures, which are uſed in that Church whereof we are members. If any ſhall aske, whether we may not preach ſitting, as Chriſt did? I anſwer, if it were the cuſtome of our Church, we might lawfully doe it: for theſe geſtures bee indifferent in themſelves: but we doe it not, becauſe our cuſtome is otherwiſe. And ſo we may ſay of preaching with the head covered, which is the manner uſed by the Miniſters of the French Churches; but we uſe it not, becauſe we have no ſuch cuſtome in our Church.

4. Circumſtance. Hearers.

Fourthly, here are noted the *parties* whom Chriſt taught, namely his diſciples: for though he ſpake in the audience of the multitude, yet herein he chiefly intended to inſtruct his Diſciples: that is, all thoſe whom he had converted by his former miniſtery, and among them principally the twelve Apoſtles, whom hee had newly choſen to become teachers of others. This circumſtance muſt be well obſerved, for as it helpeth to cleare ſome points in the doctrine following; ſo it ſerveth notably to prove and juſtifie the Schooles of the Prophets, wherein ſome teach, and others heare and learne, for this end, to furniſh themſelves with gifts, that afterward they may become good and able teachers in Gods Church: for what is this but to follow the example of Chriſt, who in this place delivereth doctrine and inſtruction to his twelve Apoſtles, the better to inable them to the faithfull diſcharge of their holy miniſtery.

5. Circumſtance. Chriſts mannner of ſpeaking.

Laſtly, in this preface is noted *Chriſts manner of ſpeaking*, in theſe words: *And he opened his mouth and taught them, ſaying:* which ſome doe take to ſignifie nothing elſe, but a full and evident kind of ſpeech; as if the holy Ghoſt had ſaid, *he ſpake with his mouth*: as we uſe to ſay in Engliſh, *I heard it with mine eares*. But this phraſe hath a further meaning: for as *Paul* willing the Epheſians, [n] *to pray to God for him that a doore of utterance may be given him, that he might* open his mouth boldly to *publiſh the ſecrets of the Goſpel*, doth there make that *opening of his mouth*, a more ſpeciall kind of ſpeaking, and of a farre more weighty matter than his ordinary communication; and as *Elihu* ſaying, [o] *I will open my lips, and will anſwer*, doth thereby import, that his ſpeech ſhould be upon due conſideration, and ſound knowledge; ſo the Evangeliſt ſaying, *Chriſt opened his mouth*, doth thereby meane, that upon ſerious meditation upon ſundry points of heavenly doctrine, hee began to ſpeake with liberty and authority, and to deliver unto them deepe matter of weight and great importance: that this is the meaning, may appeare by the concluſion of this Sermon, where it is ſaid, [p] *the people wondred at his doctrine, becauſe he taught as one having authority*.

n Epheſ. 6. 19.

o Iob 32. 20.

p Chap. 7. 29.

Doth Chriſt here open his mouth, and utter weighty points of doctrine in this Sermon? then it ſtandeth all Churches and people in

6 Vſes. 1

A hand to open their eares, and apply their hearts to heare, learne, receive, beleeve, and obey the ſame: this is that Prophet foretold by *Moſes, who muſt be heard in all things that he ſhall ſpeake*: yea, *whoſoever will not heare his voice, muſt be cut off from among Gods people*: and great reaſon, *for if the word ſpoken by Angels ſtood ſtedfaſt, and every tranſgreſſion received a juſt recompence of reward*; [r] *how ſhall we eſcape, if we neglect ſo great ſalvation preached unto us by Chriſt?* Secondly, hereby all Gods Miniſters are taught, by all godly diligence to ſeeke to furniſh themſelves for their holy miniſtery, that they may bring ſerious and weighty matter unto Gods people, and deliver the ſame with that convenient boldneſſe and authority, which beſeemeth Gods word. Thirdly, in Chriſts addreſſing of himſelfe to ſpeak, all perſons muſt learne to make conſcience both of ſilence and of ſpeech: this we ſhall doe, if by ſilence we cloſe up our lips, till wee have juſt matter to ſpeake of, tending to the glory of God, or the good of our brethren: and being ſo prepared upon fit occaſion, and in due time, we may utter our minde: wee muſt remember that Chriſt left himſelfe an example, that wee ſhould follow his ſteps: and alſo conſider, *that of every idle word that we ſhall ſpeake, we muſt render account unto God*. If this were knowne and beleeved, there would not be ſo many ſins in words, by curſing, ſwearing, vaine and idle ſpeaking, as there be.

q Act. 3. 22, 23.

r Heb. 2. 2, 3.

Vſe 2.

Vſe 3.

Matth. 12. 36.

C Thus much of the Preface. Now we come to the matter of this Sermon, beginning at the third verſe of this Chapter, and ſo continuing to the 28. verſe of the 7. Chapter. And it may be divided into 12. heads or places of doctrine: The firſt whereof, concerneth true *happineſſe* or *bleſſedneſſe*: from the 2. verſ. of this Chapter, to the 13. wherein are propounded ſundry rules directing men to attaine thereunto. The ſcope of them all muſt be conſidered, which in generall is this; Our Saviour Chriſt had now preached two yeares among the people, and thereby had wonne many to become his Diſciples; and among the reſt, his 12 Apoſtles: to all whom hee promiſed happineſſe and life everlaſting, if they would continue in the faith and obedience of his word. Now though they beleeved in him, yet they ſtill remained in the ſame ſtate for outward things, and became more ſubject to outward miſeries than before: ſo as if they judged of happineſſe by their preſent outward eſtate, they might eaſily ſuſpect the truth of Chriſts doctrine, and thinke he had deceived them, becauſe he promiſed them happineſſe, and yet for outward things, their caſe was farre worſe, than before they knew him. This our Saviour Chriſt conſidering, doth here goe about to remove this falſe conceit out of their mindes; and for this purpoſe delivereth this doctrine unto them, in the firſt generall head of his Sermon; *that true happineſſe before God, is ever joyned, yea, covered*

The matter of Chriſts Sermon.

1 Part: of happineſſe.

many

*many times with the crosse in this world.* Whereby he strikes at the root of their carnall conceit, who placed true happinesse in outward things, and looked for outward peace and prosperity upon the receiving of the Gospell.

As this is the scope of the doctrine following, so it stands us in hand to learne the same, and to finde experience hereof in our owne hearts, that true comfort and felicity is accompanied with manifold miseries in this life. Indeed carnall wisdome deemeth them happy that enjoy outward peace, wealth, and pleasure, but this conceit must be removed, and Christs doctrine embraced, who joyneth true happines with the crosse. Secondly, this serveth to teach us patience in affliction; for it is Gods will to temper happinesse and the crosse together: now this puts life into an afflicted soule, to thinke that Christ will have his felicity injoyed and felt in outward misery. Thus much of this head of doctrine in generall: now wee come to the branches thereof.

I *Vse.*

2

## v. 3 *Blessed are the poore in spirit: for theirs is the kingdome of heaven.*

1. Rule of happinesse.

Here is Christs *first Rule* concerning happinesse; wherein observe two points: first, the parties blessed, *the poore in spirit*: secondly, wherein this blessednesse consists, *for theirs is the kingdome of heaven.* Before wee come to these parts severally, note in a word, the forme of speech here used; they that are led by humane reason will rather say, *Blessed are the rich, for theirs are the kingdomes of the world:* But Christ here speaks the flat contrary; saying, *blessed are the poore, for theirs is the kingdome of heaven,* which is infinitely better than all the kingdomes of the world; whereby we may see that the wisdome of this world is foolishnesse with God, and the ordinary conceit of man, flat opposite to the saving doctrine taught by Christ.

1. Part. πτωχοὶ.

*Blessed are the poore in spirit.* The word translated *poore,* doth properly signifie a *begger,* one that hath no outward necessaries, but by gift from others: but here it is more largely taken, not onely betokening those that want outward riches, (for [f] Saint *Luke* opposeth *these poore to the rich in this world*) but also those that are any way miserable, wanting inward or outward comfort: and such an one was *Lazarus,* [t] *that lay begging at Dives gates.* What is meant by *poore in spirit,* is plainly expounded Isa. 66. 2. where the Lord saith, *I will looke to him that is poore, and of a contrite spirit, and that trembleth at my words.* Christs meaning then is this, *that those poore are blessed, who by meanes of their distresse, through want of outward comforts are brought to see their sins, and their miseries thereby; so as finding no goodnesse in their hearts, they despaire in themselves, and fly wholly to the mercy of God in Christ, for grace and comfort, as Lazarus did to Dives gates for outward releefe.*

f Luk. 6. 20. 24.

t Luk. 16. 20, 21.

Seeing Christ doth thus set out the person that is truly blessed, let us see whether wee be in the number of these poore ones. Indeed wee have many poore among us, some that by excesse and riot have spent their substance, and others that through idlenesse increase their want; as the wandring beggers, a sinfull and disordered people, who joyne themselves to no Church: but none of these can by their poverty make just claime to true felicity. The blessed poore, are poore in spirit; and this poverty we must finde in our hearts, if we would know our selves to bee truly happy: but after triall, this will be found much wanting; for first, if men live outwardly civill, and keepe themselves from grosse sinnes, this thought of pride takes place in their hearts, that they are righteous, and they perswade themselves with the [u] *young man* in the Gospell, that they can keepe Gods commandements. Secondly, let worldly wants befall men, in body, goods, or name, and they are grieved; yea, their soules are full of sorrow: but for spirituall wants, as blindnesse of minde, hardnesse of heart, unbeleefe, and disobedience, their hearts are never touched. Now whence comes this, but from that pride of heart, whereby they blesse themselves in their estate, and thinke all is well with them in respect of their soules? so that true it is, poverty of spirit is hard to bee found. Wee therefore must search our selves, and labour to feele our spirituall wants; and looke how *Lazarus* lay for his body at *Dives* gates; so must we lie at Gods mercy gate in Christ, for our soules, abandoning this pride of heart, and acknowledging that there is no goodnesse in us of our selves; for the strait gate of heaven cannot receive a swelling heart that is puffed up with pride. And to induce us unto this good dutie, let us consider the gracious promises made to them that be poore in spirit; [x] they are called *Gods poore:* [y] *he thinketh on them:* though *heaven be Gods throne, and the earth his foot-stoole, yet will hee* [z] *looke to him that is poore and of a contrite spirit:* yea, *the Lord will* [a] *dwell with him that is of a contrite and broken heart:* [b] *Christ came to preach the glad tidings of the Gospel to the poore:* yea, [c] *the Lord filleth the hungry* (that is, the poore and hungry soule) *with good things, but the rich he sends empty away.* Let these and many such favors with God, which they enjoy, provoke us to become poore in spirit.

u Mat. 19. 20.

x Psal. 72. 2.
y Psal. 40. 17.
z Isa. 66. 2.
a Isa. 57. 15.
b Luk. 4. 18.
c Luk. 1. 53.

Secondly, are they blessed that be *poore in spirit?* then here all poore and wretched persons in the world may learne to make good use of their wants and distresses; they must consider them as the hand of God upon them, and thereby bee led to the view of their sinnes: and by the consideration of their sinnes, bee brought

*Vse* 1. Triall of our poverty.

2. Poore mens dutie.

brought to see their misery in themselves, the true ground of this spirituall poverty. Now, when they are once poore in spirit, they are in a blessed state in the judgement of Christ. If a man bleed dangerously at the nose, the best way to save his life, is to let him bloud elsewhere, and so turne the course of the bloud another way: even so, when a man is oppressed with worldly calamities, hee cannot finde any comfort in them, for in themselves they are Gods curses; yet if thereby he can be brought to see his spirituall poverty, then of curses they become blessings unto him: and therefore when we are in any distresse, wee must not onely fix our eies upon the outward crosse, but by means of that, labour to see the poverty of our soules; and so will the crosse lead us to happinesse.

3. Rich mens duty.

Thirdly, they that abound with worldly wealth, must hereby learne to become *poore* if they will be saved: *Poore* I say, not in goods, but in spirit: this indeed is hard to flesh and bloud, for naturally every rich man blesseth himselfe in his outward estate, and perswades himselfe that God loves him, because hee gives him wealth: but such conceits must he strive against, and learne of God *to rejoyce in this, that he is made low*: Jam. 1. 10.

4. Against the vow of poverty. Belfarm. de Monach. l. 2. cap. 30.

Fourthly, on this saying of Christ, that *the poore are blessed*, the Popish teachers (observing the word translated *poore*, to betoken outward poverty) goe about to build their vow of voluntary poverty, whereby men renouncing their wealth and possessions of this world, doe betake themselves to some Monastery, there to live a poore and solitary life. But their voluntary poverty will not agree with this text; for Christs poore here pronounced blessed, are such, as by reason of their poverty, are miserable and wretched, wanting outward comforts, as we shewed out of *Luke*, [d] where Christ opposeth them to the rich, who abound with all worldly delights: but to undergoe the Popish vow of voluntary poverty, is no estate of misery or distresse; for who doe live in greater ease, or enjoy more freedome from the crosses and vexations of this life, than their begging Friers? Againe, if their vowed poverty had any ground in this Text, then Christ should pronounce such poore blessed, as made themselves poore; but that he doth not: for then in the next verse he should pronounce such mourners blessed, as voluntarily cause themselves to mourne: for that verse dependeth on this, as a more full explanation of this first rule: But no man will say, that they that mourne without a cause, are there called blessed: and therefore Popish vowed poverty hath no ground on this place. And thus much of the persons.

d Luk. 6. 20, with 24.

*II. Point.* Wherein the blessednesse of these poore consists; namely, in having a right to the kingdome of heaven: *For theirs is the Kingdome of heaven. By kingdome of heaven* (for the better conceiving of this blessednesse) wee must understand a state or condition of man, whereby he is in Gods favor, and hath fellowship with God. The truth of this description is evident by the tenour of the new Testament. Now this estate of man is called a *Kingdome*, because herein God rules as King, and man obeyes as Gods subject: for no man can be in Gods favor, nor enjoy his fellowship, unlesse God be his King, ruling in his heart by his word and spirit, and he Gods subject resigning himselfe to be ruled by him: for this happy estate consists in Gods gracious ruling of man, and mans holy subjection unto God. Indeed few doe see any great happinesse in this estate: but the truth is, mans whole felicity stands herein: Rom. 14. 17. *The kingdome of God is not meat and drinke, but righteousnesse, peace, and joy in the holy Ghost.* Here the Apostle teacheth us three things: namely, that when Gods spirit rules in a mans heart, then first, he is justified, there *is righteousnesse*: secondly, he hath peace *with God*, even that peace of conscience which passeth all understanding: thirdly, the joy of the holy Ghost, which is an unspeakable comfort, passing all worldly joy whatsoever. And these three doe notably set out the state of an happy man: which will yet more plainely appeare by their contraries in *Iudas*, who being a wretched sinner, unrighteously betrayed his master, and thereupon fell into the miserie of a guilty accusing conscience, which was the cause of his desperate death, and also that his body burst asunder, and his bowels gushed out: Now if an evill conscience be so fearefull, then how blessed an estate is the peace and joy of a good conscience? which a man then hath, when God by his word and spirit ruleth in his heart. Againe, this estate is called the *kingdome of heaven*, because that man in whom Christ ruleth by his word and spirit, is already himselfe in heaven, though in body hee be yet on earth: for heaven is like a citie with two gates, thorow both which a man must passe, before he obtaine the full joyes thereof: now so soone as God by his word and spirit rules in any mans heart, hee is already entred the state of grace, which is the first gate; the other remaines to bee passed thorow at the time of death, which is the gate of glory, and then hee is in full possession.

Kingdome of heaven.

Doth true happinesse consist in this estate, where Christ ruleth and man obeyes? then here behold the error of all Philosophers and wise men of this world touching happinesse: for some have placed it in pleasure, some in wealth, and others in civill vertues, and some in all these. But the truth is, it stands in none of these. A naturall man may have all these, and yet be condemned: for the civill vertues of the heathen, were in them but glorious sinnes. Our Saviour Christ hath here revealed more unto us, than all the wise men of the world did ever know: and hereby we have just occasion to magnifie

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magnifie the bookes of Scripture, farre above all humane writings, becauſe they doe fully ſet out unto us the nature and eſtate of true felicity, which no humane worke could ever doe: we muſt therefore account of them, not as the word of man, but of the everliving God; yea, this muſt perſwade us to maintaine the bookes of Scripture againſt all deviliſh Atheiſts, that deny the ſame to be the word of God.

2 Pray for Gods Kingdome.

Secondly, hereby wee are taught, from the bottome of our hearts, to make that petition for our ſelves, which Chriſt teacheth in his holy prayer; namely, *that he would let his kingdome come*: that is, not ſuffer ſinne, Satan, or the world to reigne in us, but by his word and ſpirit to rule in our hearts, giving us grace to be guided thereby in all our wayes. We affect nothing more than happineſſe, and therefore wee muſt oftentimes moſt ſeriouſly make this requeſt to God, preferring this eſtate with God, before all pleaſures and happines in this world, and uſe all good meanes to feele in our hearts the power of Chriſts kingdome.

3 Heare Gods word.

Thirdly, this ſhould move us to heare Gods word with all feare and reverence; for by this meanes, the kingdome of Chriſt is erected in us; when the word of Chriſt takes place in our hearts by faith, and brings forth in our lives the fruits of righteouſneſſe, and true repentance, then may we truly ſay, the kingdome of heaven is in us.

4 Conſolation to the poore.

Laſtly, Chriſt aſcribing this happy title of his heavenly kingdome to them that be poore, and of a contrite heart, doth herein miniſter a ſovereigne remedie againſt all temptations, from outward povertie and diſtreſſe: Doubtleſſe poverty is a grievous croſſe, not onely in regard of the want of bodily comforts; but eſpecially becauſe of that contempt and reproach, which in this world doth hang upon it: whereupon many doe eſteeme their poverty, as a ſigne of Gods wrath againſt them, and thereby take occaſion to deſpaire, thinking the kingdome of darkneſſe belongeth unto them. But here conſider you poore, this ſentence of Chriſt, where he plainly teacheth, that if a man in outward diſtreſſe, can be brought to feele his ſpirituall poverty, and the wretchedneſſe of his ſoule, by reaſon of his ſinnes; then he is ſo farre from having juſt cauſe to deſpaire of Gods favour, by reaſon of his poverty, that on the contrary, he may gather to his ſoule a moſt comfortable aſſurance, from the mouth of him that cannot lie, that the kingdome of heaven belongs vnto him.

## V. 4 *Bleſſed are they that mourne: for they ſhall be comforted.*

2. Rule.

Here is Chriſts *ſecond rule* touching bleſſedneſſe; wherein conſider two points; firſt, the parties who are bleſſed, *they that mourne:* ſecondly, wherein their bleſſedneſſe conſiſts, namely, *in receiving comfort*. For the firſt: by *mourners*, wee muſt not underſtand every one that is any way grieved, but ſuch as have juſt and weighty cauſes of griefe, and doe therefore mourne: for the words import an exceeding meaſure of griefe, ſuch as is expreſſed by crying and weeping, as is plaine by Saint *Luke*, who thus relateth Chriſts ſaying; *Bleſſed are yee that now weepe*. And yet every one is not bleſſed that mourneth under grievous diſtreſſe; for *Cain*, *Saul*, *Achitophel*, and *Iudas* were all deepely affected in ſoule with their moſt wofull eſtates, though farre from this bleſſedneſſe. This *rule* then, muſt thus be underſtood; *that they are bleſſed who with their mourning for weighty cauſes of griefe, doe withall mourne for their ſins*: for ſo was the former Rule to be underſtood, of thoſe that with the ſenſe of their outward diſtreſſe, had adjoyned an inward feeling of their ſpiritual wants: and this verſe is but a more full explication thereof, as if he ſhould have ſaid, they are bleſſed that are poore in ſpirit: Yea, put caſe a man be diſtreſſed for moſt weighty cauſes of griefe, ſo as he howle and cry under the burthen of them: yet if withall, he can unfainedly mourne and waile in heart for his ſinnes, notwithſtanding all his poverty and diſtreſſe, he is truly bleſſed.

*Vſes.* Conſolations. 1

This bleſſed ſentence upon them that mourne, ſerves ſundry wayes for a ſovereigne ſalve to the conſcience of a Chriſtian. As firſt; put the caſe a man were diſtreſſed with grievous calamities, and withall were overtaken with ſome heinous ſinne, whereupon not onely his body is afflicted, but his conſcience alſo wounded, and ſo hee is caſt into the gulfe of deſperation: yea, ſay further, that by reaſon of the terror of his conſcience, his fleſh were withered, and his marrow conſumed in his bones; were not this a cauſe of exceeding mourning? yet loe, our moſt bleſſed Phyſician Chriſt Jeſus, hath made a plaſter for his ſore: for if this man of diſtreſſes, can withall truly mourne for offending God through his tranſgreſſions, he is undoubtedly bleſſed; for Chriſt hath ſaid it, whoſe word ſhall never faile though heaven and earth come to nothing. A bleſſed text, which being well applied, will not onely ſupport the heart in great diſtreſſe, but recover the conſcience from under deepe deſpaire. Secondly, put caſe a man were grievouſly ſicke, and that he felt the very pangs of death without all eaſe to ſeaze upon him, ſo as both ſpeech and ſight, with all outward comforts began to faile him; this ſtate were lamentable: yet if in his ſoule hee can truly mourne for his offences, even in this extremity, he is bleſſed. Thirdly, put caſe a man were taken of his enemies, and his wife and children ſlaine before his face, having their braines daſhed out upon the ſtones, afterward himſelfe put to a moſt wofull racke and torment: this were an eſtate more wofull than death: yet herein

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Matth. 5. verſ. 4.

μακάριοι πενθοῦντες.

Luk. 6. 11. κλαίοντες.

herein a man must not judge himselfe as a castaway, but with mourning for this miserie, he must labour to be sorrowfull for his sinnes, and then he need not feare what flesh can doe unto him, for he is blessed. Christs Word must stand, let thy distresse be what it will, if under it thou mourne for thy sinnes, blessed art thou. Wee cannot conceive while we enjoy peace, of the worth of this rule in the evill day: neither doe we know how neere the time is, wherein wee shall have need thereof; and therefore we must now learne this never to be forgotten, to season all other mourning with godly sorrow for our sinnes.

*II. Point. Wherein this blessednesse consists*; namely, *in that their mourning shall have an end, and be turned into true comfort.* That this is true happinesse will appeare by the contrarie: for the woe and sorrow that is here begunne, and continued in the world to come, is the punishment of the damned spirits, and the portion of the Reprobate, which is endlesse misery: and therefore unto them that mourne, it is true happinesse, that they shall receive comfort. This promise of *Comfort* is accõplished foure waies: Foure wayes of comfort.

*First*, when God tempers and delayes the sorrowes and afflictions of them that mourne, according to the measure of their strength: 1 Cor. 10.13. *God is faithfull, and will not suffer you to bee tempted above that you are able to beare.* This was promised to *David* and his seed, that *if they did sinne, he would correct them with the rod of men: but not take his mercie quite from them.* 2 Sam. 7. 14. 1

*Secondly*, when God removes the griefe with the causes thereof: thus he comforted *Manasses*, who for his abominable Idolatries and witchcrafts was *carried captive into Babylon, and there laid in prison, fettered in chaines of iron*: yet when he did *mourne under this affliction*, and withall *humbled himselfe unto God for his sinnes, the Lord comforted him, by bringing him out of that captivity and prison, to Ierusalem into his own kingdome.* 2 Chr. 33.13. 2

*Thirdly*, when God gives inward comfort to the heart and conscience, by his Word and Spirit. In this case *Paul* said, *We rejoyce in afflictions, knowing that the love of God is shed abroad in our hearts by the holy Ghost, which is given us*: yea, when he was exceedingly afflicted above his strength, so as he received the *sentence of death in himselfe*, having no hope of life, yet even then he professeth, that *as the sufferings of Christ abounded toward him, so his consolations through Christ abounded in him.* Rom. 5.3. 2 Cor. 1.8. with v. 4, 5. 3

*Fourthly*, when God by death puts an end to all their miseries, and brings their soules to eternall life. Thus was *Lazarus* comforted, as *Abraham* saith unto *Dives*, Luk. 16. 25, and thus doth Christ comfort the theefe upon the crosse (who with his bodily torment for his lewd life, was undoubtedly touched in conscience for his sins, and therefore desires Christ to remember him, when he came into his kingdom) by telling him, that *that day he should be with him in Paradise.* Luk. 23.43. 4

A

Here then we have a notable remedy against the immoderate feare of death, whether naturall or violent, and of any other judgement of God: for when death it selfe, or any other miserie whatsoever shall befall us, if wee can therewith bewaile our transgressions, we need not feare, still holding fast his promise by faith in our hearts, *that we shall be comforted.* Secondly, this promise well observed, may teach us to avoid the perill of this false conceit: *That true faith doth alwaies minister present comfort.* Many doe herewith perplex themselves, measuring their estate towards God, by that which they feele in themselves: so as if in time of trouble they finde not present comfort, they judge themselves void of faith, and cast out of Gods favour: but herein they greatly wrong themselves: for though the apprehension of comfort, from God in distresse, be a fruit and worke of faith, yet a man may have true faith, that wants this sense and feeling of present comfort. Doubtlesse none are blessed that want faith, yet many are blessed that want feeling: for here it is said, *They that mourne for sin are now blessed*: and yet it is not said, they are now comforted, but they *shall be comforted*; meaning afterward, in Gods good time. B

## v. 5 Blessed are the meeke: for they shall inherit the earth.

C

This is the *third Rule* of Christ touching happinesse; which as the former, containeth two parts: first, the parties blessed: secondly, wherein this blessednesse consists. For the first: The parties blessed be the *meeke*. That we may know aright who bee *meeke*, I will somewhat lay open the vertue of meeknesse, and briefly handle these foure points: first, what *Meeknesse* is: secondly, what be the *fruits thereof*: thirdly, wherein it must bee *shewed*: fourthly the *cause* and ground thereof. 3 Rule. Foure points touching meeknesse.

D

*I. Point. Meeknesse* is a gift of Gods Spirit, whereby a man doth moderate his affection of anger, and bridle in himselfe impatience, hatred, and desire of revenge. What meeknesse is.

*II. Point.* The *fruits* of meeknesse are principally two: first, it makes a man with a quiet and patient heart, to beare Gods judgements: which is a worthy grace of God, and the greatest fruit of meeknesse: Levit. 10. 3. when *Aarons* two sonnes *Nadab* and *Abihu* were burned with fire from heaven, which was a grievous judgement, he went to *Moses* to know the cause thereof, who told him, that God would be glorified in all that came neere him; which when *Aaron* heard, *he held his peace*, and was not moved with grudging or impatience. So *David* being in great distresse through the hand of God upon him, The fruit of it. 1



Vse. 1. 2

doth notably shew forth this grace, saying, [a] *I was dumbe, and opened not my mouth, because Lord, thou diddest it.* Secondly, meeknesse teacheth one with a quiet minde to beare the injuries men doe unto him: yea, to forgive and forget them; and to requite good for evill, referring all revenge to God that judgeth righteously. When [b] *Davids* enemies *laid snares for his life, uttered sorrowes, and imagined deceit against him continually*; yet by this vertue he suffered all patiently, *being as a deafe man that heareth not, and as the dumbe which openeth not his mouth*: so farre was he from private revenge. And our Saviour Christ sets forth himselfe a patterne of this vertue, saying, [c] *Learne of me, that I am meeke and lowly in heart*: herein he left himselfe an example that we should follow his steppes, [d] *Who when he was reviled, he reviled not againe, when he was buffeted, he threatned not, but referred all to the judgement of him that judgeth righteously*: yea, [e] *he prayed for them that crucified him.* So did *Stephen*, Act. 7. 60. *Lord, lay not this sinne to their charge*: so *Zacharias*, the sonne of *Iehoiada*, being stoned, said only this; *The Lord will see and require it at your hands*, 2 Chron. 24. 22.

*III. Point. Wherein must this meekenesse be shewed? Answ.* Not in the matters of God, when his glory is impeached: for therein we must have zeale as hot as fire: but in the wrongs and injuries that concerne our selves. *Moses* was the *meekest man* upon the earth in his time, Numb. 12. verse 3. and yet when the Israelites had made a golden calfe, in zeale to Gods glory, [f] *He brake the two tables of stone*; and *put to the sword that same day, three thousand men* of them that had so dishonoured God. *David* also that held his tongue at his owne wrongs, *did consume away with zeale against his enemies that forgat Gods words*, Psal. 119. 139. And our Saviour Christ, who as *a lambe before the shearer opened not his mouth* for the wrongs done unto himselfe; did yet in zeale of his Fathers glory, *make a whip of cords, and drive the buyers out of the Temple, who made his Fathers house a denne of theeves* to Matth. 21. 12.

*IV. Point.* The *cause* and *ground* of *this meekenesse* is *affliction and povertie of spirit*, as the order of these rules declareth; where it is placed after *poverty of spirit*, and *mourning*: and therefore Psal. 37. 11. whence these words are borrowed, the meeke person is called by a name that signifieth *one afflicted*, to teach us that he that is meeke indeed, is one who by affliction, and distresse, hath bin brought to mourne for his offences: for hardly can he be meeke and patient in spirit, that hath not beene acquainted with the crosse. Lam. 3. 27, 28, 29. The Church commendeth this *bearing of the crosse in youth*, because it maketh a man to *sit quietly alone, to put his mouth into the dust, and to give his cheeke unto the smiters.*

Doth blessednesse belong to meeke persons? hereby then we are admonished to labour for the moderation of all our affections, especially of anger, hatred, and revenge; and to beware of all hinderances to this blessed vertue, as choller, hastinesse, grudging, impatience under wrongs, with all rayling, reviling, chiding and brawling, and all such threatning speeches, which come too oft in practice, *that we may forgive, but we will never forget*: yea, in Action we must avoid all quarreling, fighting, contending, and going to law on everie light occasion: for true meeknesse admits none of all these to take place with Gods children. And to induce us hereunto, consider first Christs precept and example, bidding us [g] *Learne of him, for hee is meeke and lowly.* Againe, consider Gods owne dealing with us, wee daily wrong him by our offences, and yet he beares with us; shall we then be unlike our heavenly Father, that wee will straight revenge the wrongs that others doe unto us? See Coloss. 3. 12, 13. *As the elect of God, holy and beloved, put on the bowels of mercie, gentlenesse, lowlinesse of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another; even as God for Christs sake forgave you, so doe yee.* Lastly, the fruition and practice of this grace hath the promise of blessednesse belonging to it; and therefore as we would be happie, so we must get the spirit of meeknesse into our hearts, and expresse the vertue and power thereof in our lives.

*Object. I.* Here some will say, If I put up all injuries, I shall be counted a dastard and a foole. *Answ.* In this case learne of *Paul*, to *passe little for mans judgement*: but be carefull to get and practise this grace of meeknesse, and then Christ will pronounce thee blessed, which ought more to prevaile with thee, than all mens estimation in the world; and so it will, unlesse thou *lovest the praise of men, more than the praise of God*, Joh. 12. 48.

*Object. II.* Againe, it will be said, The more I use to put up wrongs, the more shall I have still done unto me! *Answ.* That is onely so with wicked men; for who [h] *will wrong thee, if thou follow that which is good?* Yet say they doe, [i] *by patient suffering, is praise-worthy with God*: and, [k] *he will take the matter into his hands*: yea, Christ Jesus, who judgeth not by the sight of the eye, [l] *he will rebuke aright for all the meeke of the earth.*

*Object. III.* But yet thou sayest, this is the way to lose all that a man hath, and to be thrust out of house and harbour. *Answ.* Nothing lesse: for Christ here saith, *the meeke shall inherit the earth*; doubt not but Christ will make good his word: and therefore if thou respect these outward things, labour to get and exercise the spirit of meeknesse.

*II. Point. Wherein doth this blessednesse of the meeke consist?* namely, in *their inheriting of the earth.* And this is a great happinesse, for a man

to

Moderation of affections.

Motives to meeknesse.

I

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a Psa. 39. 9.

b Psal. 38. 12, 13, 14.

c Mat. 11. 29.

d 1 Pet. 2. 23.

e Luk. 23. 34.

Wherin meeknesse must be shewed.

f Exod. 32. 19. 27.

Grounds of meeknesse.

The use.

g Mat. 11. 29.

h 1 Pet. 3. 13.

i 1 Pet. 2. 19.

k Psal. 10. 4.

l Isa. 11. 4.

to be Lord of the whole earth. But how can this be true? sith many of Gods dearest servants have beene *strangers on this earth*, thrust out of house and land, and constrained to wander in mountaines, and desarts, afflicted and miserable, yea, destitute of convenient food and raiment, Hebr. 11. 37, 38. *Answ.* The meeke are here called Inheritours of the earth, not for that they alwayes have the possession thereof; but first, because God gives a meet and convenient portion of the earth, either to them, or to their posteritie; thus he dealt with *Abraham*, *Isaac*, and *Iacob*, they had sufficient for themselves, and a promise of great possessions, which their posteritie did enjoy. Secondly, if it fall out, that meeke persons died in want, or banishment; yet God gives them contentation, which is fully answerable of the inheritance of the earth; so *Paul* saith to himselfe, and other Apostles, [m] *They were as men having nothing, and yet possessed all things:* meaning through contentation, with the peace of a good conscience. Thirdly the meeke have this inheritance in regard of right, being the members of Christ, who is Lord of all. Hence *Paul* saith to the beleeving Corinthians, [n] *All things are yours, whether it be Paul, or Cephas, or the world, things present, or things to come, all are yours, and yee Christs.* Fourthly, the meeke are made *Kings* by Christ, and after the last judgement, they shall *rule and reigne with him for evermore*, Rev. 5. 10. And in these two last respects, the meeke are more properly said to be the Inheritours of the earth. *Obiect.* Yet here it will be said againe, that wicked and carnall men are oftentimes the greatest Lords of the earth; as *Nimrod* in his time, and the Turke at this day: *Answ.* The right vnto the earth is twofold; Civill and Spirituall: *Civill right* is that, which stands good before men, by their lawes and customes; and in regard thereof, men are called Lords of such lands, as they have right unto in the Courts of men: and so the Turke at this day, is a mighty Lord of a great part of the whole world. *Spirituall right* is that, which is warrantable and approved with God himselfe, and such right and title had *Adam* to all the world, before his fall, which he lost by his sinne, both from himselfe, and all his posteritie: but yet in Christ, the same is recovered to all the elect. And of this right Christ here speaketh, when he calleth the meeke Inheritours of the earth: in regard whereof, the Turke, and all unbeleevers and ungodly persons are usurpers of those things, which otherwise civilly they doe lawfully possesse.

Here then is an excellent privilege of all the true members of Christ, that in him they be Lords of the earth: whereby first, we may see how farre most men doe over-shoot themselves in seeking earthly possessions; for the manner is, without all regard of Christ, to hunt after the world; but this is a preposterous course, these men set the Cart before the horses; for seeing all our right to the earth was lost by *Adam*, and is onely recovered by Christ, doubtlesse till we have part in Christ, we cannot with the comfort of a good conscience, either purchase, or possesse any inheritance upon earth. In regard of certaintie, men desire to hold their lands *in capite*, that is, in the Prince, as being the best tenure; but if wee would have a sure title, and hold aright *in capite*, we must labour to become true members of Christ, and hold our right in him, for he is the [o] *Prince of the Kings of the earth*, and Lord of all the world: and till wee be in Christ, we shall never have an holy and sanctified right to any worldly possessions.

Secondly, this serves for a bridle against all immoderate care for the world; for if wee bee members of Christ, and meeke persons, then the inheritance of the earth is ours: what need have we then to carke and care so much for worldly pelfe, as most men doe, who never thinke they have enough?

Thirdly, this serves for a just rebuke of all those that seeke to enrich themselves by cruelties, lying, fraud, and oppression: for if thou bee in Christ, thou hast right to the whole world: what need then hast thou to use unlawfull meanes to get that which is thine owne? But sure it is, thou hast no part in Christ, while thou giv'st thy selfe to these courses; for if thou hadst, thou wouldest be content with whatsoever God sends in the use of lawfull meanes. Philip. 4. 11.

Lastly, hence all Gods children may learne to comfort their hearts against the feare of any punishment for the name of Christ; for keepe Christ sure, and whithersoever thou art sent, thou art upon thine owne ground: for the whole earth is thine, and in Christ one day thou shalt possesse it, when all Tyrants shall be banished into hell. Now being on thine owne ground, what need hast thou to feare?

## V. 6. *Blessed are they which hunger and thirst after righteousnesse, for they shall bee filled.*

Here is the *fourth Rule* touching blessednesse, which is also mentioned by Saint Luke, yet something different from this of *Matthew*: for according to *Luke*, Christ directeth his speech to his disciples, and speakes of bodily hunger, saying, *Blessed are yee that hunger now, for ye shall be satisfied*: as if he should say, You my Disciples doe now suffer hunger and thirst, but this shall not prejudice your happie estate, for hereafter you shall be satisfied. Now *Matthew* goeth a degree further, and layeth downe a cause and Reason, why they being hungrie are blessed; not simply, for that they were pinched with bodily hunger, but because withall,



How the meeke inherit the earth.

1

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[m] 2 Cor. 6. 10.

3

[n] 1 Cor. 3. 21, 22.

4

A twofold right to earthly things.

1 Civill.

2 Spirituall.

Vses.

1 The Common error in seeking wealth.

2

3

4

4 Rule.

Luke 6. 21.

withall, they did further spiritually in their soules hunger after righteousnesse. Thus then the two Evangelists doe agree; S. *Luke* laies downe this Rule generally, but *Matthew* propounds therein the reason of this blessednesse.

This Rule, as the former, containes two parts: first, who are blessed: secondly, wherein this blessednesse doth consist. For the first, the parties blessed are such, *as hunger and thirst after righteousnesse*. The exposition of these words is diverse; Some give this sense: Blessed are those that are grieved with the iniquities that abound in the world, and withall doe in heart and soule long for the amendment and reformation thereof. Others expound the words thus: Blessed are those that by wrongs and injuries are deprived of their right in this world, and so are constrained to hunger and thirst after that which is their owne, wayting by patience to obtaine the same. But there is a third exposition which doth more fully open unto us the meaning of Christ; to wit, by *righteousnesse* we may well understand in the first place, the *righteousnesse of faith*, whereby a sinner is justified through grace in Christ, and so stands righteous before God, having the pardon of all his sinnes: besides this, we may here also understand *inward righteousnesse*, whereby a man is sanctified and made holy, having Gods image renued in him by the spirit of grace, which was lost by the fall of our first parents. And that this imputed and renued righteousnesse may here be understood, will appeare by these reasons: First, in such places of Scripture where like sentences are repeated, wee must understand not civill righteousnesse, but justification, sanctification, regeneration: as Isa. 55. 1. *Hoe, every that one thirsteth, come to the waters, and buy without silver*: and Ioh. 7. 37. *If any man thirst, let him come unto mee and drinke*: and Revel. 21. 6. *I will give to him that is a thirst, to drinke of the waters of life freely*: all which places are one in substance: for by *waters* wee must understand *righteousnesse*, which is that spirituall grace of God, the fountaine of all blessings, whereby sinners are justified and sanctified. Secondly, that which is most of all to be desired, must needs be the most excellent righteousnesse: but this righteousnesse here mentioned is most to be desired, for Christ saith, men shall *hunger and thirst after it*, thereby expressing a most earnest and vehement desire: and therefore by *righteousnesse*, we must understand Gods grace and mercie in Christ, absolving a sinner from the guilt and punishment of his sinnes, with sanctification, the fruit thereof, whereby he is purged from corruption. Secondly, by *hungering* and *thirsting*, wee must understand two things: first, a sorrow and griefe of heart in regard of a mans owne sinnes, and unrighteousnesse: secondly, an earnest and constant desire of the righteousnesse of God, that is of justification and sanctification in Christ. Answerable to these two things which are in bodily hunger and thirst, to wit, first a paine in the bottome of the stomacke for want of meat and drinke; secondly, an earnest desire and appetite after meat and drinke, to be satisfied therewith: And blessed is he that is so grieved for his owne unrighteousnesse, and withall hath an earnest desire after reconciliation with God in Christ, and after true regeneration and sanctification by the holy Ghost: for this is true spirituall hunger and thirst, whereto belongs this gracious promise, that in due time he shall be satisfied and filled with plentie of Gods mercie and grace, wherein this happinesse doth consist, which is the second branch of this Rule. This I take to be the true and proper meaning of these words, whereupon the two former expositions depend; for he that is thus spiritually an hungred, is oft deprived of his owne right among men, and so is said to hunger and thirst after that which is his owne in this world. Againe such a man doth unfainedly grieve at the iniquities that be in the world, and withall, his heart doth most earnestly desire reformation thereof, both in himselfe and others.

First, this sentence must be remembred, as a storehouse of true comfort in all grievous temptations, but especially against these three; the *want of faith*, the *smalnesse of sanctification*, and *despaire*. For the first, many in Gods Church have a true care to please God in all things, and to live in no sinne against their conscience; and yet they finde in themselves much distrust and despaire of Gods mercie, they feele more doubting than faith: whereupon they are brought to doubs of their election, and state of grace before God. Now how may such bee relieved, and be well perswaded of their good estate? *Answer*. The way is laid downe by our Saviour Christ in this Rule; *Blessed are they that hunger and thirst after righteousnesse*. For here he teacheth, that those are blessed, who are displeased with their owne doubting and unbeleefe, if they have a true earnest desire to be purged from this distrust, and to beleeve in God through Christ. Indeed this desire of faith, and to beleeve is not true faith in nature, but in Gods acceptance: for God respects them for this true desire, as if they had faith. And they are blessed, because they shall have plentie of faith, and assurance of grace and favour with God in Christ: for it is mercie and grace with God, to hunger after grace and mercy, when the heart feeles the want thereof; But yet such persons must be admonished, that they shew the truth of this desire, by a constant endevouring in the meanes, which God hath sanctified for the obtaining of a true and lively faith in Christ, wherewith they may be satisfied.

The second temptation is, from the *smalnesse of sanctification*. Many men be that endevour to please God, making conscience of all sinne, and yet they finde in themselves an exceeding

Diverse expositions.
1
2
3
The right meaning.
Spirituall hunger and thirst.
A
B
C
D
Mat. v. 5. ver. 6.
The use. Comfort in Temptation. 1. from want. of faith.
2. from want of sanctification.

exceeding meaſure of rebellious corruption, much ignorance in their minds, perverſeneſſe in their wils, and frowardneſſe in their affections; yea, a continuall proneneſſe unto all manner of ſinne: and on the contrary, they can perceive but ſmall fruits of ſanctification; the old man they feele ruſhing in them like a mightie Giant, but the new man ſo weake and feeble, that they can hardly diſcerne any ſpirituall life: and hereupon they are ſore troubled with temptations, yea, oftentimes driven to doubt, whether they have any true grace at all. This cannot but be an heavy caſe, and yet here is true comfort for them: for Chriſt calleth them bleſſed (not that are filled with righteouſneſſe, but) who hunger and thirſt after it; that is, who feeling the want of righteouſneſſe in themſelves, doe earneſtly deſire it in their ſoules. Theſe perſons therefore, that feele in themſelves a ſea of corruption, and ſcarce a drop of ſanctification, muſt truly examine their owne hearts, how they ſtand affected to theſe things; for if they bee truly grieved for their corruption and rebellion, and withall doe earneſtly deſire grace and ſanctification, uſing the meanes conſtantly, whereby they may bee freed from the one, and endued with the other; then they have wherewith they may comfort their hearts, for Chriſt calls them bleſſed: and ſo they are, for in due time they ſhall be ſatisfied: and in the meane time, their will and deſire is accepted of God in Chriſt for the deed it ſelfe.

Comfort againſt deſpaire.

The third temptation is, to *deſpaire*; when a man after the breach of conſcience by ſome grievous ſinne, is plunged into this gulfe, that he thinkes verily hell is prepared for him, and he muſt needs be damned: what remedie now in ſuch a caſe? *Anſw.* Some thinke the onely way is to propound unto him the grounds of univerſall grace; as that, becauſe hee is a man, Chriſt died for him, for Chriſt died for all: but this is a ſlender comfort, for the deſpairing conſcience will thus reply; God indeed hath done his part, but I refuſed Gods grace when it was offered. Therefore another way of comfort muſt bee ſought; which is, by proving unto him out of Gods Word, that he is within the covenant, and that the promiſes of grace and life doe belong unto him: for the effecting whereof, one main ground is here propounded; to wit, that though a man want all righteouſneſſe, yet if he truly hunger after it, hee is bleſſed: and the right applying of this ground, is this; ſearch muſt be made, whether the party thus deſpairing, hath in him any ſparke of true grace, or no; and this will be knowne by theſe two demands: firſt, whether hee diſlike his ſinnes, becauſe they are ſinnes? ſecondly, whether hee truly deſire to bee reconciled unto God, to repent and beleeve in Chriſt? Now if his conſcience tell him, that theſe things bee in him indeed, then hee is brought within the compaſſe of this bleſſednes here pronounced

A by Chriſt, and hath title to this promiſe, that he ſhall bee ſatisfied: for he that is grieved for his ſinne, becauſe thereby hee hath offended God, and withall hath an earneſt deſire of mercie and grace, to repent and beleeve, is truly bleſſed. And therefore it may be ſaid unto him, ſeeing thou findeſt in thy heart this griefe for ſinne, and deſire of grace, thou art bleſſed, and ſhalt be ſatisfied. Thus may the diſtreſſed ſoule receive comfort: but as for them that live in ſinne, here is no comfort, for they have no true diſlike of ſinne, no purpoſe or deſire to repent thereof.

The miſery of the fall.

B Secondly, as this rule of Chriſt miniſtreth comfort to ſome, ſo it declareth the miſerable eſtate of others; to wit, of all thoſe that want this ſpirituall hunger after righteouſneſſe, for they have no title to the promiſe of heavenly ſatisfaction by Gods mercie in Chriſt. And yet generally this is the ſtate of men everie where: for after riches, pleaſures, honours, and preferments, men hunger and thirſt, as the drought in ſummer doth after raine; but rare it is to finde a man that ſavoureth the things of God, and thirſteth after his righteouſneſſe, and yet ſuch only are bleſſed.

How to know who are happy.

Thirdly, this rule of Chriſt ſerves for ſure direction, whereby wee may know our eſtate before God, in regard of true happineſſe: if we *hunger and thirſt after righteouſneſſe, wee are ſurely bleſſed*: for the mouth of the Lord hath C ſpoken it. Now this ſpirituall hunger is known by two things: firſt, by an unfained heartie ſorrow and griefe for ſinne paſt; where this is wanting, true ſpirituall hunger and thirſt is not: ſecondly, by an earneſt deſire of Gods mercie in Chriſt, for the pardon of ſinne, and for ſanctification, teſtified by a conſtant endevour in the uſe of meanes to come thereby: hee that hath theſe things in him, may aſſure himſelfe that he is bleſſed, for theſe bee the motions of Gods Spirit, and the true pledges of his grace. Hereby then wee muſt trie our eſtate. If theſe things bee in us, we have wherein wee may rejoyce: but if our hearts be dead, and hard, ſo as we have no touch for our ſinnes, no hungering after the bloud of Chriſt, nor deſire of D ſanctification, then are wee void of grace, and ſo moſt miſerable: for the ſmalleſt meaſure of true grace that can bee, is to hunger after grace in the want thereof.

Labour for ſpirituall hunger.

Lastly, this rule of bleſſednes muſt admonish us as we tender our ſalvation, ſo to labour for this ſpirituall hunger in our ſoules, after reconciliation with God in Chriſt for all our ſinnes paſt, and for the ſanctification of our hearts and lives by his word and ſpirit. we may heare, reade, and talke of Gods Word, and yet all to no end, unleſſe wee be in heavineſſe for our owne unrighteouſneſſe, and from our hearts do ſend forth ſighs and groanes after mercie and grace in Chriſt. For what availeth it to have wit and learning, honour, and riches, if the ſoule be void of mercie and grace in Chriſt? which

doubtleſſe it is, while this ſpirituall hunger is wanting in the heart. And to move us to labour for this hunger, the reaſon annexed is very effectuall, namely, the Lords promiſe that they ſhall be filled, which alſo ſhewes wherein this bleſſednesſe doth conſiſt. Now they that thus hunger are filled, partly in this life, by receiving the teſtimonie of the Spirit, touching reconciliation with God in Chriſt, and ſome fruits of ſanctification, whereby the old man is mortified, and the new man renued in them; but principally at the end of this life, when they ſhall be fully juſtified and ſanctified, and have Gods Image perfectly renued in them.

## V. 7. *Bleſſed are the mercifull: for they ſhall obtaine mercie.*

5 Rule. This verſe containeth the *fifth rule* or precept of our Saviour Chriſt touching true happineſſe, in which obſerve two points: firſt, who be bleſſed: ſecondly, wherein this bleſſednesſe conſiſts. For the firſt: the parties bleſſed be *the mercifull*. And that wee may the better know them, I will ſpeake ſomething of this vertue: firſt, ſhewing what mercy is: then, what bee the chiefe duties thereof.

Mercy deſcribed. First, *Mercy is an holy compaſſion of heart, whereby a man is moved to helpe an other in his miſerie.* First, I call it a compaſſion of heart, becauſe it makes one man to put on the perſon of another, and to be grieved for the miſeries of an other, as if they were his owne: and therefore it is called a *the bowels of compaſſion*, becauſe when a mans heart is touched therewith, his very liver, and intrails doe ſtirre in his body, and are *rouled within him*, as the b Prophet ſpeaketh: and he is affected, as though the bowels of him that is in miſery were in his bodie. Secondly, I call it an *(Holy)* compaſſion, to diſtinguiſh it from fooliſh pity, whereby a man doth unlawfully tender him that is in deſerved miſerie: ſuch was c *Ahabs* mercy to *Benhadad*, and d *Sauls* in ſparing *Agag*, whereas the expreſſe commandement of God was to the contrary: but ſuch mercy and compaſſion as God approveth, is a fruit of his ſpirit, and a vertue commended and commanded in the Word of God. Thirdly, this vertue of mercy ſtirreth and moveth the heart to helpe an other that is in miſerie: for helpe in miſerie is a notable fruit of true compaſſion, neither can theſe be ſevered: for in the compaſſion of the heart, and in the act of releeſe, ſtands true mercy: and therefore e *Iohn* ſaith, *He that ſeeth his brother in need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him?* whereby alſo wee may ſee, that no worke of mercie is ſhewed to any man in miſery, but that which commeth from compaſſion, and thus wee ſee what mercy is.

a Col. 3. 12.
b Hoſ. 11. 8.
c 1 King. 20. 41.
d 1 Sam. 15. 9.
e 1 Iohn 3. 17.

The duties of mercy. Secondly, the duties of mercy are anſwerable to mans miſery: Now mans miſery is either in his ſoule or in his bodie. The greateſt miſeries of man are in his ſoule; as ignorance, impenitencie, and trouble of conſcience: mans bodily miſeries are ſickneſſe, thirſt, nakedneſſe, &c. and to theſe the works of mercie are anſwerable. Some therefore concerne the ſoule, and ſome the bodie. Mercy towards the ſoule is, when a man is carefull for the ſalvation of an other, uſing meanes to bring a man from ſpirituall darkneſſe unto light, from the power of Satan unto God, from the ſtate of ſinne and the danger of hell fire, to the ſtate of grace in true faith and repentance, and ſo to life eternall. And looke how farre the ſoule is more excellent than the bodie, ſo farre doth this worke exceed any worke of mercie that concernes the bodie: Mercy towards the bodie is called *Almes* or *Releeſe*, whereby a mans outward neceſſitie, for food, raiment, or ſuch like, is ſupplied: that this is a worke of mercie, is manifeſt, Iſay 58. 10. where the *Releeving of the hungry*, is *the powring out of the ſoule unto him:* and Saint *Iohn* maketh *the not releeving of our brother in need, to be the ſhutting of the doore of compaſſion from him.* 1 Iohn 3. 17.

Now by this which hath beene ſaid concerning mercie, and the workes thereof, wee may ſee who is a *mercifull man*, namely, *ſuch a one as hath his heart touched with compaſſion towards the miſery of another, and thereby is moved to helpe and releeve him in ſoule and body, according to his eſtate:* and ſuch a man is bleſſed by the teſtimony of Chriſt himſelfe, howſoever in the world he may be deſpiſed. A mercifull man.

The uſe. The miſery of the unmercifull, and their number. First, here we have to conſider, what a number of miſerable and curſed perſons doe live, even in the boſome of Gods Church; for if this rule of Chriſt bee true, then unmercifull men are accurſed. Now ſuch are common among us: The Richer ſort which abound in outward bleſſings, thinke themſelves happie; but if they be unmercifull, they are wretched: and ſuch are all thoſe, that for the maintenance of their outward pompe and braverie, ſpoile the poore that live under them, by incloſing of commons, racking of rents, unreaſonable fines, &c. or for the ſatisfying of their vaine pleaſure and delight, beſtow more upon hawkes and hounds, than on the poore: Such a wretched perſon alſo is the *Corne-monger*, who hath his barnes full, and his garners full, and yet ſuffereth the poore to want bread, waiting ſtill for a deere time: Such alſo are our common *uſurers*, *ingroſſers*, and *fore-ſtallers* of needfull commodities whatſoever: all theſe ſeeke themſelves, and have no mercy on them that are in miſery: yea, ſuch likewiſe are thoſe houſholders, who ſpend their time and wealth in ſome diſordered courſe, as whoring, gaming, drinking, or ſuch like, and ſo neglect their family; theſe f *denie the faith, and are worſe than Iewes and Turkes*, nay, than brute beaſts, for they are mercifull towards their owne. It were f 1 Tim. 5. 8.

an

an easie thing thus to shew through all estates, the great multitude of miserable persons: for now the common proverb is become the common practice, Every man for himselfe, and God for us all.

Motives to mercy.

1 Secondly, seeing the *mercifull man is blessed*, we must learne to put on tender mercie, or the bowels of compassion towards those that be in misery. And to move us hereunto, let us marke these things: First, the state of the mercifull is here pronounced blessed of Christ. Secondly, mercy is a gift of the Spirit, and the grace of
2 g *Gods Elect*, which alwaies accompanieth the happy estate of those that be in Christ: for the power of grace doth change their carnall nature, Isay 11. 6, 7. Thirdly, hereby we become like unto God our heavenly Father, who is the
3 h *father of mercies*. Fourthly, hereby wee are made instruments of Gods mercy to them that be in misery: for God conveyes his blessings unto his poore creatures ordinarily by meanes. Wee count it an high honour and a great favour to be the Kings Almner; oh then, how great is this dignity, to be Almner to the God of Heaven, to dispense his goodnes and mercies among the children of men? and hereto we are advanced, if we helpe the poore that be in misery. Fifthly, the exercise of mercy commendeth
4 our Religion, not onely before men, but unto God: for i *pure Religion and undefiled before God is this, to visit the fatherlesse and widowes in their distresse*: and k *God will have mercy, and not sacrifice*: therefore the Apostle bids, l *to doe good, and to distribute, forget not: for with such sacrifice God is pleased*. m *This is the fast which God requires: to loose the bands of wickednesse, to take off the heavy burthen, and to let the oppressed goe free, to take off every yoke*: and on the other side, *to breake thy bread unto the hungry, to bring the poore that wander into thine house, and to cover the naked, &c.*
5

Rules for the exercise of mercy.

1 Rule.

And because this dutie is so necessarie and excellent, I will propound certaine rules to bee observed for our furtherance herein. First, wee must exercise three of our senses; *seeing, hearing*, and *feeling*, in other mens miseries: for *seeing*, n we must be very wary it grieve us not *to looke upon our poore brother*, but wee must see and behold his misery and distresse, whether it be in soule or body. This is the Lords practice: Israel is oppressed in Egypt, and the Lord saith, o *I have surely seene the trouble of my people, and the oppression wherewith the Egyptians oppresse them*. And wee must be followers of God, as deare children, and learne to visit them that be in misery, either through sicknesse, imprisonment, poverty, or such like; for sight will stirre up in a man a sense and compassion of others miseries. Hence it is said, that p *when Iesus saw a great multitude, he was moved with compassion towards them*. And who can see a poore distressed person to lie in straw, or on the ground, without needfull releefe, as many a one would not suffer his dogge to lie, and not to be moved with compassion? Secondly, if wee cannot come to see a mans misery, then wee must bee content to *heare of it*, and give heed and credit to the true reports that others make thereof unto us. Thus did *Nehemiah*, hearing of the affliction of the residue of the captivitie, q *He wept and mourned, fasted and prayed, and sought for releefe for them at the Kings hands*. Thirdly, for *feeling*, if the Lord shall afflict our bodies with sicknesse, or our soules with temptations, wee must bee willing to suffer the same patiently, that thereby wee may be fitted to take more compassion upon others in like case, and to comfort them the better. *Paul* saith of himselfe and Timothie, that in r *Asia they were pressed with affliction above measure passing strength, so as they altogether doubted of life: and yet* (he saith) *the Lord dealt mercifully with them; that they might bee able to comfort others which were in any affliction, with the same comfort wherewith God had comforted them*.

n Deut. 15. 9.

o Exod. 3. 7, 9.

p Mar. 14. 14.

q Nehem. 1. 3, 4. and ch. 2. 5.

r 2 Cor. 1. 8.

vers. 4.

2 Rule.

How to exercise mercy in our callings.

Secondly, we must make our particular callings wherein we live, the instruments of mercie, and in doing the duties thereof shew forth compassion towards others. This rule is of great use, and therefore it will not be amisse to shew the practice of it in particular. The Magistrate must rule and governe in mercie: and the Minister must preach in mercie: every Sermon must be a worke of compassion towards the people, not onely for the matter which it containeth, but for the manner of his delivery, and in the scope and drift which hee aimeth at: he which preacheth otherwaies, doth barre himselfe of all mercy, even then, when hee intreats of mercy unto others. There is a carnall and humane kinde of preaching, which now adaies takes place, wherein nothing is so much regarded as the vaunting of wit, memory, and learning, by fine contrived sentences, multiplicitie of quotations, variety of allegations of Fathers, Schoolemen, and other learning: but herein is no mercy nor compassion to the poore soule. It is said indeed, that none condemne this kinde of preaching, but they that cannot attaine unto it. But the truth is, God will have his word delivered, s *Not in the enticing speech of mans wisdome, but in the plaine evidence of the spirit, and of power*: and therefore a man cannot with good conscience apply himselfe to such kinde of preaching, else no doubt a man of meane gifts might finde it more easie to attaine unto, than to the true preaching of Christ crucified. Thirdly, every private man must make the duties of his calling, workes of mercie: the rich man must know himselfe to be, not a Lord, but a Steward of Gods blessings, and therefore must imploy and dispense the same in mercie, by giving and lending unto the poore freely, as God shall minister unto him just occasion. The trades-man must buy and sell in mercy, dealing justly with the rich, and shewing liberality to the poore. The master

s 1 Cor. 2. 4.

3 Rule.

master must thus in mercie use the labour of his servant; and the servant thus in mercie doe service to his master, for conscience towards God. And happy were it with all estates, if this rule of mercy were observed; the want whereof, is the bane of all societies.

Thirdly, for the more cheerefull practice of mercie, wee must lay aside some part of our goods, for the releefe of them that be in miserie. The Iewes were commanded to set apart the first fruits of their corne and cattell, for the Lords altar: but in the new Testament the altar is ceased, and the poore come in stead thereof; and therefore we must now bequeath some thing for their releefe. Many are given to great excesse in fare, and in attire; but they may doe well to abate some part thereof, and bestow it on the poore, for hereby will the rest bee sanctified to their more free and comfortable use: nay, in case of necessitie, we ought to sequester some part of our owne necessaries, for the refreshing of the poore; so did the Church of t Macedonia, *even beyond their power, give to the releefe of the afflicted brethren.* Men are exceeding cold in charitie, and one maine cause thereof, is want of observing this Rule, in setting apart some thing, according as God shall blesse us in our callings, for the releefe of the poore.

t 2 Cor. 8. 3

The second point to bee considered in this Rule is, wherein this blessednesse doth consist; namely, *in the obtaining of mercy*: hee that shewes mercie, shall finde mercie; both with God and man. Where first, we may see the errour of the Church of Rome in their doctrine of merits: for they make a speciall part of humane satisfaction, to consist in Almes-deeds and releeving of the poore, teaching that a man may hereby merit eternall life: but they erre grossely; for then Christ would not have said, blessed are the mercifull, for they shall finde mercie: but rather thus, they shall finde justice: for that which comes of merit, is due by right.

The 1. Against mans merit.

2

Secondly, hereby we may see what to think of our Church, and Nation, in respect of the true Title to Gods mercie; for onely the mercifull shall finde mercie. Now it were easie to goe thorow all orders and conditions of men among us, and therein to shew abundance of unmercifulnesse and cruelty; so as we may be justly called a cruell people, and therefore cannot looke for mercie at Gods hand: for to u *the mercilesse shall bee judgement without mercie.* This is evident by the Lords dealing with his people: for all their sacrifices and duties of religion were x *abomination unto the Lord, because their hands were full of blood*: and because they had no mercy, therefore they were led into captivitie, as wee may see at large, Ier. 5. 28. Ezek. 9. 9, 10. and Zach. 9. 12. Now we being in the same case with them, for unmercifulnes and cruelty, have no doubt deserved long since the same punishment; even that the enemie should deprive us both of Gospel and peace, and of all

u Iam. 2. 13.

x Isa. 1. 11, 12, 15.

A our prosperity and wealth: what then shall we doe? surely we must humble our selves by prayer and fasting unto the Lord, if not publikly, yet privately; every man and every family apart, even for this one sin of unmercifulnesse: and withall in this humiliation, begin to practise mercy, by bestowing that upon the poore, which we spare from our bodies in the day of our fast.

## v. 8. *Blessed are the pure in heart, for they shall see God.*

These words contain the *sixth Rule* of Christ, touching true happines; wherein, as in the former, observe two points: the persons blessed, and wherein their blessednesse consists. The persons blessed are thus qualified; *they are pure in heart.* This is diversly expounded: *By pure in heart*, some understand those that are chaste; others, those that are simple hearted, void of guile and deceit. But the words will beare a more generall sense, and betoken such as are holy in heart, having their hearts purged from the defilement of their sins, and be in part renued and sanctified by the holy Ghost: and that they are so to be taken, may appeare, Psal. 24. 4. whence these words are borrowed; where also the Prophet expoundeth the pure in heart to be such, *as have not lift up their minde to vaine things*: to which purpose, the Author to the Hebrewes saith, *Follow peace with all men, and holinesse, without which no man can see God.* Againe, the intent of our Saviour Christ in this place, was no doubt to crosse the Pharisaicall conceit of those times, whereby men did content themselves with outward holinesse, as sufficient to true happinesse; and therefore hee saith, *Blessed are the pure*, not outwardly, but *inwardly in heart.* Further, by *heart* we are to understand the soule, with the parts and faculties thereof; that is, the *minde*, the *conscience*, the *will*, and *affections*. And that wee may yet conceive more clearely of this point, we are to search out two things; first, in what *manner*, then in what *measure* the heart is made pure. For the first, the purifying of the heart is by a two-fold Action of the holy Ghost; first, by creating in the minde a saving faith, which unites a man unto Christ, and as an hand applyeth Christs purity, that is, his obedience to the heart: so *Peter* speaketh of the Gentiles, in the Councell at Ierusalem, that y *by faith the Lord purified their hearts.* Secondly, when a man is in Christ, the holy Ghost purgeth and sanctifieth the heart inwardly, by mortifying all the corruptions in the minde, will, and affections, and by putting into it inward holinesse, whereby the Image of Christ is renued therein. And this our Saviour Christ expresseth, Ioh. 15. 2. when he saith, *that the father purgeth every one that bringeth forth fruit in him.* Now unto these the holy Ghost addeth an excellent grace of *Christian Resolution*, whereby a man hath a

6 Rule.

B

Who be pure in heart.

Chap. 12. 14.

C

The manner of purifying the heart.

D

y Act. 15. 9.

constant

constant purpose not to sinne against God any way, either in thought, word, or deed; but in all things to please God continually; so as if at any time he sinne, it is against his holy resolution. Now for the *measure* of this purification, it is onely in part in this life; for the grace of sanctification is not perfect till death, as the Apostle saith, [a] *We receive but the first fruits of the spirit*: that is, not the Tenths, but as an handfull of corne to a whole field: the soule is freed from the punishment and guilt of sinne, and in some sort purged from corruption, but not wholly. This we must observe the more diligently, because the Papists teach otherwise; to wit, that after Baptisme and regeneration, sin is so taken away, that there is in man nothing that God can hate: but experience in every childe of God, shewes this to be false. The chiefe ground of their opinion is this, that if sinne properly called, should remaine in the regenerate, then God should repute a man to be just, which is a sinner. But we answer, that God never reputeth an impenitent sinner just, but onely the repentant, and regenerate, which are by faith in Christ, and so in effect are no sinners, because though corruption remaine in them in part, yet it is not imputed to their persons: Besides, in the act of their conversion, corruption hath received that deadly wound, whereof it shall never recover, but daily die, till it be quite abolished, and therefore doth it not reigne in them. And thus we see in what manner and measure the heart is purified, whereby the *pure in heart* may be thus described: *They are such as beleeve the pardon of their sinnes in Christ, and be in part renewed in their soules by the holy Ghost, having their naturall corruptions mortified and abolished in some measure, and the graces of Gods image repaired in them, and a godly resolution wrought in their hearts, not to sinne against God in any thing.*

Considering that the *pure in heart* be blessed, we must search our selves, and see whether our hearts be qualified with this grace: As in former times, so at this day inward puritie is much neglected. The ancient Jewes stood upon their legall puritie and righteousnesse, and the Pharises after them, relied upon their outward holinesse; and the holy Ghost foretold, that in [a] *the latter dayes should come perilous times*, by reason of sundry sinnes, whereof this is one, *that men should content themselves with a shadow and show of Godlinesse, and in truth denie the power thereof*. And doth not experience shew this to be true among vs? for the *pure heart* is so little regarded, that the seeking after it is turned to a by-word, and a matter of reproach. Who are so much branded with vile termes of Puritans and Precisians, as those, that most endevour to get and keepe the puritie of heart in a good conscience? Againe, the generall ignorance that every where abounds, doth plainly argue the want of this grace; for what can be in the heart but impuritie and iniquitie, where there is no knowledge of the will of God in the minde? And for such as have more knowledge than the rest, generally they are not answerable unto it in practice; for take a view of all the markets in the land, and you shall hardly find a man that is to sell his graine, that will bee brought to abate one jot of the highest price, no not to the poore that stand in extreme need; which as it argueth a bloudy and cruell heart, so it sheweth our times to bee evill dayes, wherein men professe much, and doe nought: which sin will draw Gods judgement upon us, and cause the Gospel to be removed and given to a nation, that with profession, will joyne the power of godlinesse in heart and life. What befell the [b] *figge-tree*, whereon Christ sought fruit, and found nothing but leaves, *was it not accursed?* and how shall we thinke to escape, if we be like unto it? [c] *For the earth that drinketh in the raine that falleth oft upon it, and yet bringeth forth bryers and thornes is very neere unto cursing, whose end is to be burned.*

Secondly, if the pure in heart bee blessed, then we must labour to practise the counsell of the Prophet, [d] *Wash you, make you cleane*; and [e] *sanctifie the Lord in your hearts*: yea, as the Apostle saith, [f] *Let us purge our selves from all filthinesse of the flesh and spirit*. Indeed it is the [g] *worke of God to purifie the heart*; man of himselfe can no more doe it than a Black-moore can change his skinne: but yet every one that would feele in himselfe this work of God, must use the meanes wherein the spirit doth purge the heart; first, therefore wee must humble our selves unfainedly for all the sinnes and corruptions of our life already past, and for the time to come, grow to a resolute purpose, not to sinne against God in any thing: which wee must testifie by a godly endevour to obey him in all things; for a pure heart, and a purpose to live in any one sinne, cannot stand together: but this constant purpose not to sinne, is a notable grace, and an infallible token of a renued and sanctified heart.

The second point in this Rule is, wherein this blessednesse consists; namely in this, *that they shall see God*. For the understanding hereof two points must be handled. First, how God may be seene; secondly, how the seeing of God is true happinesse. For the first, the Apostle saith, [h] *No man hath seene God at any time*: yea further, *Paul* calleth him, [i] *King of kings, whom never man saw, neither can see*. We must therefore know, that there is a two-fold sight in man, the sight of the eye, and of the minde; by the sight of the eye no man can see God in his essence and substance, which is most spirituall, and so invisible; for the eye seeth nothing but things corporall and visible: a man by his eye cannot see his owne soule, and much lesse the substance of God.

*Object.* 1. But [k] *Abraham*, and [l] *Moses* saw God, for he appeared unto them. *Answer.* They

a Rom. 8. 23. — The measure of purification.

Concil. Trid. sess. 5. sect. 5.

Pure in heart described.

Vses. 1.

a 2 Tim. 3. 5.

b Mat. 21. 19.

c Heb. 6. 7, 8.

d Isa. 1. 16. e & 8. 13.

f 2 Cor. 7. 1.

g Acts 15. 9.

h 1 Joh. 4. 12. i 1 Tim. 1. 16.

How God may be seene.

k Gen. 17. 1. l Exod. 33. 11.

They saw him not in his nature and substance, but in certaine created Images and similitudes, wherein God for that time did testifie his presence unto them: some indeed say, that though a man cannot see God in this life, yet in the life to come he shall see him with his bodily eyes. But this opinion is not true: for though the bodie shall then be perfectly sanctified, and the eye sanctified, yea glorified, yet still it remaines a true body, and a true eye, and therefore can not see the essence of God, which is invisible to the eye of flesh.

Iob 19.26,27. *Object. II. I shall see God in my flesh* (saith *Iob*) *and mine eyes shall behold him. Anſ.* He speaketh there of God his Redeemer, who is not God simply, but God incarnate; for the word translated *Redeemer*, signifieth one allied unto us in bloud: now no man doubteth but God in Christ may be seene, as Ioh. 14. 9. *He that hath seene me, hath seene my father.*

*Object. III.* 1 Cor. 13.12. *Wee shall see him face to face. Anſ.* God hath no face, and therefore that cannot be understood literally; but thereby is signified, that we shall have plentifull knowledge of God, as we have of him whom we see face to face.

*Object. IV.* If we shall not see God with our eyes, then they serve to no use in heaven. *Anſ.* God forbid: for besides the glorious companie of all the Saints, we shall therewith behold our Lord Jesus Christ, who redeemed us by his bloud, and made us Kings and Priests unto our God, to whom we shall sing praise, and honour, and glory for evermore, Rev. 5.12.

The second kinde of sight, is of the *minde*, which is nothing but the knowledge or understanding of the minde, and that is two-fold; imperfect in this life, and perfect in the life to come. In this life, the minde knowes not Gods essence or substance, but onely by the effects; as by his word and Sacraments; and by his creatures: and indeed, the speciall sight we have of God in this life, is by these his affects to conceive in our mindes how God is effected to us; as that God is our Father, and Christ our Redeemer, and the holy Ghost our Sanctifier. The perfect vision of God, is reserved to the life to come, where Gods elect shall see him in regard of his substance: for [m] *We shall see him as he is.* Yet that we be not deceived herein, wee must know that perfect sight is two-fold, *simple* and *comprehensive*: *Simple perfect sight* is, when man sees a thing wholly as it is in it selfe; and thus God is not seene by the minde of man. *Comprehensive sight* is, when the Creature seeeth God, so farre forth as it is capable of his knowledge; and thus shall men see God in the world to come perfectly, and be filled therewith, though they know him not wholly, as he is in himselfe: even as a vessell cast into the sea may be perfectly full of water, though it receive not all the water in the sea. But some will aske, how shall the minde see God? *Anſ.* The manner is such, as neither eye hath seene, nor eare

[m] 1 Ioh. 3.2.

A heard, neither can any man tell, but they onely that have fruition of it in heaven: yet certainly, such it is, as shall give full contentment to every one that doth enjoy it. But it shall be farre better for us, to seeke for a pure heart, whereby we may be assured of this blessed sight of God, than curiously to search how we shall see him: for to them that be of a pure heart, God will reveale himselfe perfectly, to their joy unspeakable and glorious.

How the seeing of God is happinesse.

The *second point* is, how this seeing of God can be true happinesse. *Anſ.* A man that hath beene blinde, will count himselfe happie, when he receives his sight; and he that hath long lien in a darke dungeon, will count it a B blessed thing, to bee brought out to see the light of the Sunne: now if this bodily light be so comfortable, how endlesse is the joy of that heavenly light, which commeth from God himselfe? The [n] *Queene of Sheba* counted those servants blessed, that stood before *Salomon* to heare his wisdome; then doubtlesse the sonnes of God must needs bee happie, that stand before the Lord, hearing his wisdome and beholding his glory: [o] *For in his presence is fulnesse of joy, and at his right hand are pleasures for evermore. Moses* is renowned with all posteritie for this prerogative, that God vouchsafed [p] *to let him see his backe parts*: and Christs Disciples were so ravished with a glimpse of Gods glory in his transfiguration, that they would needs [q] *abide there still.* Oh then, what C glorie is it to see him as he is? doubtlesse this sight of God is true happinesse. But then (will some man say) the Devils shall be happie, for they shall see him at the last day. *Answ.* Their sight shall be their sorrow, for they shall see him as a terrible Judge, not as a Saviour, with apprehension and approbation of his love and mercie, which is the sight here meant: as the Apostle saith, [r] *We shall see face to face, and know as we are knowne.* So then the meaning of these words is this, they shall see God by his effects in this life, and perfectly in the world to come, with approbation of his love and mercie.

[n] 1 King. 10.8.

[o] Psal. 16. 11.

[p] Exod. 33.23.

[q] Mat. 17.4.

[r] 1 Cor. 13. 12.

The uses. 1. Comfort against reproach.

This gracious promise must be observed as a D ground of speciall comfort to all Gods children: for they that endevour after puritie of heart, shall suffer much contempt and reproach in the world; but they must not be dismaied, for God will looke upon them, and shew himselfe favourably unto them: [s] *He will appeare to their joy, and their adversaries shall bee ashamed*: therfore they may say with *David*, [t] *I will not feare what man can doe unto me.*

[s] Isa. 66.5.

[t] Psal. 118.6.

Secondly, is it true happinesse to see God? then in this world we must strive to come as neere unto God, as possibly we can; for the nearer we come unto him, the more wee see him, and the nearer we are to our perfect happines. Now that we may come neere unto God we must set God alwaies before our eyes; that is, whereseever we are, and whatsoever we doe,

we

we must perswade our hearts that we are in his presence: this was *Davids* practice, Psal. 16.8. *I have set the Lord always before me*: this perswasion will make us to walke with God, as *Enoch* did, who for this is said [u] *to please God*.

u Heb. 11.5.

Thirdly, this must allure our hearts towards all those meanes wherein God shewes himselfe unto his children: the Lord revealed himselfe in his sanctuarie unto his people, and hereupon *David* was ravished with desire to Gods courts; see Psal. 27.4. and Psal. 48.1, 2. And the like affection must we have to Gods Word and Sacraments, therein he shewes his beautie, as in his sanctuarie; and therefore we must labour therein to see the goodnesse and mercie of God towards us, using them as pledges of his grace and love in Christ: yea, we must endevour to see him in all his creatures, as his wisdome, power and goodnesse to us-wards: this is a notable step to our perfect blisse.

## v. 9. *Blessed are the peace-makers, for they shall be called the children of God.*

7 Rule.

Here is the *seventh Rule* and precept of Christ touching true happinesse; wherein observe first, who are blessed; secondly, wherein this blessednesse consists. The parties blessed are *Peace-makers*. By *peace* we must understand concord and agreement betweene man and man. Now peace is two-fold, Good, or Evill: *Good peace*, is that which stands with good conscience and true religion. This was among the converts in the Primitive Church, [x] who *lived together, and were all of one heart, and one soule. Evill peace*, is an agreement and concord in evil, as in the practice of any sin against Gods Commandements: in a word evill peace is such, as cannot stand with true Religion and good conscience. Hereof Christ spake, saying, [y] *I came not to send peace, but the sword*: that is, division by meanes of the Doctrine of the Gospel. Now in this place, *good peace* is the quality of those parties that be blessed. Further, by Peace-makers, two sorts of men are to be understood: first, all such as have care, so much as in them lieth, to have peace with all men, good and bad: secondly, such as not only themselves be at peace with others, but also doe labour to reconcile parties at variance, and to make peace betweene man and man; both these sorts are blessed, that is, they are in a happie state and condition, because this gift of *Peace-making*, is a grace of Gods spirit in them alone who are blessed: for where Gods spirit worketh peace of conscience towards God in Christ, there the same spirit doth move the parties to seeke peace with all men; as also to make peace betweene those that are at variance, so farre forth as it may stand with Religion and a good conscience. Yet here are certaine questions to be scanned touching peace, which will give great light to the better understanding of this Rule.

Peace.

x Act. 4.32.

y Mat. 10.34.

*Quest. I.* Seeing Peace-makers are blessed, why should they be blamed which seeke to make peace betweene Papists and Protestants, by reconciling these two religions? *Answer.* Because this is not good peace, for there is no more concord betweene these two religions, than is betweene light and darknesse. Whereas it is said, they differ not in substance, but in circumstances, both having the same Word, the same Creed, and Sacraments; we must know, that notwithstanding all this, yet by necessarie consequent of their doctrine and religion, they doe quite overturne the foundation of the Bible, of the Creed and Sacraments: as in the points of *Justification by workes*, of *humane satisfaction*, of *worshipping Saints and Images*, and their *massing sacrifice* and *Priesthood*, may soone appeare. But they have the same Baptisme with us? *Ans.* Baptisme severed from the true preaching of the Word, is no sufficient note of a true Church; for the Samaritans had circumcision, and yet the Lord saith [z] *they were not his people*. Againe, they hold the outward forme of Baptisme, but they overturne the inward power by denying Justification by faith alone in Jesus Christ. Thirdly, Baptisme is preserved in the Church of Rome, not for their sakes, but for the hid Church which God hath kept to himselfe, even in the middest of all Poperie: so that if they returne to us, we shall accept: otherwise we may not goe to them, lest we forsake the Lord.

z Hos. 1.9.

*Quest. II.* If Peace-makers bee blessed, how can any Nation with good conscience make warre? *Answ.* The Lords Commandement to *have peace with all men*, doth not binde men simply, but with this condition, [a] *if it be possible, and as much as in us lieth*: but when there is no hope of maintaining peace, then the Lord alloweth a lawfull warre, such as is for just defence, or claime of our needfull dues and right: for herein the case standeth with the body politicke, as it doth with the naturall body: while there is hope of health and safetie, the Physitian useth gentle meanes; but when the case is desperate, then he useth desperate meanes, and sometime gives ranke poyson, to trie if by any meanes life may be saved. And so may the safetie of a State be sought by warre, when Motions of peace will not take place.

a Rom. 12.18.

*Quest. III.* How can Suits in law be maintained with good conscience, seeing it can hardly stand with this blessed peace? *Answ.* So long as meanes of agreement other wayes may be had betweene man and man, Suits in law should not be taken up; for *Paul* blameth the Corinthians, not only [b] *for going to law under heathen Judges*, but because they lawed for light matters upon small occasions: [c] *Why rather* (saith he) *sustaine ye not harme?* But if by private meanes we cannot get or hold our right, we may use the helpe of law.

b 1 Cor. 6.6.

c verse 7.

Quest.

*Quest. IV.* How farre forth may one man, or one people be at peace with another? League or societie betweene man and man, people and people, is twofold; either of concord, or of amitie. The *league of concord* is, when men bind themselves in peace one with another; and this may be had betweene all men, beleevers or unbeleevers, good or bad; [d] *Have peace with all men*, (saith the Apostle.) *League of amitie* is, when men or people binde themselves one to another in speciall love, beside their outward concord: and this kinde of peace ought onely to be had with true beleevers. Good king *Iehosaphat* is greatly blamed of the Lord, for making this speciall league with wicked *Ahab*; *Wouldest thou helpe the wicked*, (saith [e] the Prophet) *and love them that hate the Lord? for this thing the Lords wrath is upon thee.*

d Rom. 12. 18.

e 2 Chr. 19. 2.

*Vses.* 1.

Whereas Peace-makers are blessed, wee are to be admonished, if it be possible to have peace with all men, as much as in us lieth; and within the compasse of our callings, to avoid all occasions of contention and strife: Saint *Pauls* exhortation must here take place, [f] *We must hold the unitie of the spirit in the bond of peace.* To the effecting whereof, three vertues are there propounded for our practice; *Humilitie*, *Meeknesse*, and *Long suffering*. *Humilitie* is a vertue, whereby one man thinkes better of another than of himselfe; for this makes a man thinke basely of himselfe, in regard of his owne sinnes and corruptions, whereupon he is content to give place unto others, and to yeeld of his owne right, for the maintaining of peace: when as on the other side, pride causeth men to seeke for more than their due; and so causeth contention: as *Salomon* saith, [g] *only by pride doth man make contention.* *Meeknesse* is a vertue, whereby a man is gentle in behaviour towards every person, good or bad: this causeth a man to put up injuries, and to forbeare wrongs, when occasion of revenge is given him. *Long suffering* is a vertue, whereby a man doth beare with other mens wants, as morositie and hastinesse, and in bearing yeelds of his owne right, for the maintenance of peace thus dealt [a] *Abraham* with *Lot*, when their herdmen were at variance, though he were the superiour both for age and place; yet for peace sake, he put *Lot* [b] *to ende the place of his abode, whether on the right hand or on the left.* Besides these, there are many other vertues propounded in the writings of the Apostles, for the maintaining of peace; to wit, *Humanitie*, when a man can so carrie himselfe towards all others, that he can take well all indifferent sayings and doings, and construe them to the best part, if it be possible. This is a most needfull vertue for Christian peace, which we must follow, and hereunto frame our nature and affections, which are crooked and rebellious of themselves; that so farre as is possible, we may have peace with all men; for peace is the bond of every society, of families, townes, and common wealths, without which no state can

f Ephes. 4. 3.

Vertues preserving peace.
1 Humilitie.

g Prov. 13. 10.

2 Meeknesse.

3 Long suffering.

a Gen. 13. 8, 9.

4 Humanitie.

endure; and Christian religion commends the same unto us, Jam. 3. 17. *The wisdome which is from above, is pure, gentle, peaceable, full of mercie, and good fruits.*

Secondly, if Peace-makers betweene man and man be blessed, then much more happie are they, who make peace betweene God and man; and these are the faithfull Ministers of the Gospell, which set themselves wholly to reconcile men unto God: so *Paul* (speaking as a Peace-maker) saith, [i] *We beseech you as Embassadours of Christ, that yee be reconciled to God*: and therefore all those, that by Gods grace are set apart for this worke, must in sinceritie set their hearts, and imploy themselves diligently for this end, to reconcile men unto God, and to bring them to peace with God; and in their owne conscience, this shall be a seale of the Lords mercie towards them, whereby they may assure themselves that they be blessed: for howsoever unto some, their ministerie may be the savour of death, yet they are are alwaies a sweet savour unto God in Christ.

i 2 Cor. 5. 20.

Thirdly, hereby we may see, what a blessed thing it is, in the day of Gods wrath against his people, to stand in the breach, and by earnest prayer to stay his hand, and so to make peace betweene God and his people by prayer. This was *Moses* practice many a time, for which he is renowned with all posteritie, Psal. 106. 23. Exod. 32. 10, 11, And so did *Aaron*, Num. 16. 47, 48. *David*, 1 Sam. 24. 17. and many others. This duty concerneth us, for God hath a controversie with our Land, for the innumerable crying sinnes hereof, as blasphemie, oppression, contempt of Religion, adulteries, and such like: now when we see the great mortalitie of our brethren, or heare of treasons and conspiracies, and rumours of wars by enemies, who threaten our overthrow; then must we know that God shakes his rod at us, and then especially is every one to intreat the Lord more earnestly for mercie and reconciliation: for this is a blessed worke of peace, to stay the Lord from the destruction of his people: Read *Isay* [k], *Jeremie*, *Ezekiel* [m]: sundry times *God complaines of the want of such as should stand in the breach before him for the Land, that he should not destroy it.* Behold the weight and worth of this duty in *Abrahams* intercession for *Sodome*: for he so farre prevailed with the Lord, [n] that *If there had beene tenne righteous persons in Sodome, the whole citie had beene spared for their sakes*: but because there were none, so soone as righteous *Lot* was got out, it was burned with fire and brimstone from heaven, Gen. 19. 23, 24.

k Isa. 59. 16. and 63. 5.
l Jer. 5. 7. and 12. 11.
m Ezech. 22, 30. 31.

n Gen. 18. 32.

Lastly, if Peace-makers bee blessed, the *Peace-breakers* are cursed: many there be of this sort, but above all, they are most notorious who disturbe the peace of the Land, which by Gods mercy we have for many yeares enjoyed. It may be thought we have none such among us, but only traitors, and such as plot with for-

ren

raine enemies; but the truth is, all these doe disturbe our peace, that walke after their hearts lusts in sin and wickednesse, as *idolaters, blasphemers, oppressors, drunkards*, and such like; these are the peace-breakers, who cause the Lord to take away the blessing of peace: see Jer. 16. 5. the Lord saith, *He hath taken his peace from his people*: the reason is, v. 12. because *every one walked after the stubbornesse of his wicked heart, and would not heare him*: and Levit. 26. 23, 25. *The sword of the enemy is sent of God, to avenge the quarrell of his covenant*. It is then our transgression and rebellion against God, that will bring warre and rebellion into our Land: if this were not, our peace would continue for ever: for o *the work of iustice shall be peace, quietnesse, and assurance for ever*: And againe, p *in righteousnesse shall thou be established, and be far from oppression*. This therefore should move all ungodly persons to repent, and to breake off the course of their sinnes, unlesse they will continue professed enemies to the peace of the state under which they live.

o Isa. 32. 17.
p Isa. 54. 14.

The *second Point*, wherein this blessednesse of *Peace-makers* consists, namely, in that *they shall be called the children of God*: that is, they shall be esteemed and reputed for Gods children in this world, of God himselfe, and all good men; and in the world to come, fully manifested so to be. That this is true happinesse will soone appeare, by the view of the state of every child of God: for they are united unto Christ by the Spirit of grace, by which they are regenerate, and in Christ they are adopted for sonnes and daughters, and so enjoy Gods speciall grace and favour. Now hereupon they are Kings children, having God for their Father, who loves them more tenderly than any earthly Parents can love their owne children: secondly, they have Christ for their brother, and so are heires annexed with him, having Heaven and earth for their possession: q *in him they are made Kings and Priests unto God*: and shall be *Iudges of the world at the last day*: yea, they have the r *holy Angels for ministring spirits to attend upon their persons*, for their defence from the power of the enemie, which farre surpasseth the dignity of any guard of men on earth whatsoever: all things worke together for the best unto them, their crosses and afflictions are no curses, but fatherly trials and chastisements; yea, their sinnes are turned to their good; to them death is no death, but a sweet sleep unto their bodies, and a strait passage for their soules into eternall glorie; yea, in the act of death, they have the comfort of life in the joy of the Spirit, and the Angels ready, when breath departeth, to carry their soules to Heaven.

q Revel. 1. 5.
r 1 Cor. 6. 2.
s Heb. 1. 14.

The 1. use.

If this be true happinesse, to be called Gods children; then they that live after their owne wicked lusts, void of all care to keepe a good conscience, are miserable and accursed; for they are the children of the Devill, serving him in the workes of sinne, and expressing his Image in ungodlinesse and worldly lusts. It standeth them therefore in hand, if they have any care of true happinesse, to labour after regeneration: whereby, forsaking the lusts and courses of their former ignorance, and embracing and obeying sincerely the Word of life, they may become Gods children, and so happy.

Secondly, hast thou received this grace of Gods Spirit, whereby thou art inclined to have peace with all men, and to seeke for peace betweene God and thine owne conscience, yea, betweene the Lord and others? then comfort thy selfe, thou art the childe of God, these motions come from grace, flesh and bloud brings forth no such fruits: labour therefore to maintaine these good motions, with all other pledges of thine adoption, and so shalt thou grow fully assured of thine owne happinesse. In this age men make much adoe to get good assurance of earthly purchases: but what madnesse is this, so greatly to regard momentanie things, and to have no care, in comparison, of our eternall inheritance, which we shall have assured unto us, when we become the children of God?

2

**V. 10. *Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of Heaven.***

**11 *Blessed are yee when men revile you, and persecute you, and say all manner of evill against you for my sake, falsly.***

**12. *Rejoyce and be glad, for great is your reward in heaven: for so persecuted they the Prophets which were before you.***

8 Rule.

Here Christ propounds his *eighth Rule* touching happinesse, which he handles more largely than the former: for having laid downe the Rule, v. 10. he expounds the same in a speciall application of it to his Disciples in the 11. and 12. verses. In the Rule it selfe, note two points; first, the parties blessed: secondly, wherein their blessednes consists. The parties blessed, are they *which suffer persecution for righteousnesse sake*. *Persecution* properly signifieth pursuit, such as one enemy maketh after another: but here the Word must be taken generally, for all kinde of persecution whatsoever. Now because it is a paradox, and absurd in humane reason, to think him blessed, that for any cause is persecuted; therefore Christ to verifie the truth hereof, repeats the same Rule in the next verse, where also hee expounds every parcell thereof, wherewith I will content my selfe, because Christ is

Matth. 5. vers. 10 &c.

the best interpreter of his owne words.

In the 11. verse therefore Christ sets downe three things, all pertaining to the true exposition of this Rule: First, he explaines more particularly the parties that bee blessed, saying to his Disciples, *Blessed are ye.* In the beginning of the Chapter, we heard, that he cast his eyes upon them, and spake unto them; and nowhere he doth the like againe; and therefore this Rule must not be understood of all men in the world that suffer, but of all Christs true Disciples; and generally it is not true, for the heathen and infidels, doe often suffer for good causes, and yet remaine infidels, without the true God, and so are not blessed. Againe, a Christian professor may give up his life in a good cause, yet not of love to God or his truth, but upon ambition, and so not be blessed: for *Though I give my body to be burned, yet wanting love, it profiteth me nothing.* Secondly, Christ expoundeth particularly, what hee meaneth by persecution, naming three parts thereof; first, *slandering and reviling*, which is the persecution of the tongue: Thus the Jewes persecuted the Apostles, saying, [b] they *were drunke*, or full *of sweet wine*: Thus [c] *Festus* persecuted *Paul*, making him *mad*, or *beside himselfe*. Secondly, *persecution*, meaning hereby (as the word doth properly signifie) first, *pursuit*, such as one enemie maketh after another, when hee seeks to spoile him of his goods, or of his life: Secondly, the *bringing a man unto the Barre*, and there of malice to accuse and arraigne him: thirdly, *evill speaking with lying*, when as men of purpose be without cause maliciously carried thereunto, as when the Jewes called Christ [d] *a Samaritan, that had a devill*: and said that [e] *he cast out devils by Belzebub the Prince of Devils*: and thus were the Christians in the Primitive Church persecuted, being maliciously accused for *killing their owne children*, for *worshipping the head of an asse*, for *incest*, and such like. To these three kinds of persecutions, S. *Luke* Chap. 6. 22. addes a *fourth*, namely, *hatred*: and a *fifth*, called separation, whereby men were excommunicated, and cast out of the Temple and Synagogues, for Christs sake and his Gospels. These are the severall kinds of that persecution, for the enduring whereof, Christ pronounceth men blessed, v. 10. whereof Hatred is the root, and the rest are branches. Thirdly, Christ layes down the cause, for which this persecution shall bee inflicted; namely, for *my sake*: or as S. *Luke* saith, *for the sonne of mans sake*: which expoundeth this phrase, for *Righteousnesse sake*, ver. 10. to wit, for professing, beleeving, and maintaining the doctrine of the Gospell taught by Christ, touching remission of sinnes, and life everlasting, to them that beleeve.

*The uses in generall.* We see that Christ urgeth this Rule of blessednesse more largely than the former: this he doth for special cause; first, hereby he would teach his Disciples, and us in them, that it is the will of God, his Church in this world should bee under the crosse, in such affliction and persecution, as their blood should be sought for the maintenance of the faith. And this hee will have to be the state of his Church for speciall causes: First, that the members thereof by their afflictions, may be acquainted with their owne wants and infirmities, which they would not much regard, if they were freed from the crosse. Secondly, that by affliction they may be kept from many grievous sinnes, into which they would fall, if they lived in peace. Thirdly, that others seeing the correction of the Church for sinne, might learne thereby to hate and avoid sinne: and lastly, that the Church might glorifie God, in a constant and courageous maintenance of his truth unto death; for even in persecution is Gods truth preserved against the reason of mans wisdome, *that not suffering for the truth, bring faithfull witnesse bearing thereunto.*

Secondly, Christ had newly called the Twelve out of all his Disciples, to be Apostles; whereupon they might thinke, that they should be advanced to some outward honour, ease, and peace: but Christ hereby calls them from that conceit, and puts them in minde of affliction, which should befall them in time to come; that when it came they might the better endure it. And thus he prepares all Churches to suffer affliction; yea, and wee our selves, must hereby learne in time of peace, to prepare our selves against the day of triall, because his will is, *That whosoever would live godly in Christ Jesus must suffer affliction.*

Luk. 6. 13.

Thirdly, hereby Christ intends to lay a ground of comfort to his disciples in their persecution, by a plaine and full declaration of their happinesse that suffer for righteousnesse sake, in that they have sure title to the Kingdom of Heaven; out of which estate no sound comfort can bee had. And this same must wee lay up in store against the time to come: for wee live now in peace by Gods mercie, but we know not how long it will continue; we have beene threatned, and dangerously assaulted by our enemies many a time, beside the rod of God shaken with his owne hand against us; and we may not thinke our peace will last alwaies, but seeing our sinnes increase, wee may bee sure our joy and peace will one day be turned into sorrow: and therefore it will be good to have this Rule ingraven in our hearts, that *they are blessed which suffer for righteousnesse sake.* If therefore tribulation come for the defence of the Gospell, wee must have recourse to this promise of blessednesse, and that will be our comfort.

*More particularly.* In the words of this Rule, *Blessed are they, &c.* Christ would let us see that deadly hatred which the world beares unto Gods Church; for so much the word (*persecute*) importeth: The reasons of this hatred may bee these; First, the Church of God in the ministerie of the Gospell, seeks the ruine of the devils kingdome, who is the Prince of the world; the devill

The world hates Gods Church: and why?

1 Cor. 13. 3.

b Act. 2. 13.

c Act. 26. 24.

d Iohn 8. 48.

e Luk. 11. 15.

Tertul. Apol. cap. 7. & 16.

Gods Church must be afflicted.

devill therefore rageth, and inflames the hearts of his inſtruments, with malice againſt Gods Church, that they may perſecute and quite deſtroy it, if it were poſſible. Secondly, Gods Church is a peculiar people ſevered from the world in profeſſion, doctrine, and converſation, and therefore the world hates them, Joh. 15. 19. And this very point may ſerve to ſtay our hearts when we ſhall be perſecuted for the profeſſion and embracing of the Goſpell of Chriſt: for the world doth hate Gods Church, and will doe to the end: there muſt be enmitie betweene the ſeed of the ſerpent, and the ſeed of the woman, *As then he that was borne of the fleſh, perſecuted him that was borne after the Spirit, ſo is it now*, Gal. 4. 29.

Gen. 3.

Secondly obſerve, that this hatred of the world, is not onely againſt the members of Gods Church, but even againſt Chriſts holy religion; ſo Chriſt ſaith, *for my ſake*, or *for my Religions ſake*. This is to be marked as a moſt excellent argument to perſwade our conſciences, that the Goſpell of Chriſt which we profeſſe, is the true and bleſſed doctrine of God, becauſe the wicked world doth alwaies hate it; yea, it hateth us alſo for the Goſpels ſake: now if it were a doctrine of men, it would ſit their natures well, and they would love it, for the world doth love his owne, Joh. 15. 19.

Two Caveats about flight in perſecution.

Thirdly, if they be bleſſed that ſuffer perſecution, then how may any man lawfully flie in perſecution? *Anſw.* A man may flie in perſecution with a good conſcience, theſe two things obſerved: firſt, that he be not hindered by his particular calling: ſecondly, that he hath libertie offered by Gods providence to eſcape the hands of his enemies. The intent of this verſe, is not to forbid flight, but to comfort ſuch as are in perſecution, and cannot eſcape: for the word ſignifieth ſuch perſecution, as is by purſuit and oppreſſion, which cannot be avoided.

Laſtly, ſeeing they are bleſſed that ſuffer for righteouſneſſe ſake. Whether are they alwaies curſed that ſuffer deſervedly for an evill cauſe, for the contrary reaſon is in contraries? *Anſ.* They are alwaies accurſed, ſave in one caſe; to wit, unleſſe they repent for their unrighteouſneſſe, for which they are afflicted; but by true repentance they become bleſſed. The theefe upō the croſſe had lived in theft, & was therefore attached, condemned, and crucified, and ſo he ſuffered for unrighteouſneſſe; but yet he was ſaved, becauſe he repented, and beleeved in Chriſt.

It is added, *for righteouſneſſe ſake*: In this clauſe we are taught a ſpeciall leſſon; namely, that when God ſhall lay upon us any affliction or perſecution; as impriſonment, baniſhment, loſſe of goods, or of life it ſelfe; wee muſt alwaies looke that the cauſe be good, and then ſuffer willingly. This is a neceſſarie Rule, for wee muſt ſuffer affliction either publikely or privately, if we will live godly in Chriſt Jeſus. Now it is not the puniſhment, but the cauſe that makes a Martyr: and to this purpoſe *Peter* ſaith, [f] *Let none of you ſuffer as a Murtherer, a Theefe, or a buſie-body; but if any man ſuffer as a Chriſtian, let him not be aſhamed, but glorifie God in this behalfe:* and therefore we muſt be ſure the cauſe be good; yea, this we muſt looke unto in our particular private croſſes.

f 1 Pet. 4. 15.

Verſe 11. *Bleſſed are yee when men revile you, and perſecute you, &c.* In handling the former verſe, we ſhewed the meaning of theſe words, and how they ſerve to expound the former Rule. The point here to be obſerved is this, That *to revile and ſlander*, yea (as *Luke* ſaith) to *hate* a man for a good cauſe, eſpecially for Religion, is perſecution: which ſheweth how fearefull the common ſinne of the age is, whereby men revile their brethren, with baſe and odious termes, becauſe they ſhew ſome care to pleaſe God, and to adorne their profeſſion by a godly life. But thou art a perſecutor whoſoever thou art, that uſeſt this, and therefore repent and leave it, for it is a preparation to a greater ſinne in this kinde, and moſt odious in Gods ſight, as the puniſhment thereof declares, Gen. 21. 9, 10. with Gal. 4. 29, 30.

S. *Luke* addes a ſecond word, *And when they ſeparate you*, whereby is meant excommunication out of the Temple and Synagogue; a puniſhment which Chriſt foretold ſhould befall his Diſciples. This cenſure was put in execution in their Synagogues; for beſides the adminiſtration of civill Juſtice, Eccleſiaſticall matters were there handled. Now marke what Chriſt ſaith, Though excommunication become owne ordinance; yet *Bleſſed are you when men excommunicate you out of the Temple and Synagogues, for my Names ſake*: where he maketh excommunication a kinde of perſecution, when it is denounced againſt men for righteouſneſſe ſake.

Luk. 6. 22.

Here then we may learne what to thinke of the *Popes Bulls*, whereby hee excommunicates Kings and Queenes, and particular Churches, for denying ſubjection to his chaire: namely, that they are the Devils inſtruments, wherewith Gods children are perſecuted, and that all ſuch as are thus excommunicated, for defending the truth of the Goſpel, are bleſſed: for excommunication is not the inſtrument of a curſe to them that ſuffer it for a good cauſe. Secondly, hence we learne, that excommunication abuſed againſt Gods Word, is no powerfull cenſure, though in it ſelfe, being uſed according to Gods ordinance, it is a moſt terrible thunderbolt, excluding a man in part from the Church, and from the Kingdome of Heaven: and therefore all Churches muſt ſee, that this cenſure be not abuſed, for the abuſers of it incurre the danger of the curſe, and not they againſt whom it is unjuſtly pronounced.

v. 12 *Rejoyce and be glad, for great is your reward in Heaven: for ſo perſecuted they the Prophets which were before you.*

Here Chriſt drawes a concluſion from the former

former Rule; for having said in generall, *That they which suffer for righteousnes sake are blessed*, v. 10. and applied it in particular to his Disciples, ver. 11. hereupon he inferres, that they must rejoyce in affliction, even then, or (as *Luke* 6 saith) *In that day:* yea, they must *be glad*; which word signifieth exceeding joy, such as we use to expresse by outward signes in the bodie; as skipping and dancing; such [h] as *David* used to testifie his joy, for the returne of the Arke of God to his City. This is a most worthy conclusion, often urged and commended unto us in Scripture: James 1. 2. *Brethren, count it exceeding great joy, when ye fall into divers temptations.* Rom. 5. 3. *We rejoyce in tribulation, knowing that tribulation bringeth forth patience?* and Act. 5. 41. *The Disciples rejoyced, that they were counted worthy to suffer rebuke for the Name of Christ.*

Here wee learne then, that Gods Church and people, that suffer in a good cause, must rejoyce and be glad. This must bee remembred, for we have beene many times in great danger of our enemies for the Gospels sake: and it may please God to leave us in their hands, for our manifold sinnes, and great abuse of his heavenly blessings: which if he doe, what must be our behaviour? must wee be swallowed up with sorrow and griefe? no, but humbling our selves for our sinnes, wee must remember for what wee doe suffer, and rejoyce and be glad in that behalfe; for though our outward man perish, yet the inner man shall bee revived.

Now because it is a hard thing to rejoyce in grievous afflictions, therefore Christ doth give two reasons to move them hereunto; first, from the Recompence of reward after this life, in these words, *For great is your reward in Heaven.* This point I have handled heretofore, and therefore I will here onely shew how the Papists abuse this Text, to prove the merits of mans workes of grace; for hence they reason thus, *Where there is a reward, there is merit: But in Heaven there is a reward for mans works of grace: and therefore in this life, there is merit by them.* To this it is answered divers waies: I will touch the heads of the principall. First, the word *reward* must not be understood properly, but figuratively; for Christs speech is borrowed from labourers, who after they have done their worke, doe receive their wages, which is the reward thereof: even so, after Christs Disciples and servants have suffered afflictions for the Name of Christ, at the end of this life they shall receive life everlasting. Secondly, when wee reade of wages and rewards in Scripture, we must not dreame of any thing due by right of debt and merit, but conceive thereby, that which is given by promise, and of meere mercie; like as when an earthly Father promiseth to his sonne, to give him this or that thing, if hee will learne; now the Fathers gift is not merited by the childe, but is freely given, the more to incite the childe to learne his booke. Thirdly, if wee understand reward properly; then wee must referre it, not to our sufferings, but to the sufferings of Christ: for there is no proportion betweene our sufferings, and life eternall: *The afflictions of this present life, are not worthy of the glory which shall bee shewed unto us*, Rom. 8. 18.

The second reason is taken from the example of the ancient Prophets; *for so persecuted they the Prophets which were before you.* In this Reason Christ intendeth two things; First, to teach his Disciples and us, that persecution for good causes, is no new or strange thing. Secondly, to comfort his Disciples and servants in their sufferings; for that thereby, they should bee made conformable to the ancient worthy Prophets, who were of old renowned among men, and are now glorified of God in Heaven. Hereto wee must compare the words of *Luke* spoken to the same purpose: [i] *for after this manner did the Fathers to the Prophets.* By *Fathers* we must needs meane the ancient people of the Jewes, for here he speaketh to his Disciples and others that were Jewes by Nation. Now hence observe a strange point; to wit, that the ancient Prophets, who were most worthy men of God, were persecuted in their times, not so much by forrenners and enemies to religion, as by those that were outwardly members of the Church of God, and professors of Religion. This may seeme strange, that men living in Gods Church should grow to this height of impiety, to become persecutors of Gods Saints: but Saint *Stephen* giveth the reason hereof, namely, their [k] *hard hearts*, whereby *they resisted the Holy Ghost in the ministery of the Word:* for which God left them to themselves, so as they ranne headlong to this height of impiety, to persecute Gods dearest servants. The like we may see in these our daies: some that have bin professors, after long hearing, breake forth into open Atheisme, calling this into question, whether there be a God: and among others there is also to be seene as vile cruelty and oppression in their particular dealings, and as abominable filthinesse, as is to be found among the Heathen and Idolaters: all which, and many other enormous sinnes proceed from this; that though men professe Religion, yet they deny subjection to the Gospel preached, so as it is not in them a Word of power: for which cause, God in his justice gives them up to hardnesse of heart, to commit sinne without remorse. And therefore, if wee would escape the fearefull judgement of a reprobate sense, let us labour with feare and trembling to become obedient to the Word which we heare; for if we doe not glorifie God in the meanes, wherein he offers grace and mercy, God will be sure to glorifie himselfe in our deserved confusion.

[g] Luk. 6. 22. χαίρετε καὶ ἀγαλλιᾶσθε.

[h] 2 Sam. 6. 14, 16

Reve. 2.

Rhemists on this verse.

[i] Luk. 6. 23.

[k] Act. 7. 51.

**V. 13.** *Yee are the salt of the earth,*

## earth: but if the salt hath lost his savour, &c.

In this verse and the rest, to the 16. Christ propoundeth the *second branch of this Sermon*, touching the office of the Apostles, and in them of all Ministers; wherein, his intent is to move them to diligence in preaching the will of God to all people.

The Coherence of this part with the former, standeth thus: Christ had shewed before in divers precepts, that many are blessed, whereupon some might aske, how they should attaine to this happinesse, and to those graces of the Spirit, which make them fit for that estate? Christ here answers, that the preaching of the Gospel is the principall meanes to worke in their hearts those graces, to which true happinesse is promised. And because it is an excellent privilege to bring men to this estate, therefore hee exciteth his Disciples to diligence in this Ministerie by two Reasons, drawne from the properties of this worke, and propounded in two similitudes. The first is taken from *salt*, in these words; *Ye are the salt of the earth:* and amplified in the words following, to the end of the verse. The second is drawne from *light*, ver. 14, 15.

For the first: *Ye are the salt of the earth: ye*, that is, you whom I have called to be Apostles, and set apart for the worke of the Ministerie, *are salt*; not properly, but by resemblance; yet not in regard of their persons, but of their ministery; because hereby they were to season men for God, and to make them savourie both in heart and life: *Of the earth*; not of Judea only, but of the whole world, as may appeare by their commission, Matth. 28. 19. *Goe therefore and teach all Nations.*

From this description, both Ministers and people may learne their duty. *First, for Ministers*: by this title of *salt* here given unto them, Christ would teach them, first, how they ought to dispense the Word of God, both Law and Gospell; namely, so as they labour therein to expresse the properties of salt, whereto Christ alludeth in his Title. Now the properties of salt applyed to raw flesh, or fresh wounds are principally three. First, it will bite and fret, being of nature hot and dry: Secondly, it makes meats savoury unto our taste: Thirdly, it preserveth meats from putrifaction, by drawing out of them superfluous moistnesse. The Apostles therefore and other Ministers being salt, must not onely in generall deliver the Word of God unto the people; but withall apply the same particularly unto mens hearts and consciences, as salt is applyed unto meat: And that for three ends: First, the Law must be applyed to rippe up mens hearts, to make them see their sinnes; it must fret and bite them by the curse thereof to cause them to renounce themselves, and to cry with the Jewes,[l] *Men and brethren, what shall we doe?* Secondly, the Gospell must be preached, that men feeling their corruption, like rottennesse in their soules, may by the blessing of the Spirit bee thereby seasoned with grace, and so reconciled unto God, and made savourie in his sight. This is the end of the Ministerie, 2 Cor. 5. 20. *We are Embassadours for Christ, as though God did beseech you through us, wee pray you in Christs stead, that you bee reconciled unto God.* Thirdly, both the Law and the Gospell must be continually dispensed, that thereby sinne and corruption may bee daily mortified and consumed both in heart and life; even as superfluous humours are dryed up by salt; and this is the right dispensing of Gods Word: for every discourse upon a text of Scripture is not preaching, but hee that so expoundeth and applyeth the word, that his ministerie may be salt unto his hearers, he it is that preacheth the Word indeed.

Secondly, Christ calling his Disciples salt, teacheth them and all ministers, that they themselves ought first to be seasoned by the Word: for how can they fitly season others by applying this salt unto their consciences, who never felt the biting of it upon their owne? Hee that is unseasoned himselfe may speak Gods Word, which God may blesse to the good of others: but yet in respect of himselfe, it is a riddle which cannot be understood.

Thirdly, this Title giveth good direction to every Minister for his manner of preaching: for if the Word of God alone be that savoury salt, wherewith mans heart is seasoned for the Lord, then it ought to be dispensed purely and sincerely, without the mixture of humane inventions. This was *Pauls* care,[m] *My word and my preaching* (saith he) *stood not in the inticing speech of mans wisdome, but in plaine evidence of the spirit and of power, that your faith should not be in the wisdom of men, but in the power of God.* Experience teacheth us, that salt by mixture with other things loseth of his savour: and so it is with the Word: Indeed there is a place for Arts and tongues, and humane learning with every dispenser of the Word, wherein hee may use them with great commendation, to wit, in his private preparation: but not in the publike dispensation, whereby he seasoneth mens hearts unto God; that the Word of God alone must doe, for to it alone belongs the promise of the spirit, Isa. 59. 21. And therefore hee must use great discretion in this ministerie, and labour so to speake that the spirit may take delight to accompany the same.

Fourthly, this Title teacheth all Gods Ministers by patience to possesse their soules, when the wicked doe fret and fume against them for their ministerie: for this is a testimonie that their ministerie is salt, and bites their corrupt consciences as it ought to doe: therefore they are to goe on with cheerefulnesse, endevouring more and more to season their hearts herewith.

Ministers must seeke to expresse the properties of salt.

[l] Acts 2. 37.

[m] 1 Cor. 2. 4, 5.

*Secondly*, the people of God that heare his Word, may learne good instruction from this Title: first, hereby euery one may see what he is by nature, namely, like unto flesh subject to corruption, nay, as unsavoury flesh, and stinking carion in the nostrils of God, for else what needed this salt? This therefore must move us to lay aside all pride of heart, whereby wee thinke highly of our selves: yea, wee must become base and lowly in our owne eyes, in regard of the unsavoury taste of our naturall corruption, else we shall never feele the seasoning vertue of Gods holy Ministerie.

Secondly, every one must hereby learne to suffer the word of reproofe, whereby his heart and conscience may be ripped up, and his sores of sinne discovered; when we have a cut or a wound in our flesh, we can be content to put salt upon it, to drie up the noisome humours, that otherwise would corrupt; now can wee endure the smart of salt for the health of our bodies, and shall we not much more suffer the word of God to rippe up our sinnes, and to mortifie the same, for the salvation of our soules?

Thirdly, every one must give all diligence to be seasoned thorowout, with this heavenly salt, that the thoughts of his heart, the words of his mouth, and the actions of his life, may bee all savoury and acceptable unto God in Christ; yea, in his conversation with men, hee must labour to shew the power of this seasoning: Coloss. 4. 6. *Let your speech be gracious alwaies, and powdred with salt*: that is, seasoned by the Word, that it may savour of grace, to those that heare us. If wee live under the Ministerie of the Word, and be not seasoned therewith, our case is dangerous; for therein it is of the nature of salt, which causeth barrennesse, where it seasoneth it: as we may see in the practice of *Abimelech*, who sowed [n] *salt in Shechem, to make the ground barren, and the place despised.*

n Iudg. 9. 45.

*But if the salt have lost his savour, wherewith shall it be salted: it is thenceforth good for nothing but to bee cast out, and troden under the foot of men.* Here Christ amplifieth the former reason, whereby hee moved his Apostles to fidelitie and diligence in their Ministery, by the danger of the contrary infidelitie, which is as unsavoury salt, incurable and unprofitable, and so subject to a fearefull curse; and therefore (saith Christ) you had need to bee faithfull in seasoning the world by your Ministerie. In this amplification we may observe foure points: First, the ordinary sinne that doth accompanie the calling of the Ministerie. Secondly, the danger of this sinne. Thirdly, the unprofitablenesse of such a Ministerie. Fourthly, the judgement of God due unto it.

*I. Point.* As other callings have their severall faults, so hath the calling of a Minister, noted in these words; *If the salt have lost his savour, &c.* Salt is said to become unsavourie, when it loseth that vertue and acrimonie which it hath in seasoning that flesh on which it is cast. Now Ministers are as unsavoury salt, when they become unprofitable in their Ministerie, and either doe not, or cannot dispence Gods word, for the seasoning of mens soules, that they may bee acceptable to God, and reconciled unto him in Christ. In this calling there bee especially foure kindes of unsavourie salt: First, the *blind watch-men* that have not knowledge; [o] and *dumbe dogs that cannot barke*: that is, such as either cannot, or if they can, will not dispence Gods word, for the salvation of mens soules. Secondly, *Heretical Teachers*, who preach false and damnable doctrine, such as doth not season, but poyson and destroy the soule: such were the false Prophets among the Jewes, who enticed to Idolatry, Deut. 30. 1, 2. and the false Apostles, and Heretikes in the Primitive Church, [p] *whose words did fret as a canker, & destroyed the faith of many.* And such are the *Romish teachers* at this day, and the Jesuits and Seminaries among us, who though they be qualified with many good gifts of learning, yet by mingling the word of God with their owne inventions, and humane traditions, they raze the foundation, they become unsavoury salt, and heretical Teachers. And here by the way, who cannot but wonder, that students in Divinitie, should so much affect the Postils and Comments of Fryers and Popish writers, as they doe? doubtlesse it argueth that the Word of God hath not seasoned their hearts; for where such unsavoury salt hath relish, the wholesome doctrine of Gods word hath never seasoned. Thirdly, they are unsavoury salt, who teach true doctrine, but yet *mis-apply* the same. Many such were in the Church of the Jewes in the dayes of [q] *Ieremy*, and [r] *Ezechiel*, who much complaine of *sowing pillowes under the elbowes of the wicked*, by preaching peace unto them, when they should have called to repentance by the discoverie of their sinnes, and denunciation of Gods judgement: as also, for *making sad the hearts of those whom God had not made sad:* And such are those at this day, who have smooth tongues, in respect of sinne, and yet are full of bitter invectives against the better sort. By this meanes the Word of God loseth his acrimony and sharpnesse, whereby the wicked should be awaked out of their slumber of securitie, and the godly further seasoned, and made more acceptable unto God. Fourthly, they are unsavourie salt, who though they teach the truth, and generally apply it well, doe yet lead ungodly and scandalous lives: for an offensive and unsavorie conversation in the Teacher, doth hinder the seasoning vertue of the word of his Ministerie in the hearts of the people; and his doctrine cannot so much edifie, as his course of life destroyeth, because naturall men regard not so much what is said, as what is done. This being so, all Gods Min-

Foure kinds of unsavoury Ministers.

1

o Isa. 56. 10.

2

p 2 Tim. 2. 17, 18.

3

q Ier. 23. 16, 17.
r Ezech. 13. 10, 22

4

sters

sters, and those also that destinate themselves to this calling, must have speciall care, so to be qualified for this worke, and so to preach the Word of God, that it may bee savourie in the hearts and consciences of them that heare it. This is a matter of great importance, as well in respect of the Minister, as of the people; and thus shall it appeare, that they are not onely no unsavourie salt, but even such as doe season others.

*III. Point.* The danger of this sinne, in being unsavoury salt (that is unfaithfull in the Ministerie), is very great, noted in these words; *Wherewith shall it be salted?* Some referre this salting to the earth, as if Christ had said, wherewith shall the earth be salted; but it doth more truly belong to the salt it selfe, as Marke 9. 5. *Salt is good, but if the salt be unsavourie, wherewith shall it* (that is, *the salt it selfe*) *be seasoned?* Againe, the interrogation *wherewith*, imports a vehement denniall, as if Christ should say, If salt once lose his naturall propertie of saltnesse, it cannot bee recovered: now unfaithfull and unprofitable Ministers are unsavoury salt; and therefore their danger is exceeding great. And yet the comparison must not so bee urged, as thereby to prove the state of Ministers to bee incurable, if they once become unfaithfull: but Christs meaning is, to shew that unprofitable Ministers are very hardly, or seldom ever made savourie againe; at least, if formerly they have beene faithfull, and after have fallen from it. That this is the true meaning, may thus appeare; for notes of negation in * Scripture, doe not alwaies import an absolute denniall, but sometimes they are put to expresse great difficultie, and to shew things that seldome come to passe: Mat. 23. 33. *O generation of vipers, how should you escape the damnation of hell?* that is, very hardly: And so where it is said, that *David did not decline from the way of the Lord save in the matter of Vriah*: that is, *very seldome*: for he sinned grievously in [f] *numbering the people*: so Matth. 13. 57. *A Prophet is not without honour* (that is, very seldome) *save in his owne country*; for sometime hee may be dishonoured elsewhere; and sometime also, have honour in his owne country: So in this place, this resemblance of incurablenesse in unfaithfull Ministers, must bee understood, of great hardnesse and difficultie, not of an impossibilitie, as experience also teacheth: for King *Salomon* was a Prophet of God, who by his adulteries and idolatry, became wonderfull unsavory, and yet no doubt, he afterward recovered, and became savoury againe by true repentance, whereupon hee penned the booke of Ecclesiastes: so *Peter* by his denniall of Christ, became unsavoury; yet by Gods mercy upon his repentance, he was seasoned againe.

This then is the danger, that Ministers declining from fidelitie, doe seldome or hardly recover: the reason is; First, because they want teachers to instruct them, as they instruct the people: Secondly, the word in them is unsavory which should season them, and so there is no other meanes to recover them ordinarily. Goe thorow all ages, and observe the examples of false Prophets in the old Testament, of false Apostles in the new, and of Arch-hereticks in the Primitive Church, and hardly shall you find any that repented: yea, marke such Ministers as in our age incline to Poperie, and for the most part they become irrecoverable. Hereby then every Minister is taught to learne and practise *Pauls* lesson to *Timothy*, *To take heed unto himselfe, and unto learning, continuing therein, fighting a good fight, having faith and a good conscience.* These things *Paul* doth notably urge in that Epistle, giving good direction to attaine thereunto: 1 Tim. 4. 13, 14, 16. and 6. 11, 12.

*IV. Point.* The unprofitablenesse of unfaithfull Ministers, expressed in these words; *It is thenceforth good for nothing*: that is, as unsavoury salt, becomming unfit to season meat, is good for nothing; (for cast it on the ground, it makes it barren; nay, cast it on the dung-hill, and it hurts that also which otherwise serves for good use:) so is it with Ministers that become unfaithfull, they are of all other most noisome both to the Church, and common wealth; for Gods curse is upon them, and they are good for no societie. This might be declared by many examples, of such as having fallen to Poperie, from our Ministerie, have after proved not onely deadly enemies to our Church, and to the truth, but the rankest rebels and Traitors unto our Prince and State, of all others.

*Question.* Whether may such Ministers as become unsavourie salt, by making Apostacie from the truth (as if a Protestant Minister become a Masse-Priest) bee restored againe into the Ministerie of Gods Church, upon their repentance? *Answer.* Some bee of minde that they may not be received at all into the Ministery, after such Apostacie: but I finde nothing in the Scripture, which should hinder their restitution, if their conversion unto God, and to his truth, may appeare to be true and unfeined. It is alleaged, that the *Priests* under the law, falling to Idolatry, [t] were for ever debarred from the Priests office? *Answer.* That was for speciall cause; for the Priests were types of Christ, and their outward holinesse shadowed out the perfect integrity & holinesse of our Saviour Christ: for which cause there was none chosen to the Priests office, who had any blemish in his body. Now by such open Idolatry, they disabled themselves from being figures of Christ, and therefore were rejected. Againe, we find that inferiour officers, were not debarred from their office in the Sanctuary, though they committed Idolatry as the Priests did. It is said againe, that a Minister must be unblameable; but a Masse-priest cannot be unblameable. *Answ.* Without true repentance none is unblameable; but by true

* As no: not: never: and interrogations importing denniall.

[f] 2 Sam. 24.

[t] Ezek. 44. 12, 13.

Matth. 5. vers. 14. &c.

true repentance, even a Masse-Priest may become unblameable. But such as fall away, become unsavourie salt, which cannot be made savourie againe? *Answ.* By the power of God it may; and so may an unfaithful Minister through Gods mercie be renued by repentance, and become profitable to the Church.

*IV. Point.* The curse and punishment of unsavourie salt: *It is cast out and troden under foot of men*: whereby Christ signifieth, that unfaithfull and unprofitable Ministers, shall bee condemned both of God and man: Hos. 4. 6. *Because thou hast despised knowledge, therefore also will I despise thee.* Mal. 2. 9. *Therefore have I made you to bee despised and vile before all the people; because ye kept not my way, but have been partiall in the Law.* See the signe of the Lords contempt, in his fearefull judgements upon them; as on *Nadab* and *Abihu*, Levit. 10. 1, 2. *Hophni* and *Phineas*, 1 Sam. 2. 34. And though they may escape his hand in this life, yet will Christ at his comming, u *Cut them off, and give them their portion with Hypocrites, where is nothing but weeping and gnashing of teeth.*

u Matth. 24. 48. 49. 50.

The consideration whereof, must move all Ministers to beware of unfaithfulnesse in their calling, lest the curse of unsavourie salt light upon them. The Carpenters who builded *Noahs* Arke, were themselves drowned in the floud; because neither *Noahs* preaching, nor their owne working did move them to repentance: And the like judgement will befall unfaithfull Ministers; though they have the name of such as should season others, yet because of their unfaithfulnesse, they become unsavourie; God himselfe at length will cast them out, and tread them under foot. If this were laid to heart, as it ought to bee, it would drive many from their idlenesse, vanitie, and covetousnesse, whereby they become unsavoury unto God.

**v. 14. *Ye are the light of the world: a City that is set on a hill, cannot be hid.***

**15 *Neither doe men light a candle, and put it under a bushell, but on a candlestick: and it giveth light to all that are in the house.***

**16 *Let your light so shine before men, &c.***

Here Christ layeth downe the second reason, to induce his Disciples, and in them all Ministers, to preach the Word of God faithfully; as if he should say; By calling you are the light of the world, and your condition is such, that all your sayings and doings are open to the eyes of men: therefore be ye carefull that ye glorifie God therein. The first part of this reason, is in these words; *Ye are the light of the world*: the second is expressed by two comparisons, in the words following; *A city that is set on a hill, &c.* the conclusion in the 16. v.

For the first part: *Ye are the light of the world.* If Ministers be lights, why saith the Scripture, that *John Baptist was not the light of the world?* Ioh. 1. 8. *Ans.* There be two kinds of lights, Originall and Derived: *Originall* is that, which is the cause of all light, and so *Christ alone is the light of the world*: and in this sense doth the Scripture deny *Iohn Baptist to be that light. Derived light* is that which shineth forth, but yet is received from another; and so x *John Baptist was a burning and a shining lampe*: so were the Apostles lights, y *For God that caused the light to shine out of darknesse, shined into their hearts, to enable them to give the light of knowledge in the face of Iesus Christ.* And so must these words be understood, that whereas the world naturally sits in darknesse, and in the shadow of death, the Apostles by the light of their ministerie were to shine unto them.

x Iohn 5. 35.

y 2 Cor. 4. 6.

The use: First, this title of *light* given to Ministers, sheweth the right use of the Ministerie of the Word. The whole world lieth in darknesse, that is, in ignorance under sinne, and so subject to damnation by nature; now God hath ordained the Ministerie of the Word to bee a light, whereby this ignorance may be expelled, and they brought to the knowledge of their sinnes, and of the way that leadeth unto life: Act. 26. 18. *Paul must preach, that both Iewes and Gentiles may come from darknes unto light.*

Secondly, by this Title, Christ sheweth how his word is to be handled; namely, so as it may be a light unto mens minds and consciences, to make them see their sinnes, and their great miserie thereby; then, to let them see the remedy from that miserie, which is Jesus Christ: and lastly, to shew them that strait way of obedience in all good duties to God and man, which God requireth in this life of a Christian. Men may take long discourses upon a Text of Scripture; but that onely is true preaching, which gives this light of knowledge to the minde and conscience, which leadeth men to God.

Againe, the hearers of the Word must be admonished of their duties from this title. First, if Ministers be lights in regard of their Ministerie, then every hearer must so apply his heart unto the preaching of the Word, that it may inlighten his conscience with the knowledge of his sinnes, and of his miserie by reason of them; as also, with the true knowledge of Christ, and of the will of God, which may guide him in obedience: otherwise, this holy ordinance, turneth to his deeper condemnation.

Secondly, every hearer must learne *Pauls* lesson, Eph. 5. 8. *Ye were once darknes, but now ye are light in the Lord; walke as children of the light:*

*light:* that is, looke what the Word teacheth, which is this light, that doe. When the time is darke wherein we walke, we uſe Torches and Candles, that ſo we may ſee the right path: behold, the world is darkneſſe, we therefore muſt labour to have the Word of God to be a light unto our feet, in all the ſteps of our callings wherein we live; *For hee that walketh in the darke, knoweth not whether he goeth*, Joh. 12. 35.

Laſtly, there be many that live in ignorance, as blinde, as though they had never heard of Chriſt; and though they heare the Word preached, yet ſtill they remaine in darkneſſe: but they muſt know, that their caſe is fearefull, for the Miniſtery of the Word is *light*: they therefore having the benefit thereof, ought to bee children of the light: and becauſe they are not enlightened, undoubtedly a moſt fearefull judgement of God is upon them; for marke what *Paul* ſaith, [z] *If our Goſpel be hid, it is hid to thoſe that periſh, in whom the God of this world hath blinded the eyes of their minde*: and therefore, ſuch perſons muſt labour to know and practiſe the ſpeciall grounds and duties of true Religion, that ſo in conſcience they may be truly aſſured, that the word of God is become their light.

z 2 Cor. 4. 3, 4.

The ſecond part of this reaſon, is this; *Your condition is ſuch, in regard of your calling, that all your ſayings and doings are ſeene of men*: and it is expreſſed by two ſimilitudes: Firſt, of *a City ſet on a hill, which cannot be hid*: Secondly, of *a candle put on a candleſticke*, verſ. 15. And thus it dependeth on the former part: Whereas Chriſt had called his Diſciples the *light of the world*, they might take it for a matter of ſome outward renowne: Chriſt therefore tells them, that his intent herein, is not to give them titles of praiſe, but to make them acquainted with their hard condition, in which they were like to bee, by reaſon of their great and weightie calling; wherein they ſhould become ſpectacles to all the world: for thus hee ſaith, *A City that is ſet on a hill, cannot be hid*: but all that paſſe by may ſee it: and *A Candle lighted and ſet on a candleſticke, giveth light to all that are in the houſe*; even ſo, you mine Apoſtles, by reaſon of your publike calling, ſhall have all your ſayings and doings manifeſt to the eyes of the whole world.

Becauſe both theſe ſimilitudes ſerve to expreſſe the ſame thing, therefore the points of inſtruction, which ſpecially concerne Gods miniſters, ſhall be propounded from the joynt ſcope of them both. Firſt, whereas the condition of Gods Miniſters is ſuch, to have their whole converſation open and manifeſt to the eyes of the world; therefore they eſpecially, above all others, (though it concerne every man in his place) muſt have care that their lives and converſations, both for ſayings and doings, be holy and blameleſſe: for their place is ſuch, that by their well doing, they win many unto the Lord; but by their bad converſation, they carry many a ſoule with them to deſtruction. 2. Hereby they muſt learne, not to thinke it ſtrange, if they lie open to manifold reproaches and abuſes, more than any other ſort of men: for they of all other, lie moſt open to the world; and if their converſation be godly, it is the more diſtaſtefull to the world: as *Cain hated Abel for his good workes*, 1 Joh. 3. 12, 13. Hence it appeareth, that men in this calling, cannot without great ſinne, hide the gifts and talents which God hath given them: for they are as lighted candles, which muſt not bee put under a buſhell. Sundry men have heretofore offended this way, as thoſe in the Primitive Church, who being godly men and well qualified for the Miniſtery, did yet withdraw themſelves from publike ſocieties, to live in ſolitary places: for by their gifts they were excellent lights, and therefore they ought to have ſhined forth to others. And at this day they offend this way, that will not abaſe themſelves in their Miniſterie, to ſpeake plainly to the meane capacity of the ſimple: yet, they alſo put the light under a buſhell, who being fit for this Miniſterie, do ſpend their daies wholly in the Univerſities, except it be that they want a calling into the Church, and have a lawfull calling for their ſtay in the Univerſities: and though men have not much meanes of calling forth, as were to bee wiſhed, yet they that live in Schooles of Learning, ought to ſhew themſelves willing to become lights abroad in the Church; ſaying with the Prophet *Iſay*, when his lips were touched with a cole from the Altar, [a] *Here am I, Lord, ſend me*. In a word, all perſons in this calling, that any way hide their gifts, are here blamed: for they are lights which ſhould not be hid.

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a Iſa. 6. 8.

From theſe compariſons, wherein Chriſt ſets out the open ſtate of his Apoſtles to the view of the world, the Papiſts doe gather, *that the Church of God cannot be hid*, and therefore *viſibility* muſt needs be the note of a true Church. But we muſt know, that Gods Church may ſometime lie hid in regard of the Word, and the Miniſterie thereof; as it did in the *daies of* [b] *Elias*, and in the time when Popery ſpread it ſelfe over theſe Weſterne parts. Neither doth this place make ought againſt us, for Chriſt here ſpeakes of his Apoſtles, and of their miniſterie properly, which could not be hid; and not of every ordinary Miniſter who are not lights of all the world, as the Apoſtles were, but only in their particular ſtanding. Secondly, the Miniſterie is a light, yet not alwaies ſhining to the whole world: and therefore it is added in the ſecond ſimilitude, that *It giveth light to them that are in the houſe*: that is, in the Church of God. And ſo in the darkneſſe of Poperie, the Miniſtery of the Goſpell was hid from the world, and yet it gave ſome light to the hidden Church, the houſe of God, to ſhew them their calling, and the meanes of ſalvation.

Rhemiſts on the place.

b 1 Kin. 19. 10.

Now, as theſe ſimilitudes concerne the Miniſters, ſo they may well bee enlarged to every Chriſtian

Christian in this place: for in this regard the Minister is a patterne to his people, & many times in Scripture others besides the Ministers are called lights, 2 Sam. 21.17. *David* is called *The light of Israel*; not only for the comfort of his Regiment; but also as hee was a King, by his upright life he gave light to the people, whereof he was governour: And so answerably, all Superiours in their places must be lights: the publike Magistrate to the Common-wealth; the master to his servants; parents to their children; and every Christian to his brother: Philip. 2. 15. *Shine as lights in the world, in the middest of a naughty and crooked nation.* This therefore is our duty, if we be Christians: as we must labour to get the knowledge of Gods will into our hearts, so must wee cause the power thereof so shine forth in the example of a good life, whereby others may bee directed in the darknesse of the world. But alas, herein the case of many is lamentable, who through ignorance and disobedience, be yet in darknesse: these must be taken out of their places, as darke candles, and troden under foot, and so cast into eternall darknesse, where they shall flame in woe for evermore.

## v. 16 *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heaven.*

This is the conclusion of this reason; where, by *shining*, is meant ministeriall teaching, whereby they make knowne Gods will unto his people, wherewith he also requireth answerable practice in a godly life: as if he should say, Seeing by our calling you are so conspicuous to the world, therefore looke to the evidence of your Ministery, and to the holinesse of your lives, that so the people may not onely heare your doctrine, but also see your good workes, and thereby be moved to follow the same, and so to glorifie God in Heaven.

A most worthy conclusion, wherein observe two points touching the ministry of the word: First, in what manner Ministers must teach the Word. Secondly, the end of all teaching. For the first: Gods Word must first bee preached, that men may heare it: secondly, therewith must goe an unblameable conversation, bringing forth good workes that men therein may see the will of God. Here then are two parts of a Ministers office, *Doctrine* and *good life*: and they must goe together in him that is a good Minister. He that teacheth to write will first give rules of writing to his schollers, and then set them copies to follow: and so doth every master in his Art: there is no learning of any thing, unlesse examples goe with rules. Againe, God will haye men to learne his will two waies: by Hearing, and Seeing: the Minister

Two parts of a Ministers office.

A therefore that is to teach Gods will, must not onely by doctrine instruct the eare, but by a godly life exemplifie his doctrine unto the eye: 1 Tim. 4.12. *Be unto them that beleeve, an example in word, and in conversation.*

In regard of this double charge, that lies on every Minister, the people for their parts, must remember, in all their prayers to crave of God that the Ministers may bee enabled to teach Gods will both in doctrine and life. The Apostle *Paul* doth sundry times require the Churches to whom hee writ, to pray for him in regard of his [c] Ministerie. Now if so worthy an Apostle had need to be prayed for, much more hath every ordinary Minister in Gods Church. And great reason it should be so, for *the Devill stands at* [d] *Iehoshuahs right hand to resist him*: B [e] he hindred *Paul from coming to the Thessalonians*. Though he maligne every beleever, yet he aimes especially at the Minister, that he may cause him to faile, if not in teaching, yet at least, in the exemplifying of his doctrine by a sincere and godly conversation.

Use.

c Rom. 15.30. 2 Cor. 1. 11. Eph. 6. 19. Coloss. 4. 3. 2 Thess. 3. 1.

d Zach. 3. 1.

e 1 Thess. 2. 18.

Now, because Christ requires of every Minister, besides teaching, the evidence of good works in a godly life, therefore here will I handle this point of good workes: and first, shew what a good worke is, secondly, the differences of good works: and then observe the necessity, the dignity, and use of good workes.

Of good workes.

*1. Point. A good worke is a worke commanded of God, and done by a man regenerate in faith,* C *for the glory of God in mans good.* First, (I say) it is a worke *commanded of God*, for Gods will is goodnesse it selfe, and the Rule of all goodnesse in the creature; and every good thing is therefore good, because it is answerable to the wil of God: no worke therefore can be good; unlesse it bee appointed, ordained, and commanded of God: men indeed may invent and doe many good workes, but they shall have no goodnesse in them, unlesse they do accord with Gods will. Againe, good works must be done *in obedience to God*: now, unlesse God appoint them, the doing of them cannot bee any obedience to his will. Thirdly, *will-worship*, whereby men thrust upon God their owne inventions for his service, is every where [f] condemned: and of D like nature be all those actions, wherein men of themselves doe fasten goodnesse, without the will and appointment of God. This point must bee remembred, because the Church of Rome doth teach the contrary, That a man may doe good workes, not required, or appointed by God: but the former Reasons shew this to be false; and the arguments which they bring for their opinion, are nothing but abuse of Scripture, as in these few may plainly appeare.

A good worke described.

f Col. 2.22,23. Deut. 12. 32.

Bellarm. de Monac. l. 2. c. 7.

First, they say, the *Iewes* had *free-will offerings*, which were not commanded in the word, and yet were acceptable unto God; and so doe many now adaies many good workes acceptable to God, though not commanded. *Ans.* Their free-wil offerings were ordained of God, and

*Object.* 1. g Levit. 7. 16.

Matth. 5. vers. 16.

and therefore were acceptable: they were only free, in regard in the time of offering them; but for the manner how, and the places where they muſt be offered, both theſe were appointed of God.

*Object.* 2. Againe, they ſay, *Phinees* [h] ſlew *Zimri* and *Cosbi* with Gods approbation, though hee was no Magiſtrate: and therefore workes not commanded of God, may be acceptable unto him.

h Pſal. 106. 30, 31.

*Anſw.* Though *Phinees* had not any outward Commandement; yet hee had that which was anſwerable thereto; to wit, an extraordinarie inſtinct by the ſpirit, whereby he was carried to doe that fact; which was as much, as if God had given him an expreſſe commandement. And ſo we may ſay of the Miniſterie of ſundrie ancient Prophets, who by extraordinary inſtinct were moved thereunto; and upon this ground did *Eliiah* ſlay *Baals* Prophets.

i 1 Kings 18.40.

*Object.* 3. Thirdly, *Maries* fact (ſay they) [k] *in powring a box of coſtly ointment on the head of our Saviour Chriſt*, was a good worke; and yet there was no commandement for it in Gods Word.

k Matth. 26.7.

*Anſw.* *Maries* fact was a worke of confeſſion, whereby ſhee teſtified her faith in Chriſt, and ſo was generally commanded, though not in particular. Againe, ſhe was carried thereto by a ſpeciall inſtinct of the ſpirit, for [l] *ſhe did it to bury him*, (as Chriſt himſelfe teſtified) becauſe his buriall was ſo ſpeedy after his death, in regard of the approaching of the Sabbath, that they could not imbalme him, as the manner of the Jewes was; now every inſtinct of Gods ſpirit in the conſcience of the doer, hath the force of a particular commandement.

l Verſ. 12.

*Object.* 4. Fourthly, the Spirit of God (ſay they) moves every man to any good worke that is done; and therefore men need not a particular commandement for every worke: for thoſe that are carried by the Spirit, cannot but doe well. *Anſ.* True it is, the Spirit moveth men to good workes freely, but yet this motion of the Spirit, is in and by the Word of God: and at this day, thoſe inſtincts which are beſides the Word, are mens owne fancies, or illuſions of the devill. Many other reaſons they alleage to this purpoſe, for the juſtifying their vowes of chaſtitie, of regular obedience, pilgrimages, trentalls, and ſuch like, but they are like to theſe, and notwithſtanding them all, the truth is this: that for ſubſtance, a good worke is ſuch a one, as is ordained, appointed, and commanded by God. And here by the way, we may obſerve, that they are farre deceived, who ſo much commend the times of Popery for good workes: for the truth is, that all their oblations to Images, to Monaſteries, and to Churches, for Maſſes, Pardons, and ſuch like, were no good workes, but onely in their owne opinion; for God commanded them not: Now it is the Lords revealed will, that muſt give the goodneſſe to mans worke: Mich. 6. 8. *He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee.*

Next I adde: *Done of a regenerate perſon.*

A The Author of a good worke, is not every one in the world, but that man or woman that is a member of Chriſt, borne anew by the holy Ghoſt: ſo Chriſt here ſaith, *Let your light, &c.* reſtraining his ſpeech to the perſons of his Diſciples. True it is that among Turkes and Infidels, many a civill man will doe workes of mercy, of civill juſtice, and liberalitie, and will abſtaine from outward ſinnes, and live orderly; now theſe, and ſuch like, though in themſelves they be good workes, ſo farre forth as they are required by the law of Nature, or commanded by Gods Word; yet in an Infidel, or an unregenerate perſon, they are ſinnes: for firſt, they proceed from an heart which is corrupt with originall ſinne, and with unbeleefe; B (for the [m] *heart* is the fountaine of all actions) and alſo they are practiſed by the members of the bodie, which are weapons of unrighteouſneſſe; and therefore muſt needs bee like unto water ſpringing from a corrupt fountaine, and running through a filthy channell. Secondly, theſe workes are not done for Gods glory, and the good of men. Thirdly, they are not done in obedience to God, according to the Rule of goodneſſe, the will and Word of God, and therefore cannot bee good workes. And this muſt teach every one that would do good, to labour for regeneration by the holy Ghoſt, that ſo his perſon may bee good, and then ſhall his workes of obedience be good in Gods ſight: for ſuch as the tree is, ſuch will bee the C fruit: *An evill tree cannot bring forth good fruit, nor a good, evill fruit.* Matth. 7. 18. Wee muſt therefore labour to bee ingraffed into Chriſt, for without him, we can doe no good thing: but being partakers of his grace, wee ſhall *abound with the fruits of righteouſneſſe, which are by Jeſus Chriſt, unto the praiſe and glory of God*, Phil. 1. 11.

m Matth. 12. 35.

Thirdly, I adde: that *Good workes muſt bee done in faith:* for faith is the cauſe of every good worke, and without faith it is impoſſible to doe any good worke. Now, in the doing of a good worke, there is a twofold faith required: Firſt, *a generall faith*, whereby a man is perſwaded that God requires of him, the doing of that worke which he takes in hand: as when a D man giveth almes, hee muſt be perſwaded it is Gods will he ſhould give almes; and ſo for other good workes: for [n] *Whatſoever is not of faith, is ſinne*: that is, whatſoever proceedeth not from this perſwaſion in the conſcience, that it is Gods will that ſuch a thing ſhould bee done, or ſhould not bee done, is ſinne: for hee that doubteth of the thing hee doth, ſinneth therein, though the thing done bee good in it ſelfe. Secondly, herein is required *Juſtifying faith*, whereby a man is perſwaded in his conſcience, of his owne reconciliation with God in Chriſt: of this it is ſaid, Heb. 11. 6. *Without faith it is impoſſible to pleaſe God.* This juſtifying faith hath a double uſe in the cauſing of a good worke: Firſt, it gives the beginning to a good worke;

n Rom. 14. 23.

Matth. 5. vers. 16.

worke; for by justifying faith, Christ with his merits is apprehended, and applied to the person of the worker, and he thereby is united to Christ, who reneweth the minde, will, and affections of the worker; from whence the worke proceedeth: and so it is as pure water, comming from a cleansed fountaine. Secondly, faith covereth the wants that be in good workes, (for the best worke done by man in this life, hath it wants:) now faith apprehendeth Christ and his merits, and applyeth the same unto the worker, whereby his person is accepted, and the imperfection of his worke covered in the sight of God; and this must provoke us to labour for faith.

Lastly, I adde, the end of a good worke; namely, *Gods glory is mans good.* The honour of God, must be the principall end of every good worke: now Gods honour stands in reverence, obedience, and thankfulnesse; so that when we doe any good worke, we must doe it in reverence unto God, in obedience unto his Commandements, and in token of our thankfulnesse unto him for his manifold mercies. The good of man must herein also be respected; the Apostle saith, o*The Law is fulfilled in one word, Thou shalt love thy neighbour as thy selfe*: how can this be, seeing to love the Lord our God is the great commandement of the Law? It must therefore thus be understood; that the Law of God must be practised in the love of our neighbour, and not apart by it selfe. Againe, the end of a mans life, and of all his actions, is to serve God, in serving of man, and by serving of man, to serve God; as when we pray (which is a good worke) we must not onely respect our selves but pray for others; as for the Church of God, and for our brethren, as well as for our selves: yea, and for our enemies. So wee must heare the Word, and receive the Sacraments, that thereby wee may be better able to further our brethren in the way of salvation: this our Saviour doth here expresse, saying, [ *That they may see your good works, and glorifie your Father in heaven:* ] as if he should say, Glorifie you God, and also cause others to doe the same.

o Gal. 5. 14.

The use.

Yelle. instruct. sacer. lib. 6. cap. 21.

Firſt, here we may see what to judge of the works done by Papists: It is commonly thought that they abound with good workes, but it is not so; their best works are sinnes before God, for they faile principally in the maine end of well-doing, which is to glorifie God, in the good of men: for a Papist doing a good worke, according to the Rules of their religion, doth it to *satisfie* Gods justice, for the temporall punishment of his sinnes, and to *merit* Heaven by it; and so cometh quite from the right end of a good worke, respecting therein his owne good, and nothing at all the good of others.

Secondly, hereby we may see for our selves, how farre we come short in our good workes, for commonly we faile in the maine end thereof: men spend their daies and strength in labour and toile, but all is for themselves, for their owne pleasure, their owne profit and preferment, without respect to the good of their brethren: now all such actions wherein men seeke themselves onely, and not Gods glory in the good of others, bee sinfull in the doer, though otherwise good in themselves. And therefore we must learne, in all our actions to aime at the glory of God in the good of men.

*Use Point.* Thus we see what a good worke is: now follow the differences of good workes. Good works be of two sorts: Firſt, those which God in his Word hath directly commanded, as parts of his worship; such are Prayer, Thanksgiving, receiving the Sacraments, hearing the Word, and releeving the poore; and these are the more principall kinds of good workes. The second sort are actions indifferent, sanctified by the Word and Prayer, and done to Gods glorie; as to eat, to drinke, and such like; for howsoever in themselves they bee neither good nor evill, being things neither commanded nor forbidden, and therefore in respect of the things themselves, may with good conscience bee either used, or refused: yet because God hath commanded the manner how they must bee used; namely, by being sanctified by the Word of God, and Prayer; and the end thereof, to wit, Gods glory; therefore when they are so used, they become good workes.

Two sorts of good workes. 1

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1 Tim. 4. 5.

Upon this difference of good works, observe the largenesse thereof, how farre they extend. There bee three estates ordained of God: the Church, the Common-wealth, and the Family; and for the preservation of them, there be sundry callings required; some whereof are prescribed of God, and others left to be appointed by men; as all trades, and such like: now not onely the callings appointed by God, and the duties thereof are good works; but even all inferiour callings appointed by men, for the good of these three estates; and the duties thereof, be they never so base, if they be sanctified by prayer, and done to Gods glory, are good workes. *Example.* A man is called to bee a shepherd, and doth willingly accept thereof; now, though the calling be but base & meane, yet the works thereof being done in obedience to God, for the good of his master, are good workes, yea, as good in their kinde, as the best workes of the highest callings: and the same may bee said of all lawfull callings, and the works thereof, bee they never so base: for God judgeth not the goodnesse of the worke, by the excellencie of the matter whereabout it is occupied, but by the heart of the doer. This point must be learned, for the Papists conceit doth sticke fast in mens hearts, That there are no good works, but the building of Churches, and Hospitals, the mending of high waies, giving of large almes, &c. but we must learne, that every action of a mans lawfull calling, done in obedience to God, for the good of men, is a good worke before God: and therefore we must so walke every one of us in our callings, that the duties thereof may be acceptable to God. Againe, this

will

will hence follow, that in these our dayes, wee may as well abound in such workes as be good indeed, as the Papists did in their superstitious. Thus much of the difference of good workes.

*III. Point.* Now more particularly, in the text are further set downe three points touing good workes: the *Necessitie*, the *Dignitie*, and the *Vse* of good workes. The *necessitie* of them appeareth by Christs commanding of them, saying, *Let your light so shine, &c.* for hereby hee bindeth all Christians, after the examples of his Disciples, to walke in good works. If it be said: that Christ hath freed us from the law, and therefore we are not bound to doe good works. I answer, Christ hath freed us from the Law in regard of the curse and rigour thereof, but not as it is a rule of Christian obedience.

I Necessitie of good workes.

*Quest.* How farre forth are good workes necessarie to salvation, or to us that doe them? *Answ.* There be three opinions touching the necessitie of good workes: Fitst, of the Papists, who hold them necessarie, as causes of our salvation and justification, but this we have confuted heretofore. Secondly, of some Protestants, who hold them necessarie, though not as principall causes, (for they say, we are onely justified and saved by Christ) yet as conservant causes of our salvation: but the truth is, they are no causes of salvation, neither efficient, principall, nor conservant; nor yet materiall, formall, or finall, as hath elsewhere beene shewed. The third opinion is the truth, that good workes are necessarie, not as causes of salvation, or justification, but as inseparable consequents of saving faith in Christ, whereby we are justified and saved; or as a way is necessarie to the going to a place. The *dignitie* of good workes is expressed in this, that they are called *good*: now they are *good* onely in part, not perfectly, as I shew thus: Such as the tree is, such is the fruit; but every one regenerate is *partly spirit*, and *partly flesh*; that is, in part regenerate, and in part naturall and corrupt: this is true of his minde, will, and affections, which are the fountaine of all his actions; and therefore the workes that proceed thence must needs bee answerable; that is, in part corrupt, as they come from nature; and yet good in part, as they come from grace.

Bellar. de Iustific. l. 4. c. 7.

2 The dignitie of good workes.

*Quest.* But how can God approve of them, if they be evill? *Anst.* We must consider good workes two wayes: First, in themselves, as they are compared with the Law, and the rigour thereof, and so they are sinnes, because they answer not to that perfection, which the Law requireth: for there be two degrees of sinnes; *Rebellions*, which are actions flatly against the Law: and *Defects*, when a man doth those things that the Law commandeth, but yet faileth in the manner of doing, and so are mans very best workes sinnes. Secondly, consider good workes, as done by a person regenerate, and reconciled to God in Christ, and so God accepts of them; for in Christ the wants thereof are covered. But here we must take heed of the Romish doctrine, which teacheth that good workes are so farre forth good, that there is no sinne in them; their reasons are many to prove this point, but they have beene heretofore confuted: First, they say, good workes have God for their Author, and therefore are perfectly good. *Answ.* This were true, if he alone were the author of them; but man is an other author thereof, from whom they take their imperfection. They say againe, that here they are called good, but if they had any sinne in them, they should be called evill, for every sin is perfectly evill. *Answ.* Where sinne is unremitted, it is perfectly evill; but when it is pardoned in our Saviour Christ, it is as though it were not. Thirdly, they object, that if good workes bee sinfull, then they must not be done; and hereupon they say, that by our doctrine men are bound to abstaine from all good workes. *Answ.* That which is evill must not be done, so farre forth as it is evill: now good workes are not simply and absolutely evill; they are good in themselves, and in us in part, comming from grace, and therefore they must be done, because God requires them at our hands: and for the imperfection of them, we must pray for pardon to our Saviour Christ. And here by the way we may justly tax the proud doctrine of the Papists, who teach, that man may be justified by good workes, when as the best workes of any man in this life, are tainted with sinne, and are farre unanswerable to that perfection, which the Law requireth: we must be of a farre other minde, namely, that for our best workes, God may justly condemne us; because we have not done them as we ought: therefore Christ bids us say of our selves, *that when we have done all that we can, we are unprofitable servants.*

Bellar. de Iustific. l. 4. c. 15. 18.

Iam. 2. 4 6.

The *use of good workes* is here set downe by our Saviour Christ, to *glorifie God*: this is not the whole end of good workes; and therefore I will propound the same more fully, out of other places of Scripture: for Christ here onely propoundeth that end of good workes, which concerned his intended purpose.

The use of good workes,

The use and end of good workes is threefold, either concerning God, or our selves, or our brethren. As good workes concerne God, they have three uses: First, they serve as meanes whereby we give unto God testimonie of our homage, and obedience unto his Commandements; for by creation, preservation, & redemption, he is our Lord and our God, and so prescribeth lawes for us to keepe: in which regard we owe homage unto him, which, that we may shew forth and testifie, we must walke in good workes, as he in his word hath commanded us. Secondly, they serve to be tokens of our thankfulnesse unto God, for our creation, redemption, and manifold preservations, both in soule and bodie. Thankefulnesse indeed, is shewed in word; but yet true thankfulnesse stands in obe-

Three-fold. 1 Concerning God.

dience: and our obedience is shewed by doing good workes. And therefore the Apostle *Paul* exhorts us, *To give up our bodies, as holy liuely acceptable sacrifices vnto God*, Rom. 12. 1. Thirdly, they serve to make us soldiers of God: we are commanded *to be holy, as he is holy*, 1 Pet. 1. 15. and to put in practise the duties of loue one towards another, [z] *as the Lord loued vs*: and therefore we must walke in the duties of the Morall law, that therein we may imitate God. 1 Ioh. 3. 3. *He which hath this hope purifieth himself, as he is pure.*

2 Concerning our selves.

Secondly, the vse of good workes in regard of our selues, is foure-fold *especially*. First, they serve to bee outward testimonies of the truth of our faith and profession; proving that the grace of our hearts is not in hypocrisie, but in truth and sincerity. And for this cause, *Abraham is said to haue beene iustified by workes*, because his workes did testifie that his faith was true and sincere: for where the fire of grace is, there it cannot but burne; and where the water of life is, it cannot but flow and send out the streames thereof in good workes.

[z] Eph. 5. 1, 2.

[a] Iam. 2. 21.

2

Secondly, they serve to be signes and pledges of our election, iustification, sanctification, and of our future glorification: as we know a tree to liue, by the fruit and bud which it bringeth forth: so by keeping a continuall course in good workes, a man is knowne to be in Christ, and to haue true title to all his benefits: and therefore when the Apostle willeth men, to [b] *giue all diligence to make their calling and election sure*, he propoundeth certaine vertues, wherein they ought to walke, as being the most euident tokens of election, that we haue in this life.

[b] 2 Pet. 1. 5, 6.

3

Thirdly, they serve to make us answerable to our holy calling: for euery one that professeth the Gospel, is called to be a member of Christ, and a new creature, whose duty is to bring forth good workes: Eph. 4. 1, 2. *Walke worthy of the vocation wherevnto you are called, with all humblenesse of minde, meekenesse*, &c. and Eph. 2. 10. *We are the workemanship of God, created in Christ Iesus, vnto good workes, which God hath ordained that wee should walke in them.* Now this is a most excellent thing for a man to bee answerable to his calling. When *Dauid* was a shepherd, he kept his fathers sheepe, and lived as a shepherd; but when he was called to be a King, *he behaued himself like a King, in gouerning Gods people*: and so euery Christian ought to doe; being a new creature, he must walke as Gods childe, and testifie his vocation by shewing forth the vertues of him that hath called him, 1 Pet. 2. 9.

[a] Psal. 78. 72.

4

Fourthly, good workes serve to be a way, in which we are to walke, that so we may receive the mercies of God promised to his children, and escape the Iudgements threatned against sinners. For Gods word is full of most sweet promises vnto the obedient, and of terrible threatnings against rebellion and iniquitie. Now a man by walking in good workes, shewes the paths of wickednesse, wherein [x] *Gods iudgements lye*: and holds the wayes of righteousnesse, wherein Gods blessings are scattered, Prou. 3. 17.

[x] Rom. 3. 16.

3 Concerning our brethren.

Thirdly, the end of good works, *in regard of our brethren*, is principally this; that by our example in well doing, wee may winne some vnto God, and keepe others in the obedience of the truth, and prevent offences, whereby many are drawne backe. The contagion of a bad example, especially in men of superiour place, is such, that it will not onely cast their owne soules to hell, but also draw many with them. When *Ieroboam* the King sinned, *he caused Israel to sin*: 1 King. 15. 34. And therefore we must carefully looke to all our waies, in regard of others, and so liue according to Christs Commandement in this place, that others seeing our good workes, may be wonne to the truth, and so glorifie God which is in heaven. And thus I end the ends of good works.

Now considering good workes bee of such excellent vse, we are hereby admonished to exercise our selves therein with all diligence; for hereby we benefit our brethren, we helpe our selves, and we glorifie God: neither must any mans poverty hinder him from this duty: for not onely almes deeds, and large gifts to Churches and high wayes, are good workes, but also the speciall duties of every mans lawfull calling, done in faith, to the glory of God, and the good of men, be the calling never so base: by the doing whereof, in faith and obedience, he may get sure testimony of his election. This exhortation is most needfull, for so soone as men haue occasion to commit any sinne, then they shake off the yoke of all obedience, as there were no way of good workes to be walked in. The Papists indeed make the merit of iustification, and life everlasting, the end of good works, but that hath bin sufficiently confuted heretofore.

End of teaching.

Hitherto we haue spoken of the first point in this conclusion, touching the *maner of teaching*. The second point herein contained, is the end of all teaching; namely, to turne men vnto God, and thereby to bring them to glorifie God. *That men may see your good workes, and glorifie your Father which is in heauen*: that is, so teach, that men may see your good workes, and be wonne thereby to the faith, and so glorifie God. Our Saviour Christ in his Commission given to his Disciples before his ascension, bids them, [y] *Goe, make all nations my Disciples*: and *Paul* saith, that [z] *He became all things to all men, that by all meanes he might* not onely instruct, *but saue some.*

[y] Mat. 28. 19.

[z] 1 Cor. 9. 22.

Hereby then all Ministers, and all those that set themselves apart for this calling, must learne to propound this duty vnto themselves, as the maine end of all their studies and labours; namely, to turne men vnto God, that being converted they may glorifie God. Againe, the same end of the Ministerie admonisheth

all

the same end of the Ministerie admonisheth all hearers so to yeeld themselves obedient to the Ministerie of the Word, that it may take place in their hearts, to turne them unto God, that after their conversion they may glorifie God. This the people ought the rather to yeeld unto, because it is the maine comfort that the Minister hath of all his labours, to see his hearers converted, and so inabled to glorifie God. And to move them hereunto, they are further to know, that if they heare, and be not thereby converted, that so they may praise and glorifie God, by their obedience; then this Ministerie will be a Bill of Inditement against them, for their deeper condemnation at the last day. See Matthew 11. 21, 24.

## verse 17. *Thinke not that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them.*

The third part of Christs Sermon.

In this verse, and the rest which follow, to the end of this Chapter, is contained the *Third part of Christs Sermon*; wherein he goes about to restore the Morall Law to his true sense and meaning, which was much corrupted by the Jewish teachers. And to the end the same might be the better accepted, hee makes way thereto by a notable Preface, verse 17, 18, 19, 20. Wherein he seekes, as well to prevent and to remove the false opinion which the Jewes had conceived of him, in respect of the Law; as also to procure all reverence and loyaltie to bee shewed thereunto: For the Jewish teachers seeing our Saviour Christ condemne and neglect the traditions of the Elders, and not so much to respect the ceremonies of the Law, as they thought hee should, did thereupon judge him to bee a deceiver, and one that went about to overturne the whole Law of *Moses*. This opinion Christ confuteth by three arguments: First, from the end of his comming, in this verse: The second, from the nature of the Law, in the 18. verse; whereupon he inferres two notable conclusions, to procure reverence thereunto, verse 19. And thirdly, from the scope of his Ministerie, verse 20.

For the first: The Exposition. *Thinke not that I am come, &c.*] This comming of Christ, must be understood of the manifestation of the Godhead in our nature: for otherwise, his Godhead being every where, cannot bee said to come properly: and as for his manhood, it had not beene in heaven. *To destroy the Law.*] The *Law* in generall, is that part of Gods Word, which commands things just, honest, and godly: and being thus conceived, it is threefold; Ceremoniall, Judiciall, and Morall. The *Ceremoniall law*, is that part of Gods Word, which prescribed to the Jewes, ceremonies, rites, and

The law in generall.

Ceremoniall.

A orders, to be performed in the worship of God: this law is laid downe in the bookes of *Moses*, especially in *Leviticus*. The *Iudiciall law*, is that part of Gods Word, which prescribed ordinances for the government of the Jewes commonwealth, and the civill punishment of offenders. The *Ceremoniall law* concerned the Jewes onely: the *Iudiciall law* did indeed principally concerne them; but yet, so farre forth as it tendeth to the establishing of the morall law, having in it common equitie, it concerneth all people in all times and places. What the *Morall law* is, I will describe in three points: First, it is that part of Gods Word concerning righteousnesse and godlinesse, which was written in *Adams* B minde by the gift of creation; and the remnants of it be in every man by the light of nature: in regard whereof it bindes all men. Secondly, it commandeth perfect obedience, both inward in thought and affection; and outward in speech and action. Thirdly, it bindeth to the curse and punishment, every one that faileth in the least dutie thereof, though but once, and that in thought onely: Galat. 3. 10. *Cursed is everie one that continueth not in all things that are written in the law, to doe them.* The summe of the Morall law is propounded in the *Decalogue, or ten Commandements*, which many can repeat, but few doe understand.

That we may further conceive aright the morall law, we must make a difference be- C tweene it and the Gospell: for the Gospell is that part of the Word which promiseth righteousnesse and life everlasting to all that beleeve in Christ: the difference betweene them stands especially in five things:

Difference betweene the Law and the Gospel.

1 First, the Law is naturall, and was in mans nature before the fall; but the Gospel is spirituall, revealed after the fall, in the covenant of grace.

2 Secondly, the Law sets forth Gods iustice in rigour, without mercie; but the Gospell sets out justice and mercie, united in Christ.

3 Thirdly, the Law requireth a perfect righteousnesse within us; but the Gospell revealeth our acceptance with God, by imputed righteousnesse.

4 Fourthly, the Law threatneth judgement D without mercie, and therfore is called [a] *the ministerie of condemnation, and of death*: but the Gospell shewes mercie to mans sinne, in and by Christ, if we repent and beleeve.

a 2 Cor. 3. 7, 9.

5 Lastly, the Law promiseth life to the worker and doer of it; [b] *Doe this, and thou shalt live*: but the Gospell offereth salvation to him that *worketh not, [c] but beleeveth in him that justifieth the ungodly*: not considering faith, as a worke, but as an instrument apprehending Christ, by whom we are made righteous.

b Rom. 10. 5.

c Rom. 4. 5.

The Church of Rome in a manner confound the Law and the Gospell, saying that the Gospell, which is the new Law, revealeth Christ more cleerely than *Moses* Law did, which they call the old Law. But this is a wicked opinion,

Torrens. August. confess. lib. 2. cap. 6.

which overturnes all religion, being the cause of many grosse points in Poperie, which could not stand, if they would acknowledge a true distinction betweene the Law and the Gospel. They say for their defence, that the precepts of both are the same in substance; that both require righteousnes, both promise life, and threaten death; both command faith, repentance, and obedience; and therefore they are the same.

Bellarm. de Iustif. Li. c. 3.

*Answer.* First, the lawes and precepts of the Law and Gospel are not the same; for *Adam* in his innocencie knew the Law, but he knew nothing then of beleeving in Christ: and though both require righteousnesse, promise life, and threaten death, yet the manner is far different, as before was noted. So likewise they differ in the commanding of faith; for the Gospel commandeth faith, not as a worke done, as the Law doth; but as an instrument laying hold on Christ.

1 Law and Gospell differ in precepts.

Againe, the Law commands faith generally; as to beleeve in God, and to beleeve his Word to be true: but besides this, the Gospel requires a particular faith in Christ the Redeemer, whom the Law never knew.

2

Thirdly, the Law commandeth not repentance, for the knowledge of the Law was in *Adams* heart, when he needed no repentance: true repentance therefore is a saving grace, wrought and commanded onely by the Gospel.

3

And fourthly, for obedience, though it be commanded both by the Law and the Gospel; yet not in the same manner: The Law commandeth obedience every way perfect, both in parts and in degrees, and allowes none other: but the Gospell commandeth, and in Christ approveth imperfect obedience; that is, an endevour in all things, to obey and please God, if it be without hypocrisie.

4

Againe, the Law commandeth obedience, as a worke to be done, for the obtaining of salvation; but the Gospel requires obedience, only to testifie our faith and thankfulnesse unto God. The Church of Rome therefore erreth grossly in confounding the Law and the Gospell, which indeed are far differing; and so we must beleeve, if we would come into, and hold the right way that leadeth unto life.

Now whereas Christ saith, *Thinke not that I came to destroy the Law*; by *Law* he meaneth principally the *Morall Law*, and in the second place, the *Ceremoniall Law* also. Next observe the opposition that Christ maketh betweene the Law and the Prophets; thereby signifying unto us, that by the *Law*, he meaneth that part of Gods Word, concerning Righteousnesse and Justice, which *Moses* penned by Gods Commandement: and by the *Prophets*, he meaneth that part of Gods Word, which is contained in the writings of all the Prophets in the old Testament, after *Moses*; which books of the Prophets contained in them either an interpretation of *Moses* Law, or predictions of the state of the Church in the new Testament.

Againe, by *destroying the Law*, we must not understand a breach of the Law, such as is made by mans sinne; but such a dissolution, as taketh from it all vertue and power, whereby it is a Law: and so to *destroy the Prophets*, is to put an end unto them, so as they should nothing availe, either to the interpretation of the Law, or to the fore-telling of the state of Gods Church under the Gospel. *But to fulfill them.*

Christ fulfilleth the Law three wayes; by his *doctrine*, in his *person*, and in *men*. By his *doctrine* he fulfilleth the Law two wayes; both by restoring unto it his proper meaning and true use, as we shall see afterward, where hee correcteth the corrupt interpretations thereof by the Pharises; as also, by revealing the right way, whereby the Law may be fulfilled.

Christ fulfilleth the Law three wayes.

1

Secondly, in his *person* he fulfilleth the Law two wayes: First, by becomming accursed to the Law, in suffering death upon the crosse for us.

2

Secondly, by performing perfect obedience unto the Law, doing all that the Law required for the love of God, or of his neighbour; in which respect he was said, [d] *To have beene under the Law.*

d Gal. 4. 4.

Thirdly, Christ fulfilled the Law in *men*: Men be of two sorts, Elect, and Reprobates. In the *Elect* he fulfilleth the Law two wayes: First, by creating faith in their hearts, whereby they lay hold on Christ, who for them fulfilled it: Secondly, by giving them his owne spirit, which maketh them endevour to fulfill the Law; which in Christ is accepted for perfect obedience in this life, and in the life to come is perfect indeed.

3

In *unbeleevers* Christ fulfilleth the Law, when he executeth the curse of the Law upon them; for that is a part of the Law, and the execution and enduring of the curse, is a fulfilling of the Law.

And thus doth Christ fulfill the Law; so that the meaning of the words is this: Whereas you thinke that I came to destroy the Law and the Prophets, by making them of none effect, you are deceived; nay, on the other side, know that the end of my manifestation in the flesh, was to fulfill the Law, both in my doctrine and person; and also, in the persons of men both good and bad.

In this Apologie of Christ, for his behaviour towards the law; observe what malice some of the Jewes, especially the Scribes and Pharises, bare unto him: for Christ was the Author of the Law, and yet they maliciously suspect, and charge him with the abrogation thereof: so as he is faine to cleare himselfe in this behalfe.

The like hath beene the malice of wicked men in all ages, against the deerest servants of God; Acts 6. 14. *Stephen* is accused to *speake blasphemous words against the Law*: Act. 21. 28. *Paul* is charged with the same crime. And such is the malice of the Papists, against all Evangelicall reformed Churches; because we denie Justification by workes, therefore they condemne us for enemies to good workes: and in many other points, they fasten upon us notes of reproach, for holding the truth. Yea, among our selves, the like malice doth appeare in those that

appeare in those that brand their brethren with odious names, because they shew forth more care than others, of their duty to God: but let all Gods children beware of this Pharisaicall practice.

*Vse 2.*

Againe, observe the Titles, under which he comprehendeth the whole Scriptures of the old Testament; *The Law and the Prophets*: Luk. 16. 31. they are called *Moses and the Prophets*. Luke 24. 27. *Christ began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures*: there *Moses* and the *Prophets* doe containe all the Scriptures of the old Testament.

A propertie of the old Testament.

Here then wee may note a propertie of the books of the old Testament; namely, that every one of them was either written by *Moses* or some other of the Prophets. And by this we may know the Canonicall books of the old Testament, and distinguish them from the bookes called Apocrypha: for the Apocrypha bookes were not penned by any of the Prophets, who spake and writ in the Hebrew tongue, the native Language of the Jewes; but by some other in the Greeke tongue, which was not the language of the old Prophets. These bookes may bee regarded in sundry respects, as containing many worthy Rules touching manners; in which regard, wee may preferre them before other writings of men, so farre forth as they are consonant with the Scripture; and so the Church of God hath of a long time reverenced them; but yet they are no part of the Law, nor of the Prophets. And therefore the Church of Rome doth notably wrong and abuse the world, in styling these Apocryphall Books, for Canonicall Scripture.

Concil. Trid. sess. 4. sect. 1.

Thirdly, Christ in this his Apologie, sheweth a sweet consent betweene the Law and the Gospell: They are not contrary one to the other; for Christ, who is the substance of the Gospell, came to fulfill the Law: and therefore *Paul* saith, that by [c] *faith we establish the Law*: and Hebrewes 9. 19, 20, &c. *When Moses had given the Law unto the people, offered sacrifices, and sprinkled the bloud thereof upon the Booke, and upon the people*, which was a type of the shedding of Christs bloud, as it is [f] there expounded; which did notably signifie this consent betweene the Law and the Gospell, insomuch, as without Christ, the Law could not stand.

Consent of the Law and Gospell.

[c] Rom. 3. 31.

[f] ver. 23, 24.

Now this consent betweene them standeth herein; The Law requireth perfect obedience and threatneth death to the least breach thereof, not propounding any way for the fulfilling thereof out of our selves; but the Gospell directeth us to Christ, who as our suretie hath fulfilled the Law for us; for which cause, Christ is called, [g] *The end for the Law for righteousnes, to every one that beleeveth*. And through Christ it is, that, [h] *the righteousnesse of the Law is fulfilled in us, which walke not after the flesh, but after the spirit.*

[g] Rom. 10. 8.

[h] Rom. 8. 4.

A

**v. 18 *For truly I say unto you, till heaven and earth perish, one jot or one title of the Law shall not escape, till all things be fulfilled.***

Here our Saviour Christ propoundeth the second argument, for the clearing of himselfe from their false imputation of destroying the Law, and it is drawne from the nature of the Law, which is immutable.

The Exposition. *For*: This sheweth the dependance of this verse upon the former, *Truly I say unto you*: This is a forme of speech which our Saviour used, when he would solemnely avouch any weightie truth: and propounding this in his owne name, herein he sheweth himselfe to be the Doctor of his Church, whom we must heare in all things, for he speaketh as one that cannot lie. The thing he saith is this, *Till heaven and earth perish, one jot or title of the Law shall not passe*. In which words he setteth downe the stability and the unchangeablenesse of the Law; and that he might fully expresse his minde, he borroweth a phrase from the Hebrew Alphabet, wherein *Iod* is the least letter: *One jot*; signifying, that not so much as this little letter *Iod*, shall passe out of the Law.

B

C

Againe, by *title* some thinke is meant the Hebrew vowels; but properly it signifieth *a line bent crooked, or the top of an horne*; so that here it properly signifieth the bending or bowing that is in the top of some Hebrew letters; insinuating, that not so much as the least part of a letter in the Law should passe away. Now these things must not be taken properly, for it hath been, and may be, that in the Hebrew copies of the old Testament some letters should be changed, as may appeare by the diverse reading in sundry copies; for that may be without the losse of any sentence: but Christs meaning is this; That not the least parcell or sentence in the Law shall passe away; making parts in the Law, to bee as titles in the Alphabet. *Till heaven and earth perish*: that is, *never*: so much this phrase insinuateth: for though heaven and earth shall be changed in regard of their qualities, yet the substance of them shall never passe to nothing: and in this sense is the Word *Till* used else-where, 1 Sam. 15. 35. *Samuel came no more to see Saul, till the day of his death*; that is, *never*. *Till all things be fulfilled*; that is, till every thing commanded in the Law be done, so as it shall no more urge a man to any obedience: which shall never bee, for it must eternally bee fulfilled: so that this phrase hath the like sense with the former, importing thus much, *even for ever and ever*; so that this is the meaning of this verse; That the Law of God is unchangeable, not onely in the

regia.

D

whole, but for everie part thereof; and the fulfilling thereof shall never have an end. Christs reason then stands thus; *If the Law be immutable, and for observation eternall, then I came not to destroy it: but the Law is immutable and eternall; and therefore I came not to destroy it.*

Gods law is perpetuall.

First, here observe, that the *Law of God is made perpetuall and unchangeable:* If any man aske how this can be, seeing the Apostle saith, [i] *The Law is changed? Answer.* The Law is threefold, *Ceremoniall, Iudiciall,* and *Morall,* as hath beene said: now that place is principally to be understood of the *Ceremoniall Law,* which indeed is abrogated, in regard of the observation of it in Gods worship; but in the scope and substance of it, which is Christ crucified, with his benefits, whom it shadowed out, it remaineth still, and is now more plaine than ever it was. As for the *Iudiciall law,* though it be abrogated unto us, so farre forth as it was peculiar to the Jewes; yet, as [k] it agrees with common equity, and serves directly to establish the precepts of the Morall Law, it is perpetuall. If it bee said, that Christ changed the Morall law, in changing the Sabbath day, from the seventh day to the eighth: I answer, Christ did so indeed by his Apostles, but that is no change of the substance, but of the ceremonie of the Sabbath: for the substance of that Law, is the injoyning of a seventh daies rest unto the Lord. Now though the seventh day from the creation be not kept, yet a seventh day is kept still. If it be further said, that the Law it selfe is abrogated; for that every one that breaketh the Law is not accursed, according to the sentence thereof, Deut. 27. 26. *Answer.* We must know, that the Law is but one part of Gods Word, and the Gospell another, revealing another part of Gods will, besides that which the Law made knowne; for it addes a qualification to the Law, moderating the rigour thereof, after this manner; *He is accursed* (saith the Law) *that faileth in any commandement, except* (saith the Gospel) *he be reconciled againe in Christ, and in him have the pardon of his transgressions.* And yet the Morall law remaines for ever a rule of obedience to everie childe of God, though he bee not bound to bring the same obedience for his justification before God.

[i] Heb. 7. 12.

[k] See Treatise of Consc. cap. 2. sect. 3

Of change of the Sabbath day.

Againe, this propertie of the Law, in being unchangeable, and for ever to be kept, sheweth *that no creature may dispense with the Law of God.* Mens lawes may be abrogated and changed, but Gods law even in the least parts thereof, must stand for ever, till it be accomplished to the full: but if it might be dispensed with, then not *jots* and *titles* thereof, but whole lawes might be abrogated. This shewes the blasphemous impietie of the Popes of Rome, who in their [l] Canons be authorized to dispense with the lawes of God: yea, in the last [m] Councell of Trent, hee is privileged to dispense with some of the lawes of Consanguinitie, a-

No creature may dispense with Gods law.

[l] In Gregorian. de concess. præb. cap. proposuit, Glos. Papa. dispensat contra novum & vetus Testam.

[m] Sess. 24. Can. 3.

A

gainst nature, flatly forbidden in the [n] Word of God; which is most horrible rebellion, and a great disgrace unto God.

[n] Levit. 18.

Thirdly, from the propertie of the Law, we may observe, that it is not likely that any whole booke of Canonicall Scripture is lost; for not one sentence of the Law shall passe till all bee fulfilled; much lesse then can whole books perish. Sundry men doe thinke that whole books be lost; but that opinion cals into question the fidelitie of the Church, and Gods owne providence, in preserving his Word: neither can it stand well with this text, that saith *no title thereof shall faile.* Those that seeme to be lost, were either humane writings, as books of lawes and Chronicles, such as our books of statutes or Chronicles be, or books of Philosophie, such as *Salomon* writ: or else some of them are in the Canonicall Scripture; for the books of *Samuel* and the *Kings* were written by divers Prophets: and therefore we may more safely hold, that no part of holy Scripture is lost, neither shall ever faile. For howsoever after the last judgement the use of the Word written shall cease, yet the substance thereof shall remaine in mens hearts, and be kept for ever.

No booke of Scripture is lost.

B

Fourthly, this immutability of the Law, containes a matter of great terrour and woe unto all impenitent sinners; for howsoever they may flatter themselves with a presumption of Gods mercie, yet the curse of the Law which is against them, shall stand for ever: and therefore

C

while they goe on in sin, they have just cause to howle and crie; for Gods justice in that his Law is inviolable: neither will [o] *gold or silver pacifie Gods wrath:* for though a man by his power and wealth were able to overturne heaven and earth, yet that would not helpe him: though heaven and earth be brought to nothing, yet every part of Gods Law must stand for ever, and be fulfilled. And therefore whosoever doe lie in any sin, must in time repent, humble themselves, forsake their sinnes, and betake themselves unto Christ, that he may fulfill the Law for them; or else the curse thereof shall certainly be fulfilled in them, and they shall lie howling under it eternally, where is nothing but weeping and gnashing of teeth.

A terrour to the wicked moving to repentance.

[o] Pro. 11. 4.

D

Fifthly, this immutability of the Law, and so proportionably of every part of Gods Word, as it proveth the Scriptures to be the Word of God, so it is a most excellent ground of comfort for all Gods servants to stablish their hearts in the assurance of all his promises. A Christian heart is subject to receive many doubtings of the truth of Gods promises, especially in the time of triall and temptation: but this must be remembred for ever, that the whole Word of God is immutable; though mans promises may faile and their wayes bee abrogated, yet no jot or part of Gods Word shall passe unfulfilled: and therefore they must constantly wait for the accomplishment thereof, for in due time it shall be fulfilled.

A comfort to the godly.

Sixthly,

A ground of patience.

Sixthly, we are hereby taught to put on patience in afflictions: for they come by the ſpeciall appointment of our God, who ſaith in his Word, p *That through many afflictions we muſt enter into the kingdome of heaven:* now every part of Gods Word muſt be accompliſhed; and therefore Chriſt bade *Peter to put up his ſword*, when he would have reſcued his apprehenſion: for (ſaith he) *I could pray to my Father, and he would ſend more than twelve legions of Angels to helpe me: but how ſhould the Scriptures be fulfilled, which ſay, It muſt ſo be?* Matth. 26. 52,53,54.

p Act. 14.22.

The integritie of the Law.

Seventhly, our Saviour Chriſt in this propertie of immutabilitie, giveth unto the whole Law, and unto every ſyllable and letter thereof, his proper force, vertue, and ſenſe; ſo as there is nothing in it, not ſo much as one letter vaine or idle: for every commandement reveales the perfect juſtice of God, and every letter ſerves to expreſſe the ſame Commandement. And herein the Law of God differeth from mens lawes: for in them be many vaine and idle words, yea, oftentimes whole ſentences; but in the Law of God it is not ſo: Prov. 8. 8. *All the words of my mouth are righteous, there is no lewdneſſe nor frowardneſſe in them:* yea, *the Law of the Lord* q *is perfect, his ſtatutes are right, and his judgements true and righteous altogether.* Now the conſideration of this integritie and perfection of the law, and Word of God, muſt move us to ſtudy the Scriptures with great diligence: ſo ſaith our Saviour Chriſt, r *Search the Scriptures:* that is, ſhake and ſift them, (as the word ſignifieth) ſearch narrowly, till the true force and meaning of every ſentence, yea, of every word and ſyllable; nay, of every letter and jot therein, be knowne and underſtood: conferre place with place, the ſcope of one place with another, things going before with things that come after; yea, compare word with word, letter with letter, and ſearch it thorowly. This manner of ſtudying the Scripture is moſt neceſſarie, as being the thing indeed which preſerveth and upholdeth the Church of God, and the puritie of religion: for about foure or five hundred yeares agone, men left off to ſtudy the Bible, after this ſort, and betooke themſelves to the writings of men, occupying their wits wholly in vaine quiddities in Philoſophie, and in hid myſteries of Divinitie: by which meanes it came to paſſe, that Poperie and Apoſtacie from the truth, ſpread it ſelfe over the world, for many hundred yeares together. Afterward, God of his meere mercie, put into the hearts of ſome men, to be carefull ſearchers in the Word of God, by which meanes the truth appeared, as light out of darkneſſe. Thus God ſtirred up *Luther*, about the yeare of our Lord, 1517. who by diligent ſearch in the Scripture, and eſpecially by ſerious meditation, with prayer, upon theſe words of the Apoſtle, Rom. 3.21. *That now by the Goſpell, without the Law, the Juſtice of God*

q Pſal. 19.7,8.

Diligent ſtudie of the Scripture.

r Joh. 5. 39.

The meanes of Luthers converſion.

A *is made manifeſt:* did finde that by the perfect obedience of Chriſt, our juſtification was wrought; and thereupon began to maintaine and profeſſe Juſtification before God to bee free, through and by faith in Chriſt only, without helpe from the workes of the Law, againſt the Doctrine of the Church of Rome: and ſo by further diligence and induſtrie in the Scripture, the truth of God ſhone forth more and more. Let all men, but eſpecially ſtudents in Divinitie, conſider this effect, of ſearching out the Scripture, as a ſpurre to diligence, in this behalfe. By this meanes alſo errours and hereſies are avoided and ſuppreſſed, and the will of God is plainely revealed. And here by the way, we may ſee how profitable and neceſſarie the gift of interpretation is; it is a moſt excellent gift of the ſpirit, pertaining to the miniſtetie; and therefore moſt commendable and neceſſarie is the vſe thereof in Schooles of Learning.

B

Magiſtrates muſt be keepers of the law.

Eighthly, this immutability aſcribed to Gods Law, that every part thereof ſhall be accompliſhed to the full, teacheth all Princes and Magiſtrates, not onely to bee keepers of *Moſes* law in their owne perſons; but alſo within their rule and dominions, to doe their beſt endevour, that the ſame bee fulfilled and kept by others. For this cauſe did the Lord command, that the *Prince of his people ſhould have the Law* s *written before him in a booke, to read upon continually, that he may learn to feare God, and to keepe all the words of the Law to doe, them:* and that which is there injoyned unto Princes, belongeth alſo unto all Magiſtrates, Maſters and Parents, within their places and charges; they muſt be carefull to ſee the whole Law of God practiſed, and obeyed, both in their owne perſons, and of thoſe that are under them.

C

s Deut. 17.18,19.

What it is to keepe the law.

Laſtly, by this immutabilitie aſcribed to the Law, we may learne, what is to fulfill the Law; namely, to keepe and obſerve to the full, every particular thing which the Law commands us: and upon this we may ground two concluſions againſt the Papiſts: Firſt, that no man can come to life everlaſting by his owne righteouſneſſe and obedience; for he that would come to heaven by his owne righteouſneſſe, muſt be able to fulfill the whole Law perfectly in every reſpect: but ſince *Adams* fall no man could keepe the Law in all things, ſaving our Saviour Chriſt, both God and man. Secondly, that our fulfilling of the Law, muſt be in the obedience of Chriſt, for he onely was anſwerable to the whole law in all things; and therefore if wee would come to heaven, wee muſt not come in our owne righteouſneſſe, but in his; as *Paul* wiſheth to be found of God, Phil. 3.8,9.

A

D

D

V. 19 *Whoſoever therefore ſhall breake one of theſe leaſt*

com-

*Commandements, and teach men so, he shall be called least in the kingdome of heaven: but whosoever shall observe and teach them, the same shall be called great in the kingdome of heaven.*

Our Saviour Christ having plainely propounded in his Apologie for himselfe, the stabilitie and eternitie of the whole Law; doth here lay downe two notable conclusions, for the upholding thereof: 1. *Because the Law is immutable and eternall, therefore hee that breaketh one of the least of the Commandements, and teacheth men so, shall be called least in the kingdome of heaven.* 2. *Because the Law is eternall, therefore he that keepes the Commandements, and teacheth men so, shall be called great in the kingdome of heaven.*

For the first; by *least Commandement*, he meaneth the precepts of the Morall law; though in the former verse, [by Law] he understood the whole law in three parts; Judiciall, Morall, and Ceremoniall. And he calleth them *little*, not simply in regard of themselves, as though they were so indeed; for in it selfe every Commandement of God is great and weightie, but he speaketh according to the opinion of the Jewes, for the Scribes and Phartises had ordained certaine rites and ceremonies, according to the tradition of their Fathers; the observation whereof, they made a greater matter of conscience, than the keeping of some of Gods Commandements: and so esteemed them little. Againe, saying *these least commandements*, he appointeth out what particular commandements of the Morall Law, the Jewes esteemed lesse than the traditions of men; namely, those which afterward he expoundeth in this Chapter, touching *Murther, Adulterie, Swearing*, and the rest: for they esteemed not all the commandements of the Law lesser than their traditions. *Shall be called least in the kingdome of heaven:*] Here Christ sets downe the punishment of a false Prophet, which breakes Gods commandements and teach men so; to wit, his base esteeme in the Church of God: for the kingdome of God is twofold, the kingdome of grace, and the kingdome of glorie. The kingdome of grace is the societie and companie of Gods faithfull servants here on earth: The kingdome of glorie is the blessed estate of all the Saints in heaven. Now here by the kingdome of heaven he meaneth the kingdome of grace, which is the militant Church on earth: and so *John Baptist* calleth it, Matth. 3. 2. *Repent and amend, for the kingdome of heaven is at hand*: that is, the Church of the old Testament is now abolished, and the Church of the new Testament is readie to take place by Christs comming; and therefore repent and amend: and Matth. 11. 12. *From the time of Iohn hitherto, the kingdome of heaven suffereth violence.* So then the meaning of this first conclusion is this, Whosoever breaketh one of these least commandements of the Morall Law (which afterward I shall expound) and teacheth men so to doe, he shall be contemned, and not counted worthy to be a member of the Church of God in the new Testament.

The meaning.

In this *conclusion*, in the practice of the Jewes, Christ setteth forth two notable corruptions of an hollow heart towards God: The first, to set little by the commandements of God, esteeming no more of them, nay lesse, than of mens lawes and traditions: but Saint *Iames* [t] saith, *He that breaketh one commandement*, be it never so little, *is guiltie of all*, though he make shew of keeping all: so likewise he that maketh light and base account of one Commandement, contemneth all; though he seeme to honour the rest never so much. Though *Herod* heard *Iohn* gladly, and obeyed his doctrine in many things, and so seemed to make some account of some commandements; yet becaus he would needs live in incest, against the seventh commandement, he did in effect contemne and breake them all: so at this day, there are many who professe religion, and give testimonie thereof, by hearing the Word, and receiving the Sacraments; and hereupon they would be counted lovers of Gods law: yet in the course of their lives, and in their particular callings, they will not sticke to oppresse the poore, and to deale unjustly for their advantage; to prophane the Sabbath for a little profit or pleasure, and to sweare, and curse, when they are a little provoked. Now howsoever such persons may make a glorious shew of profession outwardly, yet by these and such like particular actions, they shew plainely that they have but Pharisaicall hearts, which indeed make little or no account of Gods commandements. Let us therefore every one looke into our wayes, and search in our hearts, whether this corruption be in us, or no: and if it be, let us repent and forsake it, and labour to become like [u] *David, who had respect unto all Gods commandements*: and so shall we not be despised in the Church of God.

The corruptions of hypocrites respecting Gods Word.

[t] Iam. 2. 10.

[u] Psal. 119. 6.

The second corruption of an hollow heart, noted likewise of Christ, in these Jewes is, to place the ceremonies, rites, and traditions of men, above the Commandements of the Morall law: Herewith he doth expressely charge the Jewish teachers, Matth. 15. 3. *Why doe ye transgresse the commandements of God, by your traditions?* And this is also the practice of the Church of Rome at this day, they account [x] *eating of flesh in Lent, and on their fasting daies, a deadly sinne*: and yet they will [y] dispense with treasons and murthers of Christian Princes: they [z] allow of Stues, they permit and pardon Sodomie;

2 Corruption.

[x] Toller. Summa. caf. con. l. 16. cap. 3

[y] Lib. de justa abdicat. Henr.

[z] Pope Sixtus 4.

How some Commandements are little.

Punishment of a false Prophet.

Sodomie; and yet [a] utterly forbid marriage in ſome eſtate, which the holy Ghoſt [b] *calleth honourable among all men.* In theſe and many moe, they preferre their owne traditions before the moſt holy Commandements of God: yea, many ignorant perſons among us, are tainted with this corruption: for bee not ſome feaſt-dayes appointed by the Church, as Chriſts nativitie, all Saints, and ſuch like, obſerved by them with greater conſcience and reverence, than the Lords owne Sabbath? Though the memorie of Chriſts nativitie may be celebrated; yet the Lords day ſhould have the ſpeciall honour. Now for the reforming of this corruption, we muſt labour to have the ſame minde that was in *David*, who grew into admiration with Gods Commandements, and thereupon inured himſelfe to the obſervation of them. We muſt therefore labour to have an high eſtimation of the Lawes of God, and this will be a notable meanes, to draw us to a reverend feare and obedience towards the ſame: one cauſe why men doe not ſo highly advance the Law of God, as they ought, is becauſe they doe not ſufficiently weigh the dignitie thereof. In every Commandement therefore, we muſt firſt deeply conſider the weight thereof; then labour to underſtand it aright: thirdly, learne to admire the wiſdome and juſtice of God therein: and laſtly, endevour to yeeld loyaltie and obedience thereunto.

Secondly, in this Rule our Saviour Chriſt puts a difference betweene a falſe Prophet, and a true: The falſe Prophet breakes the commandements of God in his owne perſon, and alſo by his doctrine teacheth others to doe the like: But the true Prophet and ſervant of God, in the Miniſterie, endevoureth the advancement of Gods glorie, as well by integritie of life, as by ſoundneſſe of doctrine.

Thirdly, in the puniſhment of a falſe Prophet here ſet downe, we have good direction for our judgement, touching the preſent Church of Rome; namely, that ſhe is not worthy to be eſteemed a part of Chriſts Church on earth, by the ſentence of our Saviour Chriſt; becauſe ſhe *breakes Gods Commandements, and teacheth men ſo*: for whereas the ſecond Commandement forbiddeth the worſhipping of Images, yea, and the making of Images to reſemble God; the Church of Rome doth not onely allow the contrarie, againſt this Commandement; but teacheth others ſo to doe: ſaying, that it is lawfull [a] to reſemble the Father, the Sonne, and the holy Ghoſt in Images, either painted or carved, and to worſhip them therein; yea, and to worſhip [b] the very Images of Chriſt, and of Saints, as alſo the [c] Saints themſelves, with religious worſhip.

Againe, they plainely breake the tenth commandement, which forbiddeth the firſt motions unto ſinne with delight, though without conſent of will, by teaching [d] that concupiſcence after Baptiſme is no ſinne. And as they deale with the Commandements, ſo deale they with the Prophets, who give teſtimonie unto Chriſt: for firſt, they deſtroy his manhood, by their forged tranſubſtantiation: ſecondly, they overturne his kingly office, by making the Pope the [e] *head of the Church*, and giving him power [f] *to make lawes to binde the conſcience.* Thirdly, they overturne the *prieſthood*, by their maſſing Prieſthood, wherein [g] *they daily offer up an unbloudie ſacrifice*, for the ſinnes of the quicke and dead. Fourthly, they rob him of his propheticall office, in giving libertie to the [h] Pope, to make new lawes, and [i] to expound the Scriptures, as ſupreme Judge: theſe things they teach, and therefore that Church is not worthy to bee counted a member of Chriſts Church. But ſeeing God in great mercie hath vouchſafed us this favour, in this land that we ſhould receive and embrace his holy Word, to publiſh and teach the ſame; and ſo eſteemeth us worthy to bee accounted a member of his Church: we are therefore to rejoyce in this mercie, and to praiſe God unfainedly for this unſpeakeable bleſſing; and to ſhew forth our thankfulneſſe, not onely by teaching and receiving the truth of his Word, but alſo by yeelding obedience in all things thereunto: yea, our earneſt and daily prayer muſt be, becauſe it is ſo great a bleſſing, to be counted worthy of his kingdome, that God would continue the truth of his will to us, and to our poſteritie for ever.

The ſecond Concluſion: *Whoſoever ſhall keepe them, and teach men ſo, the ſame ſhall be called great in the kingdome of heaven*; that is, he ſhall be honoured in the Church of God, and eſteemed a worthy member thereof, becauſe by this meanes, he endevoureth to keepe the Law unchangeable for ever. In this concluſion two points are to be conſidered; the *office* of a faithfull Teacher, and his *reward*: his *office* is two-fold; Firſt, in his owne perſon he muſt be a doer of Gods Commandements: Secondly in his publike Miniſterie he muſt teach men ſo to doe.

Here firſt obſerve the order of theſe duties; *Doing* muſt goe before *Teaching*: This order Chriſt propounds, and that doubtleſſe on ſpeciall grounds; Firſt, becauſe a man cannot with joy and comfort fitly teach others, before himſelfe be a doer of the thing he teacheth; for if a man teach others, from the inſtruction of the ſpirit, he ſhall finde his owne heart inclined by the ſame ſpirit, to the obedience of the Word he teacheth.

Againe, the experience of the fruit and efficacie of the Word, in his owne perſon, is the beſt Commentarie a man can have, for the opening of it unto others: The writings of men with the knowledge of arts and tongues, are excellent helpes; yet if a man want the ſpirit of God, framing his heart to beleeve, and obey the Word he teacheth, whereby he ſhould become a doer of it: doubtleſſe the Word will ſeeme

Pſal. 119.

A ground of obedience.

Difference betweene a falſe prophet and a true.

Rome no part of Chriſts Church: and why.

The office of a faithfull Teacher.

Doe, and teach.

[a] Calixt. 1. apud grat. diſt. 27. Can. Presbyt. Rhem. 1. Tim. 3. ſect. 5.
[b] Heb. 13. 4.

[a] Sanders treatiſe of the worſhip of images. Bellar. de Imag. Sanct. l. 2. c. 8.
[b] Bellar. lib. cap. 12.
[c] Idem de ſanct. beat. l. 1. c. 13.

[d] Concil. Trid. ſeſſ. 5. Can. 5.

[e] Bellar. de Concil. author. l. 2. c. 15.
[f] De Rom. pontif lib. 4. c. 15, 16.
[g] Rhe. Heb. 9. ſect. 10. Concil. Trid. ſeſſ. 22. c. 1, 2, &c.
[h] See the Popes robberie of Chriſt at large, Fox Acts and Monuments. p. 784. edit. 1583.
[i] Hard. anſw. to Jewel. art. 4. divi. 19.

seeme but a dreame or riddle unto him, neither can he fitly apply the same unto others, having never had experience of it in his owne soule: This then should move all Ministers, and such as set themselves to this calling, first and chiefely, to labour to become doers of the Word themselves; other helpes of learning are to be sought for with all diligence, to make them fit and able Ministers of so great mysteries; but especially they must labour for the spirit of grace, to frame their hearts to embrace, and their lives to obey the Word which they teach, that so they may be fitted, according to our Saviour Christs direction. Now this spirit is attained, *by knocking at heaven gates by prayer*, Luk. 11. 13. and by *opening the doore of our hearts*, when our Saviour Christ knocketh thereat by his Word, Revel. 3. 20.

A comfort to faithfull Ministers, in their peoples untowardnesse.

Secondly, in laying downe this duty, our Saviour Christ propoundeth a singular comfort to such faithfull Ministers, as be grieved with the untowardnesse of their people; hee propoundeth not the conversion of the people, as a propertie of a faithfull Teacher, but the *doing and teaching* of the will and Word of God. And doubtlesse a man may bee a faithfull Teacher, and yet not convert many unto God: hence the Prophet complaines that hee had k *Laboured in vaine, and spent his strength in vaine*: nay, the same Prophet is sent l *to blinde the eyes of his people, to make them dull of hearing, and to harden their hearts by his Ministerie*, which was an heavie case: but yet that saying of the Apostle *Paul*, must be remembred; that howsoever unto some, *his Ministerie was the savour of death*; yet m *unto God it was alwaies the sweet savour of Christ*. So that a Minister mourning truly for his people, to see their hardnesse of heart, may comfort himselfe with this; that in a good conscience hee endevoureth to obey the Word of God, and to teach men so.

k Isa. 49. 4.
l Isa. 6. 9, 10.
m 2 Cor. 2. 15, 16.

The reward of a faithfull Minister.

*II. Point.* The reward of a faithfull Teacher is this; *he shall be counted great in the kingdome of heaven*: that is, he shall be honoured, and counted worthie to be a member of Christs church, both in this life, and in the life to come. This must be remembred, to incite all Ministers to become faithfull Teachers, both in life and doctrine. To get respect in Princes courts, is much sought after on earth: O then, how should this high respect with God prevaile in our hearts to incite us to be faithfull in this calling?

**v. 20 *For I say unto you, except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, you cannot enter into the kingdome of heaven.***

These words are commonly taken to be a

A Reason of the former verse, by way of answer to a secret objection which the Jewes might frame there-from, to this effect; *Thou sayest, whosoever breaketh one of these least commandements, and teach men so, shall be called the least in the kingdome of heaven: But our Teachers, the Scribes and Pharises, looke to have chiefe place in the kingdome of heaven: and yet* (if thy doctrine be true) *they breake Gods commandements, and teach others so to doe.* Now hereto Christ should answer thus; *I say unto you, except your righteousnesse exceeds theirs, ye cannot enter into the kingdome of heaven.* But if we marke well, the words may more fitly be

B referred to the 17. verse, as a third reason to prove that Christ came not to destroy the Law, or the Prophets, but to fulfill them; because he exacts at every mans hands, a more perfect and exact righteousnesse, than that which the Scribes and Pharises either have in themselves, or require in others; without which, no man can enter into the kingdome of heaven.

Scope.

In this verse are three points to be handled: First, what these *Scribes* and *Pharises* were: Secondly, what was their *Righteousnesse*: and thirdly, what is that *true Righteousnesse*, whereby a man may enter into the kingdome of heaven, and stand just before God.

A Scribe.

For the first, a *Scribe* is a name of office, whereof there were two sorts among the Jewes:

1 Civill.

C *Civill*, who as Publike Notaries, did register the affaires of Princes; and such a one was *Shimshai*, Ezra 4. 8. And

2. Ecclesiasticall.

*Ecclesiastical*, who were imployed in the expounding of the Scripture: such an one was *Ezra*, Ezra, 7. 1, 5, 6. And those of whom our Saviour Christ saith, Matth. 13. 52. *Every Scribe taught unto the kingdome of heaven, is like an housholder*: and Matth. 23. 2. *The Scribes and Pharises sit in Moses chaire*: that is, they are expounders of the Law of *Moses*. And such Scribes are meant in this place: to wit, men in Ecclesiasticall office, descending from the tribe of *Levi*, who expounded the Law unto the people; and these were all one with the Priests and Levites, under the Law: and therefore *Ezra* is called both a *Scribe* and *Priest*, Nehem. 8. 1, 2.

Pharisie.

D The name *Pharisie* betokeneth a sect, not an office; for there were three speciall sects among the Jewes: The *Essenes*, the *Sadduces*, and the *Pharises*.

3 Sects.

1 Essenes.

The *Essenes* were like Popish Monkes and Friers, which did separate themselves from the people, vowing and dedicating themselves to live in perpetual sanctity.

2 Sadduces.

The *Sadduces* were a sect that did expound the law, according to the letter and syllable, and withall denied the resurrection and the immortalitie of the soule, as is plaine, Acts 23. 8.

3 Pharises.

The *Pharises* were such as did forsake the common exposition of the Scribes, and taught & framed a more exact and strict exposition of the Law, according to the traditions of the Fathers; and they were most holy outwardly, and of chiefe account among the Jewes: and therefore the Apostle *Paul* saith,

ſaith, [n] *that after the moſt ſtrict ſect of their religion he lived a Phariſie*; and that he was [o] *a Phariſie, the ſonne of a Phariſie*. Yet beſides theſe three were another ſect, called *Herodians*, who (as ſome thinke) were courtiers, which held and taught that *Herod was the Meſſias*. And thus we ſee what the Scribes and Phariſes were, whom Chriſt here joyneth together for amplification ſake: underſtanding thereby ſuch teachers among the Jewes, *Prieſts and Levites*, as lived after the moſt ſtrait cuſtome of the Phariſes: for the Phariſes were by office Scribes, as we may plainely ſee by comparing together Joh. 1. 19. with v. 24. where the Prieſts and Levites (who were Scribes as we have ſhewed) are called Phariſes.

n Act. 26. 5.
o Act. 23. 6.

Herodians.

*I. Point.* What was the righteouſneſſe of the Scribes and Phariſes, which is here ſo debaſed, as being unable to bring a man to heaven? By the tenour of Scripture it will appeare, that it was [p] an *externall righteouſneſſe onely*, ſtanding in the outward obſervation of the law: for they were carefull to abſtaine from actuall groſſe ſinne, as whoredome, theft, murther, idolatry, and ſuch like; and they were very forward in [q] *faſting, praying, and giving almes openly*, and in [r] *keeping the traditions and ceremonies of the Elders*, and in all things to carrie themſelves in ſhew [f] *conformable to the law*: but the inward righteouſneſſe of the heart they nothing regarded, thinking that perfect righteouſneſſe conſiſted in outward obedience, and by that they looked to be ſaved; as it is ſaid, Rom. 10. 2. *Neglecting utterly the righteouſneſſe of God.*

p Luk. 11. 39. Matth. 23. 25.
q Luk. 18. 11, 12. Matth 6. 2. 5. 16.
r Mar. 7. 3. 4.
f Philip. 3. 6.

In theſe Scribes and Phariſes wee may obſerve, what is the naturall perſwaſion of man, touching righteouſneſſe: to wit, that an outward righteouſneſſe will ſerve the turne: and therefore every man naturally contents himſelfe therewith: and hence it is that men will bring their bodies uſually to the place of Gods worſhip to pray, to heare the Word, and receive the Sacraments: but few have care to bring their hearts with them, that they may inwardly worſhip God in ſpirit and truth: ſo likewiſe, many are content to reſt from their ordinarie labours on the Sabbath day, but few are carefull to conſecrate their reſt unto God: men be carefull to abſtaine from actuall murther, but few make conſcience of malice, hatred, reviling and quarrelling: many hate theft, that yet will not ſticke to robbe their neighbours of their good name, by vile reports: many are aſhamed to robbe openly, that make no boues to deceive by falſe weights and meaſures, by gloſſes, and ſuch like: and yet all theſe will bleſſe themſelves with their outward righteouſneſſe, and thinke all is well, not doubting but they ſhall be ſaved by it, though they have no more: but this is Phariſaicall pride and folly: for all ſuch outward righteouſneſſe is here condemned, as unable to ſave the ſoule.

Mans naturall conceit of righteouſneſſe.

Againe, here we may ſee the palpable and groſſe opinion of all worldly men, even of thoſe who commonly are called honeſt men: if they be told of their ſinnes, and of the danger of damnation, except they repent: their anſwer is, they are no theeves, no murtherers, no groſſe ſinners, and therefore they hope God will ſave them; for they live orderly, and doe no man wrong: but let all ſuch take heed, leſt they deceive their owne ſoules, for this *civill honeſtie* was the righteouſneſſe of the Scribes and Phariſes, which could neither bring them, nor any other into the kingdome of heaven, as Chriſt the God of truth ſaith expreſſely in this place. To give almes, to faſt, to pray, and to deale uprightly with men, be very good things, but yet we muſt labour for more than theſe, if ever we meane to come to heaven: we muſt get another righteouſneſſe of the heart, renouncing utterly our owne righteouſneſſe, in the matter of Juſtification, and condemne our ſelves for our bad actions, that ſo we may be fit to receive that true righteouſneſſe, which will commend us unto God.

Civill honeſtie inſufficient for the ſoule.

*II. Point.* What is that true righteouſneſſe which will bring a man to heaven? *Anſw.* It is the righteouſneſſe of Chriſt, 1 Cor. 1. 30. for *Chriſt is made unto us of God, wiſdome, righteouſneſſe*; yea, *he was made ſin for us, that we might be made the righteouſneſſe of God in him.* This is that righteouſneſſe, which exceeds the righteouſneſſe of the Scribes and Phariſes, and whereby a ſinner doth ſtand juſt before God: for when as by *Adams* fall we all became guiltie of ſinne, and thereby ſubject to the curſe of God, and to eternall condemnation, from which we could never have delivered our ſelves; then it pleaſed Chriſt to come from the boſome of his Father, and to become our Suretie and Saviour, who in his life became obedient to the law for us, and in and by death upon the croſſe, ſuffered whatſoever was due unto our ſinnes: which obedience and ſatisfaction being made by him that was both God and man, was alone al-ſufficient, both to free us from the curſe of the Law, and alſo to juſtifie us before God: and this righteouſneſſe of Chriſt, is that which exceeds the righteouſneſſe of the Scribes and Phariſes, and is able to bring a man to heaven. Yet further for our Juſtification, Chriſts righteouſneſſe hath three parts; the puritie of his humane nature, the integritie and obedience of his life, and the merit of his ſufferings upon the croſſe; and all theſe muſt be ours, to anſwer for our corrupt nature, and ſinfull life, deſerving a curſed death.

True righteouſneſſe.

1 2 Cor. 5. 21.

Parts of Chriſts righteouſneſſe.

Here ſome make queſtion, how Chriſts righteouſneſſe can bee ours? and how one mans righteouſneſſe can ſave ſo many thouſands? *Anſw.* Chriſts righteouſneſſe is not the righteouſneſſe of a meere man (for then it could ſave but one at the moſt,) but it is the righteouſneſſe of that perſon, who is both God and man; and therefore is an infinite righteouſneſſe, of merit ſufficient to

*Object.* 1. Bellarm. de Juſtific. l. 2. c. 7.
*Anſw.*

Matth. 5. ver. 20.

*Object.* 2. to save a thousand worlds. But some here say, If Christs righteousnesse be ours, then we are as righteous as Christ. *Answ.* The same righteousnesse that is in Christ, is ours, but not in the same manner or measure: for Christ hath it by merit and action of himselfe, we have it onely by mercie and imputation: it is in Christ as a root and fountaine, in us by reception and application; like the light in the Moone and in the Starres, which is not in them originally, but received from the Sunne, the fountaine thereof. Thirdly, it is said, If we by Christs righteousnesse be justified, and made the Sonnes of God; then is Christ by our sinnes made unjust, and so the childe of the Devill. *Answ.* We may safely say, that Christ was made a sinner by our sinnes, not actually, but by imputation: now hence it will not follow, that he should be the child of the Devill, for that commeth by the act and habit of sinning, after sinnefull conception; all which our Saviour Christ was free from: for at the very time when he bare our sinnes, he was in himselfe more holy than all men, and all Angels. Fourthly, it is said, that if Christs righteousnesse be made ours, then we are made Saviours. *Ans.* It followeth not: for Christs merits and righteousnesse are conveyed and applied unto men, not as they are in Christs person, in whom they are sufficient to save ten thousand worlds, but as they serve to save and justifie that particular person onely, to whom they are imputed: so that this remaines an undoubted truth, that righteousnesse which bringeth salvation, is Christs righteousnesse onely.

*Answ.*

*Object.* 3.

*Answ.*

*Object.* 4.

*Answ.*

Christs righteousnesse is made ours by faith.

Here some may say, How is Christs righteousnesse made ours, and we assured of it? *Ans.* It is made ours by saving faith, which the holy Ghost creates in the heart and soule, as an hand whereby we may lay hold on Christ, and apply his righteousnesse unto our selves, as he is offered unto us in the promises of the Gospel. Some object, that if Christs righteousnesse be made ours, by our beleeving it to be ours, then if a man beleeve his neighbours house to be his, it is his also: and so for any other thing. *Answ.* There is not the like reason in these things: for it is a meere fancie and imagination, for a man to beleeve his neighbours house to be his, having no ground for it, besides his own conceit: but when a man beleeveth Christs righteousnesse to be his, he hath Gods commandement and promise, for his warrant and assurance, that it shall be imputed unto him; and withall that faith so grounded, maketh Christs righteousnesse as truly his, as any thing a man hath is his owne, being given him of another. Now this saving faith, laying hold on Christs righteousnesse, for mans justification, is never severed from sanctification by the spirit, with the fruits thereof, whereby the old man being mortified, and the new man in Christ renewed, according to his image, in knowledge, righteousnesse, and true holinesse, the whole

Sanctification goeth with Justification.

A person is turned unto God, and made carefull to please him, both in thought, word, and deed: and hereby doe we receive assurance of our justification; for true sanctification is the earnest of the spirit of adoption in our hearts, whereby we are sealed unto the day of our redemption.

Doth that righteousnesse, whereby we must be justified and saved in the day of our Lord, come from Christ onely, and not from our selves? then we see what just cause we have to humble our selves, and to acknowledge our great unrighteousnesse, and want of all goodnesse in our selves: and when we can doe this unfainedly, we have gone one step in the way to true happinesse. Secondly, we also must hereby learne, to esteeme all things *as drosse and dongue*, with the [a] Apostle, in respect of Christ Jesus, and his righteousnesse: for he it is that brings us to heaven, and therefore we must honour him above all, and value his righteousnesse, as that most precious jewell, which when a man hath found, he will sell all that he hath to get and keepe it, Matth. 13. 46. Thirdly, we must hunger and thirst after Christ, and his righteousnesse, for it is the fountaine of all blessednesse, and without it we are most miserable: yea, though we had all the world beside, yet without it we lose our salvation. Now what will it profit a man to winne all the world, if he lose his soule? Fourthly, seeing Christs righteousnesse is made ours by faith, and we made assured of it, by sanctification of heart, and life; we must labour for true faith, whereby our hearts may be inwardly renewed: we must not content our selves with an outward holinesse, for that will never bring a man to heaven; but our endevour must be for inward holinesse, whereby we shall be preferred with God, above all the Phariſes in the world, and get assurance of eternall happinesse. And this faith we must shew forth in all holy exercises; as when we heare the Word, we must lend the inward eare of the heart, with the bodily eare; and when we fall downe to prayer, we must bow the knees of our hearts; and in fasting from meat, we must abstaine from sinne: yea, in all things we must be carefull to serve God, in spirit and truth: for which cause, we must pray with *David, Lord renew a right spirit within me*, that so feeling Christ to live in us by grace, we may be assured that Christs righteousnesse shall bring us unto glorie.

The use. 1

2

[a] Phil. 3. 8, 9.

3

Matth. 16. 26.

4

Psal. 51. 10.

## V. 21 *Ye have heard that it was said of old, Thou shalt not kill, for whosoever killeth, shall be culpable of judgement.*

Our Saviour Christ having laid downe his Preface, doth here begin his interpretation of the Law, being indeed the onely true Doctor of his Church; and herein especially he doth meddle with the second Table, beginning first

first of all with the *sixt Commandement*, touching Murther. In the handling whereof, he obserueth this order: First, hee setteth downe the false interpretation of this Law, by the Scribes and Pharises, in this verse: Secondly, he shewes the true meaning of it, v. 22. And lastly, he propoundeth rules of concord and agreement between those that be at variance, v. 23, 24, 25, 26.

For the first: The Exposition. *Ye have heard:* that is, you Jewes which now heare me, whether Scribes, Pharises, or others; *you have heard that it hath beene said of old:* that is, by your ancient Teachers, the old Scribes and Pharises, who have expounded this Law unto you: and that this phrase must be understood of the ancient Jewish Teachers, may plainly appeare, because in the next verse hee opposeth his owne teaching thereunto, and would have these his hearers, that before had learned a false interpretation of this Law, from their old Teachers, now to learne of him the true exposition thereof. The Law is this, *Thou shalt not kill:* The exposition of the ancient Jewish Teachers was this, *For whosoever killeth shall bee culpable of judgement:* that is, whosoever layeth violent hands on another, to take away his life (for they knew no other murther, neither did they extend this Commandement to forbid any sin, but actuall murther) *shall be culpable of judgement:* that is, shall be held guiltie of murther, both in the Courts of men, and also before the Judgement seat of God, where he shall receive the deserved punishment thereof. This was the interpretation of the Jewes.

Antiquitie no infallible marke of truth.

Here first obserue, that antiquitie is no infallible marke of true doctrine: for this exposition of this Commandement was ancient, received from ancient Teachers; and yet Christ, the Doctor of truth, rejecteth it, as false and corrupt: and therefore the argument which the Papists use, for the stablishing of their religion, drawen from antiquitie, is of no effect.

How the Pharises expounded the Law.

Secondly, by these words of Christ, *ye have heard, it hath beene said of old,* we may easily gather, after what manner the Scribes and Pharises expounded the Law; namely, they left the Scriptures, and followed the interpretation of their ancient Teachers. But here Christ checketh and reproveth this manner of teaching: and therefore the like cannot bee warrantable among us at this day: whereby we see that kind of teaching reproved, wherein everie point is stuffed out with the testimonies of Fathers, Schoolemen, and humane writers. And here also is discovered a wicked and dangerous practice of the [i] Papists, who referre all deciding of controversies, and interpretation of hard places of Scripture, to the Church and to the Fathers. If we say that Fathers oft dissent, and the Church may erre, then they send us to [k] the Popes breast. But if this course were safe, then the Jewish teachers might have had a good defence against this charge of Christ: for they had both Church and Fathers on their side, and the high Priest that was then in place. Indeed the Fathers must bee reverenced, as lights of the Church in their time, and their testimonies duly regarded, wherein they agree with the written word: but for the confirmation of the truth in mans conscience, and for the edifying of the soule in the graces of the spirit, the word of God hath the only stroke: by it alone Gods children are begotten, and borne anew to a lively hope, and by it alone they are fed and nourished in the faith: yea, by it alone they are confirmed and stablished in the truth.

[i] Rhem. Test. pref. sect. 19.

[k] Hart. conf. with Rainold. chap. 2. div. 2.

Thirdly, in these Jewish Teachers, forbidding nothing as a breach of this Law, but the outward sinne of murther; and on the contrarie, approving of those as keepers of this Law, that kept their hands from this Actuall crime of bloud, and by consequent worthy of life everlasting; behold a plaine picture of everie naturall man: for is not this the common opinion, that unlesse a man kill another, hee breakes not this Commandement? and so for the rest, if he abstaine from the outward actuall grosse sinnes of stealing, adulterie, and false witnes bearing, then he keepes those Commandements, though his heart bee never so full fraught with envie, malice, lust, covetousnesse, falshood, &c. But let us obserue Christs reproofe of such erroneous interpretations of Gods Law, as a meanes to schoole our hearts from such vaine conceits.

Mans naturall conceit of keeping the Commandements.

**v. 22 *But I say unto you, whosoever shall be angrie with his brother unadvisedly, shall bee culpable of judgement: & whosoever saith unto his brother, Raca, shal be worthy to be punished by the Councel: & whosoever shall say, foole, shall be worthy to be punished by hell fire.***

Here our Saviour Christ propounds the true interpretation of this Commandement: *But I say unto you,* that is, whatsoever you have heard the Scribes or Pharises teach you from themselves, or from their fathers, it is nothing, let them not deceive you: for I that am the Lawgiver and Doctor of my Church, and therefore best know the meaning of my owne Law, I say otherwise unto you: *whosoever is angrie with his brother, &c.* Here Christ layes downe three kindes of murther, and three degrees of punishments for the same. The first degree of murther is *Anger,* not anger simply: but *rash* and *indiscreet anger* towards a brother: and by *Brother* he meaneth, first, one Jew with another, to whom Christ spake; secondly, one neighbour with another, whether Jew or Gentile: for by creation wee are all brethren, having

Exposition.

I Three degrees of murther.

2

ving one father which is God, as *Adam* is called the ſonne of God, *Luk.* 3. 38. The ſecond degree of murther, is *calling his brother Raca.* Some expound this word *Raca*, an idle or emptie braine: others, an evill man: others take it to ſignifie a loathſome man, one to be ſpit at, as we by ſpitting uſe to ſhew our contempt: but theſe interpretations cannot ſo fitly ſtand: for then the third degree of murther and this ſecond, ſhould be one and the ſame: for to call a man emptie braine, evill, or loathſome, and to call him foole, are equall in degree. Now Chriſts intent is to ſet downe diſtinct degrees of murther, as is evident by the diſtinct degrees of puniſhment adjoyned thereunto. A more fit expoſition is this, that *Raca* hath no perfect ſignification, but is only an interjection of indignation, whereby a man doth not ſlander or revile his brother, but only in geſture ſhew the contempt and anger of his heart againſt him; as when in Engliſh we ſay, *fie, tuſh*, or ſuch like: which words are not open railings, but only outward ſignes of the inward anger and contempt concealed in the heart; ſo that the meaning is this; He that is angrie with his brother, and expreſſeth this his anger either in geſture or countenance, by frowning looks, gnaſhing of teeth, or by imperfect ſpeech, as tuſh, fie, piſh, or ſuch like, he is guiltie of murther. The third degree of murther is, when a man doth ſhew his anger againſt his brother by open railings, and reprochfull names expreſſed in theſe words, *Whoſoever ſhall call his brother foole.* And all theſe three degrees are beyond the interpretation of the Jewiſh Teachers, who only condemned actuall killing by this Commandement.

3

Now to theſe ſeverall kindes of murther, Chriſt addeth diſtinct degrees of puniſhment, The firſt is, *to be culpable of judgement* for unadviſed anger. The ſecond, *to be worthy to bee puniſhed with a Councell*, for outward ſignes of this anger. The third is, *to be worthy of hell fire*, for reprochfull names or railings. And here we muſt underſtand, that Chriſt ſpeaketh not properly, in ſetting downe theſe degrees of puniſhment, but figuratively alluding to the cuſtome of puniſhing offenders uſed among the Jewes: for they had three Courts: The firſt was held by *three men* for meane matters, and other caſes of ſmall importance. The ſecond was held by *three and twentie men*, wherein were determined matters of great importance, that could not be decided in the firſt Court; as matters of life and death: and it was kept in the chiefe cities of the Land. The third Court was held at Jeruſalem only, called the Court of the *Seventie-two*, from which none might appeale to any other. In it were all weightie and great cauſes determined, and this Court is here called *a Councell.* Now Chriſt alluding hereto, ſaith to this effect: *Looke as among you Iewes there are different Courts, and ſome matters are adjudged in your Courts of judgement, and others in the Councell at Ieruſalem; ſo God alſo he hath his*

Courts among the Iewes, three. P. Fagius in Deut. 16.

*Judgement, and his Courtell: thoſe that are raſhly angrie, ſhall undergoe Gods judgement: and he that makes knowen his anger by ſpeech or countenance, ſhall be puniſhed more grievouſly, and undergoe a deeper judgement, as it were by the Lords Councell: but he that ſhall by open revilings and railings, ſhew forth his malice againſt his brother; as by calling him foole, or ſuch like, he ſhall bee worthy the moſt grievous judgement and torment of hell fire;* alluding to the higheſt degree of torment among the Jewes, which was *burning:* for before their Government was taken from them by *Herod*, the Jewes uſed theſe foure kindes of puniſhments; hanging, beheading, ſtoning, and burning. Further, the words tranſlated *hell fire*, are properly the fire of *Gehenna*; for there was a place neere to the ſuburbs of Jeruſalem called *Gehenna*, which is a compound Hebrew word, ſignifying the *valley of Hinnon*, wherein was a place called *Tophet*, Jer. 7. 31. where the idolatrous Jewes, following the horrible ſuperſtition of the Nations about them, uſed to burne their children unto *Molech*: for which fact the place became ſo odious to the godly, that to aggravate the heinouſneſſe of this crime, they uſed this name to ſignifie and betoken the place of torment appointed for the reprobate: whereupon in Chriſts time, *Gehenna*, and *the fire of hell*, were in ſignification all one. Now in this valley the Jewes uſed to burne their malefactors; and unto this kinde of judgement Chriſt alludeth, meaning not ſimply hell fire, the torments of the damned, but a more grievous and greater kinde of puniſhment than the former, becauſe it was an higher degree of ſinne: ſo that Chriſts meaning is this; *Howſoever your Scribes and Phariſes teach you, that there is no murther but actuall killing, and that it only deſerves condemnation: yet I which am the Law-giver, ſay unto you, that as you have diverſe puniſhments in ſeverall Courts for diverſe offences, as hanging, ſtoning, and burning: ſo God hee hath diverſe degrees of puniſhments for the ſeverall breaches of this Commandement: he that is raſhly angrie, is worthy of judgement: and he that gives out any ſhew of his anger in geſture, ſhall be puniſhed more grievouſly: but he that ſhewes forth his anger by railing and reviling, ſhall endure the moſt grievous puniſhment of all.*

Ce'enna.

First, whereas Chriſt here maketh degrees of puniſhments for diverſe ſinnes, the Papiſts hereon would build their diſtinction of ſinnes into *veniall* and *mortall*. *Veniall ſins* (ſay they) are light ſinnes, as bad thoughts, vaine ſpeeches, and ſuch like, which doe not deſerve damnation, but ſome temporall puniſhment onely, ſuch as were allotted to civill courts among the Jewes: for here (ſay they) Chriſt onely makes open railing and reviling of our brother, ſuch an heinous ſinne as deſerves hell fire. But this diſtinction cannot here bee grounded: for Chriſt doth not appropriate condemnation to this terme of *hell fire*: but he hath reference thereto

Rhem. on this place.

thereto in everie phraſe that here imports a puniſhment; as, to be *culpable of judgement for unadviſed anger*, is to deſerve condemnation in hell fire; and *to be puniſhed by a Councell*, for teſtifying anger by outward ſignes, *is to deſerve condemnation*, but yet in deeper degree: And *to be worthy to be puniſhed with the fire of Gehenna, for open railing*, is to deſerve condemnation alſo, but yet in a deeper meaſure than the former: for as among the Jewes by the ſentence of their Courts, ſome offences were puniſhed by beheading or hanging; greater offences by ſtoning, and the greateſt by burning; all which puniſhments differed in degree, and yet everie one was death: ſo before God, leſſer ſinnes deſerve leſſer condemnation in hell fire, and greater ſinnes deeper damnation; and yet everie ſin deſerves damnation: for the *wages of ſinne*, be it never ſo little, *is death*, Rom. 6. 23. ſo that Chriſt here makes degrees of puniſhment according to the degrees of ſinne; and yet ſo, as everie ſinne is mortall, deſerving damnation, and none veniall in it ſelfe.

a. Rules for the expounding of the Law.

1

Secondly, wee may here obſerve two excellent Rules for the expounding of the Morall Law: Firſt, *that under one ſin named in a Commandement, are forbidden all ſinnes of the ſame kinde, with all the cauſes thereof*: For Chriſt in expounding this ſixth Commandement, doth not only condemne Actuall murther, but even Raſh anger in the heart, and all ſignes thereof in countenance and geſture, with all railing and reviling ſpeeches, as breaches of this Commandement: and the like he obſerveth in thoſe which follow. *II. Rule. To the breach of everie Commandement, there is annexed a curſe, albeit it be not expreſſed*: For Chriſt here ſetting downe the breaches of this ſixth Commandement threatneth condemnation to the leaſt breach thereof, ſaying, *He that is unadviſedly angrie with his brother, ſhall bee culpable of judgement*. Is it not then a wonder to ſee, how ignorant people doe uſe the Commandements for prayers, when as indeed (if they could perceive it) they are Gods thunderbolts, to throw their ſoules to hell for everie ſin they commit?

2

Adviſed anger not unlawfull.

Thirdly, Chriſt condemning unadviſed anger as a breach of this Law, giveth us to underſtand, that adviſed anger is not unlawfull: and true it is, that all anger is not ſinnefull: for [a] *Chriſt* was ofttimes angrie with the Jewes, and the Apoſtle bids us [b] *to be angrie, but ſinne not*. If any here aske, how wee may diſcerne godly anger, from that which is evill and unadviſed: *I anſwer*, two wayes: Firſt, by the beginning of it: for good anger proceedeth from the love of him with whom wee are angrie; now love is the fulfilling of the Law, and therefore anger proceeding from love and guided thereby, cannot be a breach thereof: but evill anger proceedeth from ſelf-love, from diſlike or hatred of the partie with whom we are angrie. Secondly, we may diſcerne it by the end. Good anger is for Gods glorie againſt ſinne, becauſe

a Mark. 3. 5.
b Epheſ. 4. 26.

How lawfull anger may be diſcerned.

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A God thereby is diſhonoured: and for our brothers good: but evill anger wants theſe ends, and intendeth private reſpects. It is quickly moved, it continueth long, and alſo carrieth with it a deſire of revenge.

Anger muſt be bridled.

Fourthly, ſeeing unadviſed anger, with the ſigne thereof, is a breach of this Law, deſerving death; hereby wee are admoniſhed to beware of this headſtrong affection of anger, and betime to reſtraine and bridle the ſame: it hath a bad beginning, and an evill end, and thereby we become murtherers. Now that we may overrule it, ſo as it prevaile not againſt us: firſt, we muſt lay to our hearts this Commandement of God, forbidding raſh anger, as a barre to ſtop it. Secondly, we muſt remember, how lovingly and mercifully God deales with us everie day, in forbearing and forgiving us: and therefore wee ought to be like minded towards our brethren, Epheſ. 4. 31, 32.

How.

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B The ſecond branch of ſinne here condemned is, *to ſay unto our brother, Raca*: whereby wee may ſee that everie geſture expreſſing raſh anger, and deſpite of heart towards another, is murther before God; as *caſting downe the countenance towards him*: this God reproved in *Cain*, Gen. 4. 6. *frowning or nodding the head*, or *ſhaking* it in contempt, as the Jewes did to Chriſt, Mat. 27. 39. alſo *contemptuous laughter and deriding*: hence [c] *Iſmaels jeering at Iſaac, is called perſecution*, Gal. 5. 29. and the like may be ſaid of all ſignes of contempt in words: as

Signes of deſpite are degrees of murther.

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c Gen. 21. 9.

C *fie, piſh, tuſh*, and to *(thou)* a man in diſdaine, for otherwiſe a ſuperiour may *thou* his inferiour: ſo alſo when a man *contemptuouſly takes a thing in ſnuffe*, though hee ſay nothing, but *flings away* with an heart riſing againſt his brother. All theſe and ſuch like tokens of contempt and diſdaine, are here condemned for murther of heart: and therefore it ſtandeth us in hand, to make conſcience of everie geſture of our body, of the caſting of our eyes, of our laughter, and of all paſſionate words, leſt thereby wee ſhew any contempt or anger towards our brethren.

4

5

Make conſcience of geſture.

If it be ſaid, how can everie geſture expreſſing raſh anger or contempt be murther, ſeeing the Law permits a widdow to [d] *ſpit in the face of her husbands brother, or next kinſman*, even

d Deut. 25. 7, 8, 9.

D *before the Elders of the citie, if he refuſed to raiſe up ſeed unto his brother*. *Anſw.* Firſt, the Lord might command her ſo to doe, thereby to manifeſt his great diſlike of want of love in him towards his dead brother. Secondly, I anſwer, the words may as fitly be tranſlated thus, *and ſpit in his ſight*, that is, ſpit on the ground before his face, that hee might ſee her: and that ſeemeth to bee the true meaning of that place: for it was verie unſeemely for any one, much more for a woman, ſo publikely to ſpit in a mans face. And in that ſenſe is the word uſed in the ſame booke, Deut. 4. 37. where God is ſaid to bring Iſrael out of Ægypt *in his face*, that is, *in his ſight*.

Secondly, under this branch of *murther by*

Abuſes of the tongue.

1

*ſigne of contempt*, are many abuſes of the tongue moſt juſtly condemned: as firſt, *bitterneſſe of ſpeech*; when men that be at variance, give out hard and grievous words one againſt another: theſe are as *pricks of* [e] *ſwords*, as the wiſe man ſaith: and therefore the Holy Ghoſt chargeth us, that [f] *all bitterneſſe, anger, and wrath be put away from us.* Secondly, all *wrangling*, and *contentious ſpeech* betweene parties diſagreeing, when as neither will yeeld, but each one will thinke to have the laſt word: Philip. 2. 14. *Doe all things without murmuring and reaſoning:* for that ſpringeth of choller and ſtout ſtomack, cleane contrarie to meekneſſe and patience, a fruit of the ſpirit. Thirdly, [g] *crying* alſo is here forbidden, whereby men or women being at variance in private ſpeeches, doe through choller and malice lift up their voices, that they may bee heard afarre off. This is a fruit of raging anger, and furie. Fourthly, *threatning ſpeeches* are alſo here condemned, when as men from an inward diſlike and rage in their owne private cauſe, do give out menacing words againſt others: Epheſ. 6. 9. *Maſters are forbidden thus to deale with their ſervants:* much leſſe then may one brother thus threaten another. Fifthly, all kinde of *girding* and *taunting* others by privie and cloſe nips, is here condemned; although there be no open railing: for thereby men ſeeke to diſgrace their brethren, and to glad their owne hearts by grieving others; which is more than to ſay, *Raca.*

e Prov. 12. 18.

f Epheſ. 4. 31.

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g Epheſ. 4. 31.

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Reviling termes forbidden.

The third degree of murther is, in *Reviling termes*, calling our brother *foole*, or ſuch like: this alſo is a ſin againſt the ninth Commandement, by robbing him of his good name: for one ſinne in divers reſpects may be againſt many Commandements. It is a breach of this ſixth Commandement, in that hereby we grieve and trouble our neighbour, and ſo far as a reproach can goe, make him wearie of his life.

Grievous practices here forbidden.

Upon the ground of this degree of murther, bee all grievous practices of men againſt their brethren, juſtly condemned for bloudie practices. As firſt, *Vſurie*, whereby men binde their brethren to returne gaine, for the bare lone of money or other goods, which naturally yeeld no increaſe; without all reſpect to their neceſſitie, or to the ſucceſſe of the imploying of it. Hereby many are brought to great povertie: reviling termes doe nothing ſo much pinch the poore, as this oppreſſion. Secondly, *the hoording up of corne till times of dearth, that thereby they may gaine the more:* theſe men make a private gaine of Gods common judgements upon the poore. Indeed it is not unlawfull in time of plentie, to lay up ſtore againſt a time of dearth: but to doe it with the hurt of the poore, is to ſucke their bloud, and to eat up Gods people: as when men keepe their garners full, and ſuffer the poore to ſtarve; the peoples curſe lies on ſuch, Prov. 11. 26. Thirdly, *fighting and ſtriking by private perſons, or by others in private cauſes:* for they wound or weaken

1 Vſurie.

2 Hoording up of corns.

3 Fighting.

A the bodie of their neighbours, which is more than to grieve him by reviling ſpeeches. Fourthly, the *detaining the food of the ſoule*, by thoſe that cannot, or will not preach, is a damnage againſt eternall life: and therefore *Paul* to cleare himſelfe from bloud in this behalfe, ſaid, *He kept nothing backe*, Act. 20. 26, 27. Fifthly, to *give offence* by word or deed, whereby others are occaſioned to fall: this is *uncharitable walking*, Rom. 14. 15. whereby we doe as much as in us lieth, *deſtroy him for whom Chriſt died.* As this is cruell in all, ſo eſpecially in publike perſons, as Magiſtrates, Miniſters, Parents, Maſters, and ſuch like, becauſe their practices are Rules to their inferiours. They are like lights in an haven, which guides the ſhips that

B ſaile by night, which ſtanding amiſſe, lead the ſhips upon rocks and ſands, and ſo cauſe ſhipwracke.

4 Soule-ſtarving.

5 Offending.

Having ſeene the true meaning of this Law expounded by Chriſt, let us here further obſerve, how hee reſtoreth the true uſe thereof. We muſt not thinke, that hee did only here intend the rectifying of our judgements for underſtanding, and not alſo ſtrike at the reformation of our hearts and lives for practice. Touching the uſe of this law therefore, Chriſt here teacheth us two things: Firſt, to deſcend into our owne hearts, and there to ſearch how wee have broken this Commandement: as whether we have borne in our hearts any malice againſt our brother, and whether we have expreſſed the

C raſh anger of our hearts by ſpeech or geſture, or have any way wronged him by revilingtermes, or other injuries againſt his life: if wee have, Chriſt tells us we are murtherers.

The true uſe of this Law.

1. Search our hearts.

2

2. Iudge our ſelves.

Secondly, Chriſt ſetting downe the curſe to everie degree of murther; teacheth us, upon due examination of our hearts, finding our ſelves guiltie in any degree, to caſt downe our ſelves before the Lord, to accuſe and condemne our ſelves, crying out that all ſhame and confuſion belongs unto us: this wee muſt doe, that by the view of our miſeries, wee may bee moved more earneſtly to ſue for mercie. And indeed, if wee examine our hearts, and our behaviours thorowly, we ſhall finde, that we are all murtherers. For though we may bee free from

D actuall killing, yet our conſciences will tell us, that the motions of wrath and malice, and the ſignes of unadviſed anger have broken forth, both in our words and geſture: for who can ſay, he never *ſnuffed* at another by way of contempt or diſlike? who can cleare himſelfe from *deriding* and *diſgracing* others? Now theſe things and ſuch like, make us guiltie of ſinne againſt the Law, and ſo ſubject to the wrath and curſe of God: which needs muſt be fulfilled, though heaven and earth ſhould paſſe away. This undoubtedly is our miſerable and wofull caſe in our ſelves. And there is no way to eſcape this curſe, but only this: wee muſt humble our ſelves before God, and confeſſe againſt our ſelves the murther of our

hearts,

our hearts, declared in our geſture, ſpeech, and behaviour, then we muſt labour to be grieved for theſe ſinnes; for which end we muſt apply unto our ſelves, Gods fearefull judgements due unto us for them. Thirdly, we muſt earneſtly ſue unto God for mercie and pardon, as for life and death, like as poore priſoners do, when the ſentence of death is to bee pronounced againſt them: yea, wee muſt cry with ſighs and groanes that cannot be expreſſed, and give the Lord no reſt, till hee ſend into our conſciences the comfortable meſſage of mercie and pardon by his good ſpirit. This done, we muſt labour in our callings for the time to come, to procure and further the welfare and ſafetie of our brethren, as well as our owne: we muſt not ſeek our ſelves, but the common good, eſchewing thoſe things that may grieve our brethren, and doing thoſe that may be good and comfortable unto them, that ſo by new obedience wee may ſhew forth thankfulnes for Gods mercie and favour towards us.

Hitherto we have handled the three degrees of murther, which Chriſt condemneth by this Law, beyond the doctrine of the Jewiſh teachers. Beſides theſe, there is a fourth degree here condemned, which is *actuall killing*. This Chriſt doth not here name, becauſe hee taketh it for granted, even by the doctrine of the Scribes and Phariſes. Now becauſe it is the maine ſin of this Commandement, therefore here it is to be handled; which we will doe thus: firſt, we will ſhew when killing is murther, and when it is not, and then handle the kindes thereof.

For the firſt: *Killing* is not alwaies murther, for ſometime a man hath power given of God to kill, and it is no ſinne: now God gives a man power to kil three waies: I. by the *written word*: thus Princes and Governours, and under them Executioners, are allowed to kill malefactours that deſerve death: and thus Souldiers are warranted to kill their enemies in a lawfull warre. II. by an *extraordinarie Commandement*: and ſo *Abraham* might lawfully have killed his ſon, if the [a] Angell of the Lord had not ſtayed his hand: III. by an extraordinarie inſtinct, which is anſwerable to a ſpeciall Commandement: and ſo [b] *Phinees* ſlew *Zimri* and *Cosbi*, without guilt of murther. But killing is murther, when men of their owne wils, without warrant from God, ſlay others: and this ſinne is plainely and directly forbidden in this Commandement.

*II. Point.* The kinds of killing be two; either *voluntarie*, or *caſuall*. *Voluntarie* killing is, when a man killeth of *purpoſe* and *intent*: and this ſin is ſo heinous, that it [c] *defileth the land* where the bloud is ſhed, till it be purged by the bloud of him that ſhed it. And this *purpoſe to kill* is twofold: either *with deliberation* and fore-deſire of revenge, as when a man hath carried a grudge in his heart long before; or *without deliberation*, when a man without all former malice is ſuddenly carried by furie and anger to ſlay his brother: and this ſecond kinde of killing is diſtinguiſhed from that which is upon deliberation, by the name of *man-ſlaughter*, and alſo favoured by the lawes of ſome Countries, becauſe it is not done of ſet purpoſe, but through ſudden anger before the bloud be cold: but Gods Law maketh both of them murther, and admitteth [d] no *recompence for the life of the murtherer*: nay, beſide it adjudgeth the murtherer to eternall death, both in ſoule and body. To this voluntarie murther, we muſt referre thoſe that give commandement, counſell, or helpe unto the murtherer: for hee that commandeth is the principall Agent, and the murtherer is his inſtrument. Againe, it is voluntarie murther to ſtrike another, (though with purpoſe only to wound, if death follow thereon. And that alſo which is committed by a drunken man: for his will is free, though reaſon and reaſon bee blinded.

*Caſuall killing*, commonly called *chance-medly*, is when a man killeth another, having no purpoſe to do him hurt. The preſumptions of caſuall killing be theſe: *Firſt*, if a man kill another, having no ill will or anger towards him, nor to any other for his ſake, neither is moved thereto by covetouſnes, or unaffection. *Secondly*, if hee be doing the lawfull duties of his particular calling. *Thirdly*, if he be well occupied, doing ſome lawfull work beſide his calling. And *laſtly*, if he be doing a thing which he ordinarily practiſeth, keeping his uſuall place and time. And albeit this kind of killing, if it be meerly caſual, is no ſinne, yet the partie committing it, in old time was bound to come to his anſwer, thereby to purge and cleare himſelfe from ſuſpition of murther, as alſo to avoid the hatred and danger of the friends of the partie killed; and laſtly, to keep & maintaine the hatred of murther among Gods people. Now this ſixt Commandement is not to be underſtood of caſuall, but of voluntarie killing. And this alſo muſt be obſerved, that Chriſt giveth the name of murther, to all the occaſions thereof, that he might breed in our hearts an hatred of them all, as of murther it ſelfe.

Actuall killing.

When killing is allowed.
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a Gen. 22. 2. 10, 11.
3
b Pſal. 106. 30, 31.

The kindes of killing.
1. Voluntarie.
c Numb. 35 33.

Man-ſlaughter is murther.
d Numb. 35. 31.
2
3

Caſuall killing.
The ſignes thereof.
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3
4

V. 23 *If then thou bring thy gift to the Altar, and remembreſt that thy brother hath ought againſt thee,*

24 *Leave there thy gift before the Altar, goe thy waies, firſt bee reconciled to thy brother, then come and offer thy gift.*

Here Chriſt propounds a Rule of concord, by ſeeking reconciliation with them whom we have wronged: and it depends upon the former verſe, as a conſequent and concluſion

drawen therefrom, as may appeare by the first words, *If then*, or *therefore*: as if he had said, If rash anger and the testification thereof, either in gesture, or reviling speech, be murther, and deserve condemnation, then we are with all diligence to seeke to bee reconciled to our brethren, whensoever any breach of love is made betweene them and us.

Coherence.

The *Exposition*. *If thou bring thy gift to the Altar*.] Here Christ alludeth to the Jewes manner of worship under the Law; which was, to offer in the Temple sacrifices unto God both of propitiation, and thanksgiving. And though Christ here only name this one kinde of ceremoniall worship, yet under this hee comprehendeth all manner of true outward worship, whether Legall or Evangelicall, as if he should say, *If thou come to worship God any way*, either by offering sacrifices, or by praying unto God, by hearing his Word, or receiving the Sacraments; *and remembrest that thy brother hath ought against thee*, that is, that thou hast any way wronged and offended thy brother; this appeareth to be the true meaning by the like words of *Marke*. *If thou hast ought against thy brother*, (meaning for injuries done unto thee by him) *forgive him*: and therefore our brother hath something against us, when we have wronged or offended him in word or deed, and he hath knowledge thereof, and just cause thereupon to complaine.

a Mar. 11. 25.

*Leave there thy gift before the Altar*] still he alludeth to the manner of the Jewes worship; who when they went to sacrifice to the Lord, brought their sheepe or bullocke unto the utter Court: or as some thinke, tied it to the hornes of the Altar, in token that they presented it unto the Lord: now if at that verie instant, they did remember that they had any way offended their brother, then were they to leave their gift there, (not quite omitting this dutie, but only suspending or deferring it for a while) and goe seeke to be reconciled to their brother whom they had wronged.

*Question*. How could this departure bee warrantable, seeing the Jewes had a law[b] that when the service of God was once begun, *none might depart, no not the Prince himselfe, till it was ended*? *Answ*. This Rule must bee understood of departure out of the utter Court of the Temple, whither the people brought their sacrifice soone after they had presented it, before it was begun to be offered: for till the Priests had begun this service, it was lawfull for the people to depart, especially upon this occasion.

b Ezek. 46. 10.

*Question*. II. But what if the partie offending, cannot possibly come to his brother whom hee hath wronged, by reason of his absence in some farre countrey, his close imprisonment, or such like? *Answ*. He must testifie his endevour to be reconciled unto him: and if the act it selfe be necessarily hindred by Gods providence, God will accept the will for the deed, if there bee a willing minde: for this is

A Christs meaning, that we should doe our utmost endevour to bee reconciled unto our brethren whom wee have wronged, shewing such care thereof, that wee preferre the same before the outward actions of Gods worship, not presuming to worship God, till we be reconciled to our brethren.

Here wee have a notable Rule for the maintaining of love and charitie among men; namely, *brotherly reconciliation*. In the giving whereof Christ still continues his exposition of the sixth Commandement: for having condemned murther, and the provocations thereunto, in the former verse; here hee commandeth the contrarie vertue of brotherly love, and the meanes to uphold the same; to wit, Reconciliation for offences given.

B Out of this Rule in generall we may observe: first, a Third direction to the right expounding and understanding of Gods Commandements; namely, *where any vice is forbidden, there the contrarie vertue is commanded*: and on the contrarie, *where any vertue is commanded, there the contrarie vice is forbidden*. This Rule must be observed as a privilege of the Law of God, above all humane lawes: for mens lawes are satisfied, by abstaining from the vice forbidden, though the contrarie vertue bee not practised: as he satisfies mans law, forbidding murther, that abstaines from the actuall crime, though he love not his brother. But hee transgresseth the Law of God, that performeth not the contrarie vertue, though he abstaine from the vice forbidden: for though a man abstaine from killing, yet if he doe not love his brother, he is guiltie of the breach of this sixth Commandement; which serves to confute the errour of our ignorant people, who because they abstaine from Murther, Adulterie, and other outward sinnes, doe perswade themselves that they keepe the Law, and that God will therefore be mercifull unto them. But they must know, that though they should abstaine from the vices forbidden, yet they stand culpable of Judgement, for want of doing the contrarie vertues: for it is not sufficient to abstaine from evill, but we must doe good, and therefore *Iohn Baptist* saith, [a] *Everie tree that bringeth not forth fruit, is hewen downe, and cast into the fire*: and the sentence of damnation shall bee denounced against the Reprobates, for their omission of doing good: [b] *I was hungrie, and ye gave me no meat, &c.*

A third rule for expounding Gods Commandements.

a Matth. 3. 10.

b Matth. 25. 42.

Secondly, by this Rule of Reconciliation, it appeareth that the performance of any outward service unto God, is displeasing unto him, if it be separated from the love of our brethren: Isa. 1. 11, 12. *What have I to doe with the multitude of your sacrifices, saith the Lord*: and so he proceedeth, rejecting in particular, all the service of the Jewes, because they lived in envie, debate, and oppression; *Their hands were full of blood*, Isa. 58. 5, 6. The Lord doth there reprehend the Jewes fasting from meats, because

God rejects sacrifice without mercie.

cauſe they did not withall abſtaine from ſtrife, and oppreſſion; adding withall, that *refraining from cruelitie, and doing works of mercie, is the faſt which he requires*: which ſerves to overthrow the naturall conceit of men, who thinke that the whole worſhip of God, ſtandeth in the duties of the firſt Table. This was indeed the conceit and practice of the Phariſes, whereupon they taught the people, *That if they gave oblations to the Church, though they releeved not their poore parents, yet God was pleaſed with them*. e And the like is the practice of the Church of Rome, who in caſes of tranſgreſſion, through want of brotherly love, doe not appoint this Reconciliation, but Auricular confeſſion, and Canonicall ſatisfaction, as matters well pleaſing unto Almightie God: yea, ſuch is the conceit of our common people, that if they be preſent at Divine Service, if they heare the Word preached, and receive the Sacraments at ordinarie times, then they have done God good ſervice, and he will reſpect them, though in their civill converſation they bee at enmitie with their brethren, or live in ſuch like ſins. But we muſt learne, that God is ſerved, not only in the duties of the firſt Table, but of the ſecond alſo; and that God abhors the duties of pietie in ſuch perſons as make no conſcience of the practice of love and mercie: Ier. 7. 9, 10. *Will you ſteale, murther, commit adulterie, &c. and yet come and ſtand before me in this houſe, wherein my name is called, and ſay, Wee are delivered though we have done all theſe abhominations?* as if he ſhould ſay, *Never thinke it*: and therefore if we deſire true comfort in our ſerving of God, let us make conſcience to joyne therewith the practice of mercie towards our brethren.

A dutie of Communicants.

Thirdly, here alſo wee may learne, how to behave our ſelves before we come to the Lords Table: if we call to minde, even when we be in the Church, that we have any way offended our brother, wee muſt firſt goe and reconcile our ſelves unto him, and then come to the Lords Table: we muſt not abſtaine upon the remembrance of our wrong doing, for ſo wee adde ſinne unto ſinne, refuſing ſpirituall ſocietie with God, becauſe we will retaine enmitie towards our brother; but ſeeking ſpeedily reconciliation, we muſt returne to receive the Lords Sacrament. Which flatly condemnes the common practice of many, who abſtaine from the Lords Supper, becauſe they will not ſeeke to bee reconciled to their brethren. This argues an heart full ſtuft with pride and malice, which prefers it owne luſt before the will of God: for God commands that the Sunne goe not downe upon our wrath; and it is his ordinance we ſhould receive the Sacrament to ſhew forth Chriſts death, when it is adminiſtred by the Church, againſt both which hee offendeth that abſtaineth, becauſe he is at variance with his brother: for Chriſt will not have the gift that is brought to be taken away, but there left a while, till reconciliation be made.

A Fourthly, in this Rule of Reconciliation, we may ſee, *there be degrees in the duties of Gods worſhip*; all are not equall; but ſome more, and ſome leſſe neceſſarie. The firſt and higheſt degree of holy worſhip, is preſcribed in the firſt Commandement, as *to love, feare and to rejoyce in God above all*, and to beleeve in him, and all his promiſes. The ſecond degree of holy duties, is *to love our neighbour as our ſelves, to ſeeke peace and reconciliation with them whom wee have wronged or offended*. Thus much doth Chriſt here import, in preferring the practice hereof before the offering of ſacrifice. The third degree conſiſts, *in the outward ceremoniall duties of Gods worſhip*, commanded in the firſt Table: as the outward actions of Gods worſhip, and the outward ſolemnitie of the Sabbath: for theſe give place to the works of love and charitie commanded in the ſecond Table, and therefore Chriſt ſaith, *Firſt bee reconciled, and then offer thy gift*.

Degrees of duties in Gods worſhip.

1

2

B

A motive to the practice of love to God and man.

Now by this diſtinction of holy duties, wee have a good direction for our behaviour: that ſeeing the love of God and of our brethren, are the two higheſt degrees of good workes, therefore we are above all things to ſeeke after them, and to preferre the doing of them, before the outward worſhip of God; for that we ſee commeth in the laſt place. But the practice of men is otherwiſe; generally they are more forward in outward ceremonies, than in the maine duties of the love of God, and of their brethren; like to the Phariſes, d who paſſed over judgement and the feare of God, and were verie ſtrict in tything mint and rue: but this is a prepoſterous courſe, and cleane contrarie to this precept of our Saviour Chriſt.

C

d Luk. 11. 42.

Ceremoniall worſhip not abrogated till Chriſts death.

Thus much of this Rule in generall. Now I come to more particular obſervations out of the words: *Leave thy gift at the Altar*] Here Chriſt approveth of this worſhip of God among the Jewes by offering ſacrifices; from whence it followeth, that ſacrificing at the Altar, and by proportion other ceremoniall worſhip, was not abrogated either at Chriſts birth, or Baptiſme, for here Chriſt alloweth of them; and therefore they ceaſed only at his death, when upon the croſſe hee ſaid, e *It is finiſhed*, then f *he put out the hand-writing of ordinances that was againſt us*.

e Ioh. 19. 30.

f Col. 2. 4.

D

*Thy gift*; that is, thy ſacrifice; whereof the Jewes had two kindes: *Propitiatorie*, and *Gratulatorie*, or of thankſgiving: and they are here called *gifts*, becauſe in ſacrificing the people gave ſome thing unto God: in which reſpect a ſacrifice differeth from a Sacrament, wherein God gives ſome thing unto us. Now the ſacrifices of the Law, wherein men gave ſomething unto God, ſignified two things; firſt, that Chriſt ſhould give himſelfe unto his Father for our ſinnes: ſecondly, that we ſhould wholly give our ſelves unto God, both in ſoule and bodie, to ſerve him: and therefore God ſaith, Prov. 23. 26. *My ſonne, give mee thy heart*: Rom. 6. 13.

What the gift of a ſacrifice ſignified.

1

2

6.13. *Give your members as weapons of righteousnesse unto God; as they that are alive from dead works:* Rom. 12.1. *I beseech you brethren, by the mercies of God, that you give up your bodies a living sacrifice, holy, and acceptable unto God:* this we ought to doe in token of thankfulnesse for Gods endlesse mercies: and this we then doe, First, when we acknowledge our selves not to be our owne, but Gods in Christ: Secondly, when we consecrate and dedicate our selves to the service of God, that both in heart and life we may shew our selves thankfull for our creation, preservation, and Redemption especially. But lamentable is the case with men in this behalfe: in stead of giving themselves to God, men bequeath themselves to the Devill, and become his slaves and vassals; they make their hearts his dwelling place, by malicious, wicked, and lustfull thoughts; they consecrate the faculties of their soules, with all the parts of their bodies unto him in the practice of sinne: this ought not to be, seeing Christ gave himselfe for us, let us give our selves wholly unto him.

Examination of our selves before we doe service to God.

*And there remembrest*; that is, doest call to minde, *that thy brother hath ought against thee, &c.* By this Christ teacheth us, that whensoever we come to doe any service unto God, wee ought first of all to enter into our owne hearts, and there to search and try our owne estate, in respect of offences given to God or man, whereof we have not repented, that so before we come to Gods solemne worship, we may be reconciled both to God, and to our brethren. The want of this, brings many a curse upon mens soules, even in the meanes wherein they thinke to receive Gods blessing: and therefore we must looke to the practice of this dutie, that we doe it speedily, and from our hearts. This wee had need to looke unto in respect of God whom we daily offend: for if hee have ought against us, and yet wee stand out against him by impenitencie, who can save us from his wrath? Let us thinke on *Elies* speech, 1 *If one man sinne against another, the Iudge shall judge it: but if a man sinne against the Lord, who will plead for him?*

1 Sam. 2.25.

**v. 25** *Agree with thine Adversarie quickly, whiles thou art in the way with him, lest thine Adversarie deliver thee to the Iudge, & the Iudge deliver thee to the Serjeant, and thou be cast into prison.*

**26** *Verily, I say unto thee, thou shalt not come out thence, till thou hast payed*

A *the uttermost farthing.*

Our Saviour still goeth on with his former Rule of concord and Reconciliation. Now because the meaning of the words are controversall, it shall not be amisse some what to discusse the divers expositions that are made hereof. The Papists say, that by *Adversarie* is meant *God*, commanding them in his Law; and *by way*, is meant the space of time in this life; by *Iudge*, they understand Christ: by *Serjeant*, Gods Angels: by *prison*, hell: and because in hell there be many places, therefore here by *prison*, they understand Purgatorie: and by *the uttermost farthing*, veniall sinnes: as if this were the meaning: Agree with God while thou art in this B life betweene this and the day of Judgement, least thou come before Christ, and hee cause his Angels to cast thee into Purgatorie, and there thou remaine till thou have satisfied for thy least veniall sinnes. This exposition they stand upon the more, because hereupon they would build their doctrine of Purgatorie.

Bellarm. de purgat. lib. 1. cap. 4.

The confutation.

But this cannot bee the true meaning of this place, for the reasons following: First, these words depend upon the former, and are a continuance of the rule of Reconciliation between man and man, and not betweene God and man. Secondly, their exposition overthroweth the mediation and satisfaction of Christ for man to God: for if (as they say) man may and must satisfie for his veniall sins, even to the C uttermost, then Christ did not make a perfect satisfaction for man to God: for if he did, why should man satisfie for himselfe? Thirdly, by this exposition they confound the Adversarie and the Iudge (for the Father and the Sonne are one) which in the Text are made diverse and distinct. Fourthly, they make a Redemption and deliverie from hell, from which indeed there is no redemption. And lastly, in making a parable of this place, they set their Purgatorie on a sandy foundation: for from the words of a parable can no sound collection be made, but only from the maine scope thereof.

Others there bee, that understand these two verses of the partie offended: for (say they) Christ had shewed before the duty of the party D offending, *to seeke reconciliation:* now therefore hee layeth downe the dutie of the partie offended and wronged, namely, that when the partie offending comes unto him, and desires reconciliation, he must agree and bee reconciled with him quickly. This exposition, howsoever it is plausible and fit in reason, yet it cannot well stand with the words of the Text, which threaten to the partie that agrees not with his adversarie betimes, *to bee carried before the Iudge, and cast into prison, there to lye till hee have payed the uttermost farthing:* but there is no reason why the partie offended should thus be cast into prison, and therefore it cannot be understood of him.

Thirdly, others expound these words, to be

a pa-

a parable, borrowed from the Courts of the Jewes; and hard it is to ſay, whether they bee the words of a parable or not.

The true expoſition.

But to leave all theſe, A fourth Expoſition, which I take moſt fit and proper to expreſſe the true meaning of the place, is this: The words containe no parable, but are literally and properly to be underſtood: for Chriſt had before exhorted the partie doing wrong, to ſeek to be reconciled with his brother, by acknowledging of his offence, and making recompence according to the injurie offered. But becauſe men are obſtinate and ſtiffe-necked, and will not yeeld and ſubmit themſelves to this dutie; therefore hee further urgeth the partie offending, to the ſpeedy performance of this dutie; by the danger enſuing upon the neglect hereof; ſaying, *Agree with thine adverſarie, &c.*] that is, uſe meanes to become friends with him, with whom thou art at variance, (for an *adverſarie* doth not here ſignifie an open enemie, but any one, with whom we are at difference, who hath an action againſt us in any matter by reaſon of our injurie done unto him.) *Quickly*] that is, without delay, ſtand not upon thy ſuppoſed right, but rather yeeld from thine owne right, than over-long to deferre to be reconciled. *Whiles thou art in the way*] that is, (as wee may plainly ſee, Luk. 12. 58.) while thou art going with thine Adverſarie to have the matter tried before the Magiſtrate. *Leſt thine Adverſarie deliver thee to the Iudge*] That is, leſt thine adverſarie having a good action againſt thee, doe convince and caſt thee, before the Magiſtrate. *And the Iudge deliver thee to the Serjeant, and thou be caſt into priſon.*] That is, leſt after thou art convinced of wrong doing, the Judge command the Serjeant to caſt thee into priſon. And becauſe it might be thought a ſmall thing, to be caſt into priſon, for that he might quickly come out againe, therefore our Saviour Chriſt addeth in the laſt place, *Verily, thou ſhalt not come out, till thou haſt payed the uttermoſt farthing*: this *farthing*, was the leaſt coyne uſed among the Jewes, called a *quadrin*, which containes two mites; as wee may ſee, [a] *by the widdowes gift caſt into the Treaſurie*; and it is the fourth part of a penny in Engliſh: ſo that this laſt phraſe is proverbiall, as if he had ſaid, Looke for no compounding or agreement with thine adverſarie, when thou art once caſt into priſon, for he will ſhew thee no favour, but uſe thee as hardly as may be, remitting nothing; but cauſing thee to make full reſtitution and ſatisfaction, even to the uttermoſt farthing. And this I take to be the true and proper meaning of the words.

[a] Mark. 12. 42.

The ſpeciall points to bee obſerved in the words are two; a Precept, and a Reaſon thereof: The *Precept* in theſe words, *Agree with thine adverſarie quickly, whiles thou art in the way with him*: that is, uſe all good meanes to become friends with whomſoever thou haſt any wayes offended, before the matter come to bee tried before the Magiſtrate. The Reaſon is in the words following, drawen from the danger that will enſue deferring of agreement, *leſt thine Adverſarie deliver thee to the Iudge, and the Iudge to the Serjeant, &c.* The Precept is a rehearſall of the Rule of Reconciliation given in the former verſe, touching agreement with thoſe whom wee have offended: which point, Chriſt ſtands the more upon, becauſe of the ſtubbornneſſe of mens hearts, that cannot abide to ſubmit themſelves, either in yeelding a little of their owne right, or making ſatisfaction for wrong done to others. Now this precept is further ſet out, by theſe two circumſtances; Firſt, of the *time*, it muſt be done quickly, and not deferred upon any pretence or ſhew of our owne right; Secondly, of the *place*, in the way, as we goe to the Court.

How to preſerue peace.

In this Precept, our Saviour Chriſt gives unto us a notable Rule of equanimitie, for the maintenance of peace and love, with thoſe with whom wee are to deale in the private affaires of our ſpeciall callings: namely, *ſo deale moderately*, if the matter concerne our ſelves, without all rigour or extremitie; unleſſe our place bee ſuch, wherein our ſilence may impeach the glorie of God, or the good of his Church, Phil. 4. 5. *Let your patient minde be known unto all men.*

Rules.

To the practice of this Rule, many duties are required: First, we muſt conſtrue all mens ſayings and doings in the beſt part; herein they failed, that bare falſe witneſſe againſt our Saviour Chriſt, by applying his ſpeech to the [b] *materiall Temple in Ieruſalem*, which he ſpake of the Temple of his body. This miſtaking and miſconſtruing of mens ſayings and doings, is the cauſe of much debate continually. Secondly, we muſt learne to beare with, and to winke at our brothers wants, Prov. 9. 11. *It is the glorie of a man to paſſe by an offence*: if the ſame only concerne us, and bee not derogatorie to Gods glorie; as if he be froward, haſtie, angrie, reproachfull, and ſo forth; we muſt in Chriſtian patience paſſe by the ſame, as though we tooke no notice of it, till by our reproofe we may doe him good. Thirdly, though direct injurie bee done unto us, yet if the ſame bee private, and doe not impeach the glorie of God, our life, or good name, wee muſt bee content to beare it: 1 Cor. 6. 7. *Paul* doth ſharply rebuke the Corinthians, for going to law about trifles; *Why rather* (ſaith he) *ſuffer you not wrong? why ſuſtaine you not harmes?* And this by Gods grace a man ſhall doe, if firſt, hee duly and equally conſider his owne deſerts, both of like injuries from men, and of eternall damnation from God himſelfe, whom he continually offendeth. Secondly, if hee have an eye to the providence of God, in that thing wherein hee is wronged, which diſpoſeth all things for the good of his children. Fourthly, for the maintenance of peace we muſt yeeld of our owne right: ſo did [c] *Abraham* unto *Lot* though hee were above him both in yeares and authoritie, bidding him

[b] Matth. 26. 60, 61.

[c] Gen. 13. 9.

chuſe

*chuſe where hee would dwell, whether on the right hand, or on the left:* and our Saviour Chriſt, though he were free, being of the Kings ſtocke, yet *for the* [d] *avoiding of offence, paid tribute for himſelfe and Peter.* And obſerving theſe things with good conſcience, we ſhall by Gods grace maintaine Chriſtian concord.

[d] Matth. 17. 26.

Wrangling forbidden.

Secondly, Chriſt commanding ſpeedy agreement, condemneth that wilfulneſſe and ſtubbornneſſe of men, whereby, rather than they will ſubmit themſelves, and yeeld a little of their right, they will carrie everie trifling matter before the Magiſtrate. This is a common fault among us in theſe dayes of peace, for everie trifle is made a Law-matter, which ought not to be among Chriſtians; it plainly argueth great want of love, and ſmall regard of this Commandement of our Saviour Chriſt. I ſpeak not this, to condemne the lawfull uſe of the Law, but to reprove the bad practice of carnall men, who make lawing the meanes of their private revenge, and ſometime of flat injuſtice againſt their brethren, whom they doe not affect.

Mans naturall cruelnie.

Thirdly, Chriſt here alſo noteth out the hardneſſe and crueltie of mens hearts, who will never let a man goe, if once they get him in the lurch: ſuch cruell wretches are they that take the forfeitures of leaſes, bonds, and obligations: and ſuch, for the moſt part, are our common uſurers: but all theſe muſt know, that they are void of love and grace, wherby they ſhould maintaine this concord, which Chriſt requires.

Heart-burning in ſuits unlawfull.

Fourthly, by this circumſtance of time, [*Agree quickly*] Chriſt would teach us to keepe our hearts cleare from grudging and heart-burning, even then, when we have occaſion of ſuit or controverſie with others; for this rancor of heart will cauſe further debate and contention, like to an angrie humour in the veines, which ſets the whole body in burning fits.

Reconciliation with God muſt be ſought beime.

Fifthly, if we muſt uſe ſpeed in ſeeking agreement with men whom wee have offended, before we come to the triall of a mortall Judge; then much more muſt wee give all diligence to bee reconciled unto God, for our daily ſinnes, whereby wee offend him; and that with all ſpeed, even in this life, before wee come to his Tribunall ſeat; for howſoever in the courts of men we may goe upon ſureties, yet at the barre of Gods Judgement, none can anſwer for us. If wee bee not before-hand reconciled to God in Chriſt, this undoubtedly will be the iſſue; we ſhall be caſt into utter darkneſſe, and there remaine till wee have fully ſatisfied the Juſtice of God, which will never bee. Let all eſtates and degrees thinke on this, and eſpecially the younger ſort, who deceive themſelves by deferring repentance, when as indeed, they as well as others, are everie day going forward to the bar of Gods judgement.

Vſe ſpeed in well-doing.

Sixthly, as in ſeeking Reconciliation, ſo in doing everie good worke that concernes Gods glorie in the good of others, wee muſt uſe all convenient ſpeed; [c] *while we have time we muſt doe what good we can unto all,* for death and the laſt judgement come ſuddenly: *Say not to thy neighbour,* (ſaith [f] *Salomon*) *goe, and come againe to morrow, if thou haſt it now.* And againe, Eccleſ. 9. 10. *Whatſoever thy hand ſhall finde to doe, doe it with all thy power.* This is *Iobs* defence, [g] *that hee reſtrained not the poore of their deſire, nor cauſed the widdowes eyes to faile:* and his practice muſt bee our preſident, for the more good we doe, the more grace we have, and the liker we be to our [h] *heavenly father.*

[c] Gal. 6. 10.

[f] Prov. 3. 28.

[g] Iob 31. 16.

[h] Matth. 5. 44. 45.

Thus much of the Precept: The Reaſon followeth, *Leſt thine adverſarie deliver thee to the Iudge, &c.*] which is thus much in effect, If thou ſhew extremitie, thou ſhalt finde extremitie ſhewed unto thee againe, even by the Magiſtrate. They that deale ſtiffely and rigorouſly, ſhall bee rewarded in their kinde: God in his juſt judgement will have men meaſured unto, as they meaſure unto others, Matth. 7. 2, 6. Mark. 4. 24.

Here then wee are taught to deale in equitie and moderation with all men, in the private affaires of our callings, even as we would have them to deale with us; and then God will cauſe others to deale well with us: but if we deale ill with others, God will reward us in the ſame kind. This point all Uſurers, Ingroſſers, Tradeſmen, &c. ſhould well obſerve, who thinke they may doe with their owne, what they will; but we muſt know, we are but Stewards, and our account will be exact.

Magiſtracie approved.

Secondly, here wee ſee Chriſt alloweth of the Magiſtrate, and his Judgement ſeat: 2. Of his proceeding againſt the guiltie, in delivering him to the Officer: 3. Of the office of the Serjeant: 4. Of caſting guiltie perſons into priſon: 5. Of ſuing at the Law, when right cannot be gotten by any other lawfull meanes; but Law muſt not be the firſt courſe we take in ſeeking our right, wee muſt rather ſuffer ſome wrong, and ſeeke to end the matter by friends: and uſe law, as Phyſitians uſe poyſons, when gentle phyſicke will not ſerve the turne, then in caſe of extremitie they doe miniſter ſtronger phyſicke; yea, ſometime poyſon it ſelfe: ſo when we cannot otherwiſe procure our peace and right, then we may lawfully take the benefit of the Law.

## V. 27 *Yee have heard that it hath beene ſaid of old time, Thou ſhalt not commit adulterie.*

Here our Saviour Chriſt goeth about to reſtore the ſeventh Commandement, touching *Adulterie,* to his true ſenſe and meaning, and ſo to his proper and right uſe, by purging it from the falſe and erroneous interpretation of the Jewes: for which end, he firſt layes downe the falſe interpretation of the Scribes and Phariſes,

riſes, verſe 27. and then adjoyneth the true ſenſe thereof, verſe 28. eſpecially; yet ſo, as he continueth the ſame in the verſes following.

For the firſt; before the interpretation of the Jewes Teachers, hee prefixeth this Preface; *Yee have heard that it hath beene ſaid of old time*; or, *of the ancient Teachers*: the meaning and uſe whereof, wee have before ſhewed, verſe 21. Then after follow the words of the ſeventh Commandement, *Thou ſhalt not commit adulterie*; which are the proper words of the Holy Ghoſt: yet here muſt not they bee taken in that ſenſe which the Scribes and Phariſes gave unto them: for the better conceiving whereof, this one thing eſpecially muſt be opened; namely, what is Adulterie here forbidden. *Adulterie* properly, is the breach of wedlocke by ſuch parties, ſome one whereof, at the leaſt, is either married, or eſpouſed: I call it *the breach of wedlocke*, to note the propertie of this ſinne, which is not in any other ſinne, unleſſe it be of this kinde, though the ſinne be far more grievous. Idolatrie is a more heinous ſin than Adulterie, being a breach both of the firſt and ſecond Commandement of the firſt Table; and yet it comes ſhort of Adulterie, in this qualitie of breaking wedlocke: for wedlocke may bee kept of thoſe which are Idolaters. Secondly, I ſay, *betweene any parties, if one bee married*; meaning the husband as well as the wife, to confute the opinion of ſome Jewes, and by ſomes lawes alſo maintained, that the man hath a privilege above the woman, ſo as he breaketh not wedlocke, when hee goeth in to another woman, beſides his wife; which is falſe: for though he have a prerogative over his wife, in being her head, yet he hath no privilege to free him from matrimoniall fidelitie, but is as much bound to keepe himſelfe unto his wife, as ſhe is to keepe her ſelfe to him. The preheminence of ſuperioritie cannot free the husband from the bond of marriage, the husband is bound to the wife, as much as the wife is to the husband, and ſhe hath power over his body, as much as he hath over hers, 1 Cor. 7. 4. Thirdly, I ſay, *or eſpouſed*, becauſe adulterie is not only committed by ſuch parties, whereof one or both bee fully married; but alſo by them, whereof one is ſingle, and the other contracted only; and therefore is the ſame [a] puniſhment allotted to both; for contract in right is marriage. Thus we ſee the ſinne here directly forbidden, according to the letter of the Law. Now, though the Lord under this one includes all the ſinnes of the ſame kinde, as wee ſhall anon perceive; yet the Phariſes tooke this literall ſignification for the whole meaning, and taught that the ſinne here forbidden, was bodily adulterie only; and ſo made the adulterie of the heart to be no adulterie; which expoſition Chriſt here confutes.

Adulterie.

a Deut. 22. 23, 23, 24.

The Vſe. Fraud in expounding Scripture.

Firſt, here obſerve the fraud and cunning of theſe Phariſes; they would ſeeme faithfull Interpreters of the Law, in that they keepe themſelves ſo cloſe to the words, that they will not paſſe one jot beyond the literall ſenſe: but yet in the meane time they omit the full meaning and true uſe of the Law. The like hath been the practice of hereticks in all ages; as the Arrians who denied that Chriſt was God, ſtucke faſt to theſe words of Scripture, [b] *the Father is greater than I*, and to ſuch like. And the Papiſts to uphold their breaden-God, by tranſubſtantiation, will needs keepe the literall ſenſe of theſe words of Chriſt, *This is my body*, whereby they overturne the nature of that Sacrament. And the like might be ſhewed by ſundrie examples in all ages; whereby wee are taught, not to ſtand upon the proprietie of the words of Scripture only, but to labour to have the true ſpirituall ſenſe joyned with them.

b Ioh. 14. 21.

Rhem. Mat. 26. ſect. 8, 9.

Secondly, here obſerve how grievous a ſinne Adulterie is, in that Chriſt by name doth expreſly forbid it, among all the ſinnes of this kinde; yea, the verie Phariſes doe everie where condemne it: for though they would eaſily diſpenſe with [c] *diſobedience to Parents*; yet the woman taken in adulterie muſt be put to death, Joh. 8. 4, 5. The greatneſſe of this ſin might be ſhewed by many arguments; for if he be [d] *worſe than an Infidell, that careth not for his family*, then farre worſe is the Adulterer, for hee deſtroyeth his family. *Salomon* [e] (we know) *maketh Adulterie worſe than theft*, and yet theft is a notorious ſinne, greatly hated, and ſeverely puniſhed of all nations. Againe, Adulterie deſtroyeth the Seminarie of the Church, which is [f] *a godly ſeed* in the family, and it breaketh the covenant betweene the parties and God, it robs another of the precious ornament of chaſtitie, which is a gift of the Holy Ghoſt, it diſhonoureth their bodies, and maketh them the temples of the Devill, and the Adulterer maketh his family a Stewes: for as *David* dealt with *Vrias*, ſo his owne ſonne *Abſalon* dealt with him: and laſtly, it bringeth Gods vengeance upon the poſteritie: and therefore *Iob* calleth it [g] *a fire which ſhall devoure unto deſtruction*: yea, the greatneſſe of Gods puniſhment upon adulterers, partly in this life, and principally after death, may plainly ſhew the greatneſſe of this ſinne: for this and other ſinnes, God overthrew [h] *Admah and Zeboim, Sodome and Gomorrah, with fire and brimſtone from heaven*; and the place where they ſtood, is made a poole of poiſoning water unto this day. And although the Lord doe not ſhew ſuch extraordinarie revenge againſt ſinne, yet his wrath is a conſuming fire againſt whole families, townes, and kingdomes for this ſinne: though *David* repented of his Adulterie, yet for that verie ſinne, *the ſword* [i] *muſt not depart from his houſe for ever*. And for the life to come, [k] *Adulterers, and whoremongers God will judge*. Againe, [l] *Neither fornicators, nor adulterers, &c. ſhall inherit the kingdome of God*: they may repent, and ſo bee ſaved, but then they ceaſe to be Adulterers.

c Matth. 15. 4, 5, 6.

d 1 Tim. 5. 8.

e Prov. 7. 30, 32.

f Mal. 2. 15.

g Iob 31. 12.

h Deut. 29. 23.

i 2 Sam. 12.

k Heb. 13. 4.

l 1 Cor. 6. 9.

Now if Adulterie bee ſo grievous a ſinne, worſer

worser than theft, &c. then wee must wish that in all places, it were as severely punished as theft is; so would families be reformed, and become good Seminaries, both for Church and Common-wealth. Secondly, the grievousnesse of Gods wrath against this sinne, must admonish everie one to beware thereof, for it brings the besome of destruction to sweepe all away, both in Church and Common-wealth.

## V. 28 *But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.*

Here our Saviour Christ layes downe the true sense of this Commandement, and as wee see, he speaketh as the Law-giver and Prophet of his Church, who hath absolute power to give lawes, and expound the same. *But I say unto you:* The Pharises said there was no adulterie, but that which was outward and bodily; but Christ plainly confuteth that, and saith, *he that looketh on a woman to lust after her:* that is, either in looking on her, lusteth, or by looking, lusteth after her; that is, desireth to increase his lust: *hee hath committed adulterie with her already in his heart.* Here then our Saviour Christ setteth downe two things touching the interpretation of this Law: First, the *occasion* of adulterie, which is *looking to lust.* Secondly, that the lust of the heart, that is, the motion and inward inclination of the heart unto this sinne, is *adulterie before God*, though it never come into action.

For the occasion: To looke upon a woman, is not sinne, but may bee done lawfully; yea, thereby a man or woman may glorifie God, as the *Queene of Sheba*, by beholding [a] *Salomons* person, and hearing his wisdome, did take occasion to glorifie God: but here is meant the abuse of the sight; that is the idle looking, or curious looking of men upon women, or women upon men. Now idle looking is when one looketh without just cause; as when a man looketh with intent to lust: Thus did *the sonnes of God behold the daughters of men*, Genes. 6.2. by whose looking came lust, and for lust came the floud: so *Potiphers* wife [b] first, *lift up her eyes upon Ioseph, and then lusted after him:* and *Dina* [c] *Iacobs* daughter, went out to see the daughters of the countrey, and to bee seene againe, and so when *Shechem* saw her, he lusted after her, and ravished her: so the Prophet *David* [d] living in peace and securitie, cast his eye idly and curiously upon *Bathsheba*, as she was washing her selfe, whereupon he lusted after her and so committed both adulterie and murther. This idle and curious looking, Saint *Peter* calleth [e] *an adulterous eye*, both because it is the beginner of lust, and the increaser thereof. But this sinne is little regarded, and made a small matter with many, who can bee content to come with Christian eares into the assemblies, and yet will bring with them idle and curious, yea adulterous eyes: but such persons which so abuse their sight, to the dishonour of God, must know that they are adulterers before God: and howsoever they may perswade themselves, that grace enters into their hearts by hearing, yet undoubtedly by their idle curious eyes, Satan enters into their soule, and keepes out Gods Word, whereby the soule should bee renued. Wee therefore must here be admonished, to take heed how we use the sight of our eyes, especially when wee are in the assemblies of the Saints, and holy exercises: and to prevent this evill, it were to bee wished, that men and women would sort themselves, and not be mingled in the congregation, unlesse it were the husband with his owne wife. Againe, if the idle and curious eye be the beginning of adulterie, then wee must learne, with care to governe our eyes, as the servants of God have done. *David* prayed the Lord to [f] *keepe his eyes from regarding vanity.* And *Iob*, because hee would avoid unchaste thoughts, [g] *made a covenant with his eyes, not to looke on a maid.*

Now as looking to lust is here forbidden; so by proportion are all other like occasions unto adulterie: as first, reading of unchaste and wanton bookes of love matters, using light and wanton talke. Many are given to these kinds of delights, but they must know, that therein they sinne grievously, for they have not onely a wanton eye, but a lascivious tongue also. Secondly, the acting of all such Plaies and Comedies, the matter whereof, is the representation of the light behaviour of men and women; for therein are idle and curious lookes set forth to the eye, which ought not to bee, being here condemned. Thirdly, the wearing of vaine and light attire, whereby others are provoked to cast their eyes upon them unto lust; for if the light and wanton eye bee condemned, then that which causeth it, is much more condemned. This ought to be regarded; for light and forren attire is a secret profession of an unchaste heart. Fourthly, mixt dancing of men and women in time and measure; for therein is more occasion and provocation unto lust, than by the bare beholding of each other with the eye. Fifthly, evill company: so are the words of the Apostle *Paul* out of an Heathen Poet, [h] *Evill conversings, corrupt good manners:* which may well include that unseemely conversing of men with women, not warranted either by the generall or particular calling. Sixthly, the pampering of the bodie with dainty meats, or strong drinkes; that was the sinne [i] of Sodome: and it is much more an occasion of lust, than the bare sight of the eye. Seventhly, Idlenesse and lazines, in not imploying the body in some honest calling, for thereby also is lust incited.

And

a 1 King. 10.8.

Idle looking on man or woman.

b Gen. 39.7.

c Gen. 34.1,2.

d 2 Sam. 11.2,3.

e 2 Pet. 2.14.

f Psal. 119.37.

g Iob 31.1.

Occasions of adulterie here forbidden.

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h 1 Cor. 15.33. Menander in Thaide.

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i Ezek. 16.49.

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And thus much of the meaning of this commandement, forbidding all occaſions to adulterie under a luſtfull eye.

Now conſidering that a man is guilty of adulterie, that uſeth occaſions thereof; hereby wee may ſee that wee cannot excuſe our ſelves from the breach of this Law: for though we be cleane from the bodily outward fact, yet who can ſay, *My heart is cleane?* who is free from the occaſions thereof? as from a wanton eye, vaine apparell, wanton ſpeech, intemperance, and the reſt: all which makes us culpable of this ſinne: and therefore we muſt lay our hands upon our mouthes, and condemne our ſelves of guilt before God: wee muſt humble our ſelves, acknowledging our ſinnes, and breaches of this commandement: and laſtly, wee muſt take heed of all occaſions, that may move or incite us unto luſt or wantonneſſe.

The ſecond point which our Saviour Chriſt propoundeth, in the interpretation of this law, is this; that the luſt of the heart, though it never come into act, is Adulterie: now that wee may know what our Saviour Chriſt meaneth by *luſt*, ſundry points are to be handled: firſt, how luſt can be a ſinne, conſidering it is onely a hidden deſire of the heart: ſecondly, how *luſt* can be a ſinne of the ſeventh Commandement, ſeeing it is forbidden in the tenth: and thirdly, how great a ſinne luſt is.

Luſt is a ſinne.

For the firſt, that luſt is a ſinne, is thus proved: Gods Law requireth obedience of the whole man, both in ſoule and body, and in every part, facultie, and power thereof: *Thou* [k] *ſhalt love the Lord thy God, with all thy heart, with all thy ſoule, and with all thy ſtrength:* and that obedience which commeth not from the whole man is ſinfull. Now when a man conceiveth unchaſt thoughts in his heart, then his ſoule and minde, & his affections, have not done their duty unto God, and ſo he ſinneth in luſting.

k Matth. 22. 37.

Yet this doctrine was never received of all, but ſome have ſtill excepted againſt it, and their principall reaſons are two: 1. They ſay, luſt is a naturall inclination, deſire, and appetite, which was in *Adam* before his fall, and ſo cannot be a ſin. *Anſ.* Luſt or appetite in the heart, is not ſimply a ſinne: for ſo it is a naturall deſire, which was in our firſt parents in their integritie: but to luſt after that which God forbidderh, that is the ſinne: as for a man to luſt after a woman, or a woman after a man, not being man and wife, which is to ſee here Chriſt condemneth. 2. They ſay, God bleſſeth adulterers and fornicatours in their luſt, with the iſſue of ſeed in child-bearing, as well as man and wife in lawfull marriage: and therefore it cannot be a ſinne. *Anſ.* In adultery two things may bee conſidered: the unlawfull luſt of the heart, and the act of generation: now when God gives iſſue to adulterers and fornicators, it is no approbation of their ſinfull luſt, but onely a common bleſſing of naturall generation, which is his owne ordinance by creation: for howſoever God approves not of our ſinne, yet hee preſerves nature in ſinfull works. And thus we ſee that luſt is ſinne.

Pelagians.

*II. Point.* How can luſt be a ſinne of the ſeventh Commandement, ſeeing it is directly forbidden in the tenth: for in this briefe decalogue there is no needleſſe repetition of any thing? *An.* Luſt is twofold, either without conſent of will; as when unchaſte deſires come into the minde and heart, and are not entertained of the will, but be ſpeedily checked ſo ſoone as they ariſe; and ſuch luſt is forbidden in the tenth commandement: or with conſent of will, when a man is willing to entertaine and cheriſh the unchaſte thoughts that come into his minde, though hee never put them into practice: and theſe are forbidden in the ſeventh commandement.

*III. Point.* The greatneſſe of this ſinne of luſt: This is here expreſſed by Chriſt, calling it Adultery before God; as if he ſhould ſay, Look how great a ſinne bodily adulterie is before men, who puniſh the ſame with death; even ſo great and heinous a ſinne before God, is the inward unchaſte luſting of the heart, whereto a man gives conſent of will, though hee never bring it into action; for this hee ſtands culpable of adultery before God, and ſhall therefore be condemned, unleſſe he repent.

Luſt of the heart a grievous ſinne.

The uſe of this *Third point is manifold*: Firſt, hereby wee may learne how to examine our ſelves by this ſeventh commandement: for our Saviour Chriſt here teacheth us, that they which willingly retaine unchaſte deſires with delight, though they never give their bodies to the outward act, are Adulterers before God: and therefore when wee would examine our ſelves by this commandement, wee muſt ſearch our hearts, whether we have willingly retained therein any luſtfull thoughts: and if we have, wee muſt know that wee are guilty of Adulterie before God. And becauſe none of us are free from this ſinne, it muſt humble and caſt us downe before God as breakers of this Commandement.

How to examine our hearts by the ſeventh Commandement.

Secondly, if the luſt of the heart be Adulterie before God, then we muſt with care and diligence learne the Apoſtle *Pauls* leſſon, 2 Cor. 7. 1. *To purge our ſelves from all uncleanneſſe both of fleſh and ſpirit*: that is, wee muſt labour to keep out hearts and minds pure and chaſte, as well as our bodies. And to induce us hereunto, conſider the reaſons following: Firſt, wee all deſire to ſee God, and to know his love in Chriſt, for our comfort in this life, and ſalvation for ever: but without *holineſſe and* [a] *purity of heart, wee can never ſee God*, nor know the comfort of his love: for when a man defiles his minde with unchaſte thoughts, hee depriveth himſelfe of the taſte of Gods favour, and of the experience of his love. Secondly, conſider the ſtate and condition of mans heart, by effectuall calling; it is the dwelling place and Temple of the holy Ghoſt, (for when a man is in Chriſt, he liveth in Chriſt by faith, and Chriſt in him

Motives againſt luſt.

a Heb. 12. 14.

by his Spirit:) now then looke as men use to trimme up their dwelling houses, for the receiving of some noble guest, so ought we to keepe our hearts pure and cleane from unchaste lusts, that they may be fit habitations for the blessed Spirit of God; but by unchaste lusts, we make the heart a stable for the devill, and a cage of all uncleane spirits. Thirdly, if we suffer our hearts now to burne with fleshly lust, we make an entrance in them for the burning of hell fire for ever: for these two alwaies goe together, burning lust and hell fire, (unlesse repentance come betweene.) And therefore if we would escape hell fire, wee must quench the fire of lust, and cleanse our hearts from this uncleannes. Fourthly, by profession we seeme to bee the members of Christ; and if we would be so indeed, then we must take heed of unchaste lusts, for thereby we pull our hearts from Christ, and knit them to an harlot. These and such like reasons must move us to avoid all unchaste desires: and for the preservation of chastity in our hearts, these Rules must be observed.

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1 Rules for the preservation of chastity.

First, the minde must bee filled with godly meditations, and the Word of God must dwell in our hearts plenteously: for unchaste lusts do therefore arise in our hearts, because we are idle minded, and empty of Gods Word: if that were truly ingraffed in us, these wicked desires could not enter, or at least take no place in us. Secondly, wee must often give our selves to the spirituall exercises of faith, repentance, and new obedience; as to the usuall hearing, reading, and meditating in Gods Word, to the often receiving of the Lords Supper, and to continuall prayers, not only publikely, but privately especially: for these confirme Gods graces in the heart, and doe even nip in the head all ungodly motions whatsoever. Thirdly, we must use sobriety in meat, drinke, and apparell: for ungodly lusts are kindled, fed, and nourished with too much pampering of the body: Sodom and Gomorrah, Admah and Zeboim sinned most grievously in this kind through fulnesse of bread: and therefore wee must use moderation in these things, that grace may bee strengthened, and all evill lusts weakned in us. Fourthly, we must alwaies be doing some good thing, either in our generall calling of a Christian, or in our particular calling; yea in our lawfull recreation wee must intend and practise good: for when men are idle, Satan fills their hearts with evill thoughts, and so defiles the same. Fifthly, men and women must not privatly converse together, without warrant so to doe, either from their generall, or particular calling, so as with good conscience they can say, the Lord doth call them so to converse: for the mutuall conversing of men and women, is the cause of many noysome lusts: and therefore neither men nor women, without good warrant, should thrust themselves into such occasion of temptations. Remember what the Apostle saith, [a] *Evill conversings corrupt good manners.* The Apostle *Peter* felt the smart of this boldnes, though in another case: for comming to warme himselfe in *Caiphas* hall, without good warrant so to doe, when a silly maid demanded of him, Whether he was not one of Christs company, he denied him flatly, and that with cursing: and so many men and women conversing without warrant where they should not, doe fall into many noysome sinnes; and when they thinke themselves most strong, then with *Peter* have they greatest falls.

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[a] 1 Cor. 15. 33.

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**V. 29** ***Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole body should be cast into hell:***

**V. 30** ***Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole bodie should bee cast into hell.***

Scope.

In these two verses, our Saviour Christ laieth downe a most heauenly instruction, for the avoiding of offences; propounding it by way of answer to a secret objection, which might be framed, by occasion of his former exposition of this seventh Commandement: for having condemned the Adulterie of the heart, declared by the eye, some man might say, What shall we do with our eyes, if an vnchaste looke be so dangerous? Our Saviour Christ answers, *If thy right eye cause thee to offend, plucke it out.* Which words must not be taken literally, in their proper sense: for this is a Rule in the expounding of Scripture, *That when the literall sense is against any Commandement of the Law, then the words must not be taken properly.* Now these words in their proper sense, do command a breach of the sixth Commandement, which bindeth every man to preserve his owne, and his neighbours life; and so no man can without sinne *pul out his eie, or cut off his hand.*

Rules of expounding Scripture.

Exposition.

By *eye* then, we are to understand: First, the *eye of the bodie*: yet not that onely, but *any other thing that is deare and pretious unto us*; as our eye, even our right eye is. *If it cause thee to offend,* that is, cause thee to sinne, and to faile in the way of obedience into Gods Commandements. *Plucke it out, and cast it from thee.* These words

words are a lofty kind of speech, called *Hyperbole*, whereby thus much is signified: Restraine and governe it most carefully, though it bee to thine owne great paine, losse, and hinderance; *For better it is for thee, that one of thy members perish, than that thy whole body should bee cast into hell:* ] These words containe a Reason of the former exhortation, to this effect; It is better for thee, to want the benefit and use of things most precious and deare unto thee in this life, and so to be saved; than by having and using them, to perish for ever: So that the true meaning of this place, is this: as if our Saviour Christ had said, *Goe thorow the whole course of thy life, and take a view of all thy wayes, and therein see what thing is an occasion of sinne unto thee; that take heed of, and avoid, though the use thereof be most deare unto thee: for it is better that thou shouldest want the use thereof, and so be saved, than by it to perish eternally in hell.*

Paraphrase.

*Also if thy right hand make thee to offend, cut it off: for it is better for thee, &c.* Here the same exhortation and reason is againe repeated, which wee must not thinke to be a thing needlesse & frivolous: for such Repetitions in Scripture have speciall use, to signifie that the things so delivered, be of speciall importance worthy all carefull observation and obedience. *Now by right hand*, here is meant, any thing that is most profitable unto us, what ever it be, if it cause us to sinne against God, it must bee avoided, and left off most carefully.

Vse. Guard the senses.

By this Exhortation of our Saviour Christ, wee are taught to carry a strict watch over all our selves, and over all the parts of our bodies, especially the eye and hands, that they become not unto us occasions of sinning against God: and for the government of the eyes, there bee two speciall Rules: First, *wee must use our sight*, that is, open and shut our eyes, *in obedience unto God.* Salomon giving Rules for the well ordering of the tongue, sight, and foot, saith thus of the eye, [a] *Let thine eie behold the right, & thy eye-lids direct the may before thee:* which words seeme to carry this sense, That wee should order our sight according to the straight Rule of Gods word, for that is the way wherein wee ought to walke. Now the necessity of observing this Rule, may appeare by sundry examples: *Eves looking upon the forbidden fruit*, with desire to eat thereof, against Gods Commandement, was the doore and entrance of that sinne into her heart: was not [c] *Cham* accursed for looking upon his Fathers nakednesse? was not *Lots* wife turned unto a pillar of salt for [d] *looking backe towards Sodome?* *Fifty thousand threescore and ten men of Bethshemesh were slaine* [e] *for looking into the Arke of the Lord, against his revealed will:* by all which it is plaine that wee ought to use our sight in obedience to Gods: for which end, it will be good before we looke on any thing, to consider whether the same will be for Gods glory, the good of our selves, and of our brethren: if it be we may use our sight; if not, we may not use it.

Rules for the eyes. 1

a Prov. 4. 24, 25.

b Gen. 3. 6.

c Gen. 9. 22, 25.

d Gen. 19. 16.

e 1 Sam. 6. 19.

Secondly, *We must make our eyes, not the weapons of any sinne, but the instruments of Gods worship and service.* This we shall doe, if we imploy them thus: 1. In beholding Gods creatures in heaven and earth, that in them we may see Gods glory, wisdome, mercy, power, and providence, and thereby take occasion to magnifie the Name of God. 2. In beholding Gods judgements very wisely and narrowly, that therein we may see his justice and wrath against sinne, and so bee humbled in our selves, and terrified from sinne. 3. In beholding of the Elements of Gods Sacraments, especially the bread and wine in the Lords Supper, which be visible words, wherein we may see our Saviour Christ, as it were crucified before our eyes. 4. In using them as instruments of Invocation, by *lifting them up to heaven*, to testifie the lifting up of our hearts unto God. This use of the eyes nature teacheth us, for whereas other creatures have but foure muscles in their eyes, whereby their eyes are turned round about, man onely above them all hath a fifth muscle, whereby his eye is turned upward towards heaven. And this which is said for the well ordering of our eyes, must bee observed in the rest of the senses, and in all other parts of the body; they must all be imployed and set a work in obedience to God, and continually observed, that they become not the weapons of sinne, but the instruments of his glory.

2 Rule. Looke to Gods glory.

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f Psal. 123. 1, 2.

Columb. l. 5. cap. 9.

Secondly, this Exhortation of Christ, must teach us to avoid all the occasions of every sinne, though it bee with great losse unto our selves, in the things of this life. This is the chiefe point that our Saviour Christ aymeth at in this place, and therfore it ought with special regard to be learned, and remembred. Mans nature is like to dry wood, or towe, which will burne so soone as fire is put unto it; give a man the least occasion of any sin, and he is as ready to commit it, as drie wood is to burne, though thereby he doe as much as in him lyeth, to cast away his owne soule for ever. Looke therefore as Marriners on the Seas, have constant and continuall care to avoid both rockes and lands, whereby they may suffer shipwracke; so must wee most warily avoid the occasions of every sinne. A most worthy example hereof we have in *Moses*, who was brought up in *Pharaohs* Court, till he was fourty yeares old, where he enjoyed all earthly pleasures and honours that his heart could wish; and so might have continued if he would, for hee was the adopted Son of *Pharaohs* daughter, but yet *Moses* left them all, and [g] *chose rather to suffer affliction with the people of God in Goshen, than to enjoy all the pleasures of Egypt.* And this he did, *Because they were but the pleasures of sinne*, which he could not enjoy, unlesse hee would forsake the true feare and worship of God, and all good conscience: and his example we ought to follow.

Avoid all occasions of sinne.

g Heb. 11. 25, 26.

Now that wee may avoid all the occasions

of sinne, and so put in practice this wholesome precept of our Saviour Christ, I will here intreat of the occasions of sinne, and shew withall, how they may be avoided.

An occasion of sinne described.

By *occasion of sin*, I meane *anything that either of it selfe, or by mans abuse, becomes offensive, and provoketh unto sin*. In this large acceptance, *an occasion of sinne* extendeth it selfe, not onely to such things as are evill, but even to things good and commendable in themselves, which by mans abuse, cause transgression against God. *Occasions of sinne* are two-fold: either *given*, or *taken*. An *occasion given* is that thing, either word or action, that is evill in it selfe, the speaking or doing whereof, stirres a man effectually to sinne. *Occasions given* are two-fold: either of one man unto another, or of man unto himselfe. The occasions whereby one man may provoke another to sinne, are many: I will reduce them unto six heads. The first, is *bad counsell*, whereby one man perswadeth another unto sin. This is a great cause of much evill in the world: thus came the fall of our first parents: for [b] *Satan* perswaded *Eve*, and *Eve* her husband: thus came the crucifying of the Lord of life; for the [d] *high Priests and Rulers perswaded the people to aske Barrabas, and to destroy Iesus*. Hence commeth seeking to wizards: one friend perswades another, for their outward good, as they thinke: yea, from this bad counsell comes the common neglect of all good duties in Gods worship.

2 Kindes of offences: 1 Given.

Men give offence to others six waies. 1 Bad counsell.

[b] Gen. 3. 4, 6.

[d] Mat. 27. 20.

The second is, *consent or approbation of sinne*; and it is two-fold, *secret*, or *open*. *Secret approbation* and consent is, when men see sinne committed, and are not grieved thereat: for this cause the Apostle *Paul* checketh the [k] *Corinthians, that they were not sorrowfull, but rather puffed up at the fact of the incestuous man*: whereby they did in some sort hearten him in his sinnes: this is a great occasion of sinne in our dayes. The Prophet *David* was of another minde, *His eyes gushed out rivers of teares, because men brake Gods Lawes*: *Open approbation of sinne* is, when men doe openly countenance sinners, and lewd persons, which make profession of bad practices: this is a great occasion of horrible impieties: hereby the hands of the wicked are strengthened in their wickednesse, as [m] *the Lord complaineth*: and this is the sinne of this age: for who is so bad, that hath not some patrone of his evill, and some backe friend to sooth him in his sinne, which makes sinne shamelesse, and sinners impudent? But all Gods children must follow *Elisha*, who in great fervency of spirit told *Iehoram* to his face though he were a King, that [n] *If it had not beene for the presence of good King Iehoshaphat, he would not have looked towards him, nor seene him*: the *Lord* himselfe will not [o] *take the wicked by the hand*, neither can hee indure that his children should [p] *helpe the wicked, or love them that hate the Lord*.

2 Consent.

[k] 1 Cor. 5. 1, 2.

[l] Psal. 119. 136.

[m] Ier. 23. 12. 17.

[n] 2 King. 3. 14.

[o] Iob. 8. 3.

[p] 2 Chr. 19. 2.

The third occasion given is, *provocation unto sinne*, when either by word or deed, men excite or draw on others to some evill; as unto anger, revenge, hatred, to drunkennesse, or such like; and this is a common fault of those that delight in drunken fellowship.

Provocation to sinne.

The fourth occasion is, *neglect of good duties unto our brethren*; as of exhortation, admonition, instruction, or rebuke: Iosh. 7. *Achan* stole the execrable thing for himselfe alone, and yet all the people are charged with that fault, and punished for it: the cause was, their neglect to keepe one another from that sinne, according as God commanded them, chap. 6. 18. This is a great occasion of impiety among us; if neighbour would admonish neighbour, and one brother another, sinne would not be so rife as it is. But this duty is not onely neglected of private men one to another, but of publike persons, who are more bound unto it. The Magistrate is negligent in punishing, and the Minister in reproving sinne: and the master of the family careless in reforming those that are under him, which causeth sinne to abound.

4 Neglect of good duties.

The fifth occasion given, is *evill example in the practice of any sinne whatsoever, which may bee knowne*: this is most dangerous, like unto wild fire, that inflameth all places whereon it lighteth. The truth hereof appeares among us: for let any one man or woman take up a new fashion in attire, and presently the same is generally received: let a man invent or sing a lewd song, and presently it is learned of all, even of little children that can scarce speake: whence also comes it, that crawling infants should sweare roundly, and frame themselves to all impietie, when they cannot speake readily, but from the bad example of their Elders, with whom they are brought up? Now among all men, their bad example is most dangerous, who make the greater profession of Religion. They are like false lights upon the shore, which lead the shippes upon the sands. And therefore such as shew any care or frowardnesse in holy practices of religion, must have speciall watch over all their wayes, that (if it be possible) they may bee blamelesse both in word and deed: for all men have an eye at them, and the wicked would gladly spie holes in their coat.

5 Bad example.

The last occasion given is, *the private slandering of Gods Ministers, & the disgracing of their Ministery*: this is an offence as generall as the rest, and it causeth many to contemne the meanes of their salvation. When men meet together, their common talke is of the Ministers, and of their doctrine, not to be edified by mutuall conference, but onely to disgrace their persons, and to make their ministery contemptible; but they little know what great mischiefe this causeth, and therefore it ought to be avoided.

6 Slandering Gods Ministers.

These are occasions of sinning given by one man to another: for the avoiding whereof, which is *the plucking out of the eie, & cutting off the hand* here commanded, this Rule must bee observed; *We must hate and eschew the occasion*,

How to avoid occasions given. A Rule.

of

*of ſin as deadly poiſon: and eſteeme thoſe perſons that give them unto us, in that regard, as ill as the devill.* Thus Chriſt dealt with *Peter* his owne Diſciple, when hee went about to hinder him from doing his Fathers will in ſuffering for our ſins; ſaying, [q] *Come behind me Satan*; conſidering him in that action, as if he had bin the devill himſelfe: for we muſt know, that the devill comes not openly unto men, but cunningly conveyes himſelfe in theſe occaſions of ſinne given by others, that thereby he may enter into them for the deſtruction of their ſoules: we therefore muſt endevour as *Paul* did, [r] *To keepe a good conſcience in all things*: that is, to keepe our ſelves pure and uncorrupt from all the occaſions of ſinne in the world: with a watchfull eye againſt offences muſt we walke on, in that way that leadeth unto life, eſchewing theſe ſtumbling blocks which the Devill caſts in our way by other men: and ſo ſhall wee obey this good counſell of our Saviour Chriſt.

The *ſecond kind of occaſions of ſinne given*, are thoſe which a man gives unto himſelfe: and they ariſe either from his affections, or from his imaginations: from mans affections ariſe ſo many occaſions of ſin, as there be corrupt affections in him; as from corrupt deſire ariſeth *coveteouſneſſe*, which is ſo great an occaſion of ſinne, that the Apoſtle calls it [t] *The root of all evill.* This drawes mans heart ſo much to the world, that he can ſpare no time for the meanes of his ſalvation; herewith he is ſo choaked, that hee never thinketh of repentance, till the laſt gaſpe. Such another occaſion of ſinne, is *pride of heart*, whereby many give themſelves ſo much to the garniſhing of their bodies, that they neglect their ſoules altogether. The like is *ſelfe-love*, whereby men overweening their gifts, thinke not themſelves honoured according to their deſert, and ſo through diſcontent give themſelves to plot and practiſe much miſchiefe, for the advancing of their eſtate. Of this ſort are the Romiſh Prieſts and Jeſuits, as their manifold dangerous attempts againſt our Church and State doe evidently declare. And thus wee might runne thorow all the affections of mans heart, ſhewing that the corrupt motions thereof are the cauſe of much ſinne unto him, and a moſt dangerous meanes for the ruine of his ſoule.

In regard whereof here alſo we muſt ſhew, how *this eye may be plucked out, and this hand cut off*: that is, by what meanes may we reforme our hearts, and ſtay the rage of our affections, that they cauſe us not to ſin. The way is this, *We muſt mortifie and crucifie our unruly affections and corrupt deſires.* And for this end wee muſt put in practice three duties: *Firſt*, we muſt beleeve that we are crucified with Chriſt; that is, as we conceive our ſelves to bee in Chriſt by faith, whereby we have communion with him; ſo we muſt conceive that this communion with Chriſt is in his death and buriall, ſo as our ſinfull nature, with all our corrupt affections, were nayled to his croſſe and buried in his grave, as the Apoſtle ſhewes at large, Rom. 6. 3, 4, &c. Now when this perſwaſion ſhall take place in our hearts, it will by Gods grace keepe us from yeelding to corrupt motions and deſires, and move us to labour to ſubdue them daily: for herein ſtands our aſſurance that wee have fellowſhip with Chriſt, when we have fellowſhip in his death. And therefore as we ſee malefactours to ceaſe from ſtealth and robberie, when they are once hanged; ſo wee being crucified with Chriſt in reſpect of the old man, muſt not ſuffer the ſame to rule in our affections, or to have force in our members: knowing (as the Apoſtle [x] ſaith) *that our old man is crucified with Chriſt, that the body of ſinne might be deſtroied, that henceforth we ſhould not ſerve ſinne*: and, [b] *they that are Chriſts have crucified the fleſh, with the affections and luſts thereof*: whereupon he bids us, [c] *thinke that we are dead to ſinne*, meaning with Chriſt, and ſo cannot live therein: Saint *John* ſaith, [d] *Hee that is borne of God, ſinneth not, becauſe the ſeed remaineth in him*: that is, true faith aſſuring the heart that all the benefits of Chriſts death and paſſion belong unto him; whereof this is one, that in our nature hee ſuffered death upon the croſſe, that wee by the power of his ſufferings might have ſinne crucified in us, ſo as it ſhould not reigne in us, to bring forth fruits unto death. *Secondly*, we muſt remember Gods commandement forbidding every ſinne, and every wicked luſt and affection; and withall we muſt apply the threatning of his wrath againſt the ſame, that thereby our fleſh may bee ſubdued. *Thirdly*, we muſt ſtrive againſt our corrupt motions and affections, not giving them liberty to beare ſway in us, but ruling them by meditating in the Word of God, and by prayer for ſtrength of grace to overcome them all; dealing with them, as Parents doe with knives, turning the edges of them before they leave them in the hands of their children, leſt they be hurt therewith: as if our love bee ſet upon the world, we muſt labour to ſet it upon Chriſt and his righteouſneſſe; and if our hatred be againſt our brethren, we muſt labour to ſet it upon ſinne, and ſo for every affection, as joy, feare, &c. wee muſt ſo keepe them to their right objects, that they may rather further us in well doing, than become in us the occaſions of any ſinne againſt God.

The ſecond kind of occaſions of ſinne which a man giveth to himſelfe, ariſe from his *minde and imagination*: And they are many, I will onely note three: The *firſt* is an inward conceit of perfect knowledge, touching mans duty to God, and the way of his ſalvation: that this is a common conceit in the hearts of the ignorant eſpecially, may appeare by this common ſpeech of theirs; that they *know as much as any Preacher can teach them*: for the ſumme of all (ſay they) is, *to love God above all, and my neighbour as my ſelfe, and to beleeve to be ſaved*

by



q Matth. 16. 23.

r Act. 24. 16.

The ſecond kinde of offences given.

Offences ariſing from a mans corrupt affections.

t 1 Tim. 6. 10.

How to avoid offences ariſing from a mans heart.

The Rule.

Meanes. 1

x Rom. 6. 6.

b Gal. 5. 24.

c Rom. 6. 11.

d 1 Iohn 3. 9.

2

3

Offences ariſing from mans mind.

1

*by Christ:* now this they know as well as the best; and hereupon they become contemners of the preaching of the Word, the ordinarie meanes of their salvation, as of a thing needlesse and superfluous. This conceit is common among us, and doth much hurt to many a mans soule.

Remedie.

The way to cut it off is this; the vaine man that is puffed up with this conceit, must *examine himselfe touching his knowledge, whether it be sufficient to salvation.* And for this end hee must make inquiry in himselfe for these two things: *First*, whether he see his owne naturall blindnesse, and whether he be moved thereby to labour for the knowledge of God and of his will: where this is wanting, there is nothing but a vaine conceit of knowledge. *Secondly*, whether his knowledge bee joyned with conversion of heart from sinne vnto God; and with reformation of life from evill to good. This change of heart and life goeth with all saving knowledge. Now if these be wanting, (as undoubtedly they are in all vaine persons) then is their knowledge so farre from being saving knowledge, profitable to salvation, that it rather turneth to their deeper condemnation.

Trie our knowledge.

1

2

The second Imagination in man, occasioning him to sinne, is *The perswasion of his strong faith.* The more ignorant sort that want both faith and repentance, will thus bragge of their strong faith; that no evill companie can hurt them, and hereupon they take occasion to live as they list. But that this is a vaine presumption, may hereby appeare; because [a] *true faith purifieth the heart*, and [b] *strengtheneth a man in life to avoid sinne*, yea, *it ministreth sweet comfort towards the time of death.* But usually these men that brag and boast so much of their faith, are corrupt in heart, sinfull in life, and fearefull in their death; many times despairing of Gods mercie: as lamentable experience oft times teacheth.

a Acts 15.9.
b 1 Iohn 5.4.

Remedie. Trie thy faith. Two waies.

The way to cut off this occasion of offence is this; *to make triall in our selves whether our faith be true and sound or not.* This will appeare two waies: First, by the beginnings and degrees of the workes of the Spirit, which goe before a true and lively faith, which be three: first, a true sight of our sinnes, with an apprehension of the wrath of God due for the same: secondly, a true sorrow and griefe of heart for offending God by these our sinnes: and lastly, an hungering and thirsting after the mercie and grace of God in Christ, above all worldly things: where these things are, there is grace; but where these are wanting, there is no true faith, but a vaine presumption. Secondly, faith will appeare by the worke of love: for in love will faith bring forth all the duties of the morall Law, both to God and man: [c] *faith worketh by love*, and *love is the fulfilling of the Law*, Rom. 13. 10. Now all such persons as stand so much upon the strength of their faith, shall soone finde, if they examine themselves by these

1

2

c Gal. 5. 5.

A two Rules, that they have nothing in them but a vaine presumption, which will turne to their deeper condemnation, unlesse they repent, and get true faith.

3

The third Imagination causing a man to sinne, is a *thought of security*, whereby he puts farre away the evill day; perswading himselfe that though God will come in judgement against sinne, yet it is farre off. This was the wicked thought of the Jewes, who said, *The* [d] *visions shewed to the Prophets, were of times a farre off, and for many dayes to come.* This conceit is naturally bred in every man, and is the occasion of many foule sinnes: Mat. 24. 48. *The evill servant said in his heart, my master doth deferre his comming, and thereupon he takes occasion to* B *smite his fellowes*, and to live lewdly, Isa. 28. 15. *The wicked say, they have made a covenant with hell and death, and though a scourge run over, and passe through, yet it shall not come at them.* And the ungodly that walke after their owne lusts, say, [e] *Where is the promise of his comming?* And is not this wicked thought rife among us? for God hath now a long time called us to repentance by the preaching of the Gospell, and because it takes no place in our hearts, hee sends upon us his heavy judgements, as plague, famine, rumours of warres; but yet all this hath not caused us to meet the Lord: generally that complaint of the Prophet may be applied unto us, [f] *No man saith, what have I done?* now the cause hereof, is this wicked conceit, whereby we thinke [g] *the evill shall not come nor hasten* C *for us.* In this regard we are like the men of the old world, who would not beleeve *Noah* though hee preached unto them both by word and deed; *and so they knew nothing till the flood came and tooke them all away:* so fearefull is it to put away from us the threatnings of Gods judgements. And yet this sinne takes place not onely in the ignorant, but many times in the hearts of Gods children.

d Ezech. 12. 27.

e 2 Pet. 3. 3. 4.

f Ier. 8. 6.

g Amos 9. 10.

Remedie.

The way to remove this wicked conceit is, *to esteeme of every present day, as the day of our death, or of the last judgement, and so accordingly, to prepare our selves to dye, and to meet God in judgement every day.* This thing *Moses* aimed at, when he prayed God [h] *to teach him* D *and his people so to number their dayes, that they might apply their hearts unto wisdome:* for this perswasion of long life, moves many to give themselves to the sinnes and vanities of this world excessively: wee must therefore shake off this vaine perswasion, and every day prepare our selves for death, and for the day of judgement; so shall wee number our dayes aright, and apply our hearts unto wisdome: for this is true wisdome in man, *rightly to consider his latter end.* And the more neere doth this duty concerne us, because of the continued intercourse of Gods judgements upon us, in famine, plague and pestilence, &c. which plainely argues, that more heavy judgements are to ensue, unlesse wee prevent the same by

h Psal. 90. 12.

speedie

ſpeedie and true repentance.

Offences taken.

Having thus ſhewed, what be the occaſions given whereby men are drawen to ſinne, I come to *occaſions taken*. An *occaſion of ſinne, or an offence taken is, when a man of a good thing frames that unto himſelfe which cauſeth him to ſinne againſt God: and ſo much as in him lieth, to caſt away his owne ſoule.* Theſe occaſions taken, arife eſpecially from foure heads: Firſt, from the Scripture: ſecondly, from the doctrine of the Church drawen out of Scripture: thirdly, from the ſtate of the Church: and fourthly, from the ſtate of the wicked. For the firſt: though the word of God be moſt perfect everie way, both for matter and ſtyle, yet hence doe many take offence, and that two wayes principally; partly from the plainneſſe and ſimplicitie of the Scripture, and partly from the contents thereof. For the firſt, it is moſt true, that the Scripture ſtyle and phraſe in many things, is plain and familiar, even to the capacitie of the ſimple; yet this is no diſgrace to Scripture, but rather an honour, which more ſetteth out the Majeſtie of Gods word. And yet hereby many take occaſion to contemne it, eſteeming the ſtudie of Scripture too baſe and ſhallow, and the knowledge therof too plaine and familiar for their fine wits; whereupon ſome give themſelves to other ſtudies and courſes, which might glorifie God in this calling. Others alſo, though they addict themſelves unto Divinitie, yet they more imploy themſelves in the writings of men for their private ſtudies, than in the word of God; and in their publike Miniſterie, they more affect the oſtentation of humane wit, eloquence, and learning, in multiplicitie of reading, and ſet words and phraſes, in divers languages, than that plaine evidence of the Spirit, which the Apoſtle [a] *Paul* ſo much commends. This alſo is a great fault in many hearers, that they are more delighted with the vaine conceits of men in preaching, than with the pure and plaine word of God, counting baſely of that Sermon wherein the Prophets and Apoſtles are only quoted, but highly advancing that Sermon for deepe learning which is ſtuffed with Fathers, Schoolemen, Poets, and ſuch like.

Foure heads from whence offences are taken:
1 From Scripture.

3 From the plainneſſe of it.

a 2 Cor. 2. 4.

To cut off this offence: Firſt, the will of God muſt bee conſidered, for the penning and preaching of his Word, in plaine and ſimple manner: for herein is that true, [b] *that God hath choſen ſuch things, as to the world are fooliſh, weake, vile, and deſpiſed, to confound and bring to nought the wiſe and mightie things of the world:* and hereby alſo it is made evident, that [c] *the faith of Gods elect, doth not conſiſt in the wiſdome of men, but in the power of God:* againe, the preaching of the Goſpell, [d] *with the wiſdome of words, makes the croſſe of Chriſt of none effect:* let no man therefore deceive himſelfe, for [e] *the fooliſhneſſe of God is wiſer than men, and the weakneſſe of God ſtronger than men.* Againe, hee that doth exerciſe himſelfe in the word of God either privately or publikly, muſt

b 1 Cor. 1. 27, 28.

c 1 Cor. 2. 5.

d 1 Cor. 1. 17.

e verſ. 25.

A

B

C

D

muſt labour thereby to ſee his owne ſins, and Gods heavy judgement due unto him for them; and ſo will he begin to reverence Gods Word, as the onely meanes of true comfort. The woman of [f] *Samaria* at the firſt begunne to cavill with Chriſt, when ſhee heard him talke of *the water of life:* but ſo ſoone as hee diſcovered her ſinne to her conſcience, telling her [g] *ſhee had had five husbands, and hee whom ſhee now had, was not her husband:* then ſhee left off to cavill, and [h] *honoured him* by beleeving his Word, and *cauſing others to come and to beleeve in him.* The Jewes made [i] *light of the giving of the holy Ghoſt* unto the Apoſtles at the firſt; but when *Peter* had [k] *pricked their hearts*, they ſought unto the Word, and received it with gladneſſe: ſo the *Iayler*, though over night he dealt unkindely with the Apoſtles [l] *putting their feet in the ſtockes in the dungeon*; yet being ſtricken with a feare, by the opening of the priſon doores, *he then fell downe before them trembling, and asked what hee might doe to be ſaved.*

f Ioh. 4. 11, 12.

g verſ. 18.

h 19. &c. 29.

i Act. 2. 12, 13.

k verſ. 36, 37, &c.

l Act. 16. 26.

verſ. 29, 30.

Secondly, others take occaſion of offence from the *contents of the Bible*; as when they reade of the Miracles wrought by the Prophets, by Chriſt and his Apoſtles; they ſay, the like may be done by Magicke, and ſo blaſphemouſly doe father upon the Scripture that moſt wicked practice of ſorcery; like to the malicious Jewes, who ſaid of Chriſt, that hee caſt *out devils by the power of Beelzebub*, Luke 11. 15. Others deny the Hiſtory of *Moſes* to be true, by reaſon of *Noahs* Arke, which (they ſay) as it is deſcribed for quantity could not containe a couple of every kinde of creatures, with proviſion and fodder for them, for a whole yeares ſpace: of this opinion was *Apelles* an ancient hereticke in the primitive Church: and many upon this occaſion have become Atheiſts, denying the truth of Gods Word to their damnation. To theſe I anſwer; firſt, for the Miracles, that no creature, men, or Angels, is able to doe ſuch workes, as are recorded in Scripture, to be done by the power of God: Joh. 9. *Chriſt opened the eyes of one that was borne blind.* The devill by his skill, and man by Art can doe much in curing blindneſſe, cauſed by wounds and diſeaſes, but no power of Nature, nor of magicke, no not all the power of all Angels, is ſufficient to procure ſight to one that was borne blind; that muſt be done by a power creating, which is in no creature. Againe, as Hiſtories record, the devill is able to enter into a dead body, and cauſe it to move; and can ſpeake in it; but to rayſe up one to life that had beene dead foure dayes, as [m] *Chriſt did Lazarus*, is a worke that all the devils in hell, nay all the Angels in heaven, are not able to doe. And for *Apelles* the hereticke, who tooke occaſion from *Noahs* Arke to condemne the bookes of *Moſes*: the anſwer made to him in the Primitive Church may ſerve the turne: to wit, that it was in quantity ſufficient to containe

2 Offence taken from the contents of Scripture.

m Ioh. 11. 43, 44.

Origen. hom. 2. in Gen. de fabrica arcæ.

taine couples of all kinds of creatures, and provision for them for a whole yeares space: for to omit the heighth and breadth of it: it was [n] *three hundred cubits long*, and every cubit (according to the ancient measure) contained nine foot, which in all came to the length of halfe a mile and more. Againe, others say that though every cubit had bin but one foot and an halfe long (as our cubits are) yet having [o] *three loftes*, it was of sufficient bignesse to containe all kinds of creatures by couples, and provision for them for a yeares space. But yet put the case that we could not tell, how an Arke should be made great enough, to containe couples of all kinds of creatures, and provision for them: should wee thereupon take occasion to condemne the books of God that record the same, and the thing it selfe? God forbid: nay rather, wee must hereby learne to acknowledge and confesse our owne blindnesse, and the shallow reach of our understanding, and so admire the wonderfull worke of God.

n Gen.6.15.

o Vers.16.

Remedy. 1 Rule.

The way to cut off this occasion of offence, taken from the Scripture, is, first to observe, *that (howsoever nothing is more repugnant to our nature than the word of God) yet the same word of God hath more prevailed with many mens hearts, to win the same unto it, than any thing in the world besides could ever doe.* Humane writings are far more plausible to naturall men, than the holy Scriptures of God: for the wisdome of God in Scripture, is esteemed *foolishnesse* to mans naturall reason: and yet who did ever cleave so fast to the writings of men, as Gods children have done to the Word of God, for the testimonie whereof they have beene and are content to live and die? This thing argueth plainly, that there is in Scripture a divine power: for if it had beene from man, and against his nature, as it is, man would have condemned it.

2 Rule.

Secondly, this must be considered, that the pen-men *of holy Scriptures, both the Prophets and Apostles, have recorded their owne faults in penning of it*, which plainly argueth that they were penned by holy men of God, according to the direction of the holy Ghost, and are not the inventions of politike heads to keepe men in awe, for then the Authors and pen-men thereof, would rather have concealed their owne faults, than have published the same in their owne workes to their discredit.

3 Rule.

Lastly, consider the subject and matter of the whole Bible, to wit, *Iesus Christ*, who therein hath professed himselfe to bee the Sonne of God: now if Christ had not beene very God, and yet should have taken that honour unto him, then the like judgements would have befallen him that befell others for the like offence: for none ever tooke that honour unto them, who were not grievously punished. As was [z] *Adam* in Paradise, for seeking to bee like unto God: and *Herod*, for receiving and applying to himselfe, the blasphemous praise of the people,

z Gen.3.17,23.

A crying, [b] *The voice of God and not of man*: but howsoever most fearefull judgements befell Gods enemies that thus sought to rob him of his honour; yet Christs end was glorious and blessed: which may move us to thinke highly of Scripture, as of the Word of God.

b Act.12.22,23.

The second head from whence offences are taken, is *the doctrine of the Church grounded on the Word of God.* The offences hence taken are manifold: first, from a supposed newnesse of our doctrine: this is taken of the Papists, and especially of our owne Recusants: for they say our doctrine is but of fourescore yeares continuance, since the daies of *Martin Luther*: avouching also that for the space of fourteene hundred yeares, wee cannot bring record of any Church that held and professed the doctrine, which we now teach and hold.

2 Head of offences taken: The doctrine of the Church.

I

From supposed newnesse.

B

Now for the avoiding of this offence, two points must be remembred: I. that the doctrine of our Church for the substance thereof, is the doctrine of the Prophets and Apostles, Act. 2. 42. the doctrine taught by the Apostles concerning Christ, is made the foundation of the Church, and looke where this doctrine is rightly held and confessed, there it is an infallible note of a true Church. Againe, the Apostles to justifie their doctrine, had recourse to *Moses* and the Prophets, as we may see in the Acts of the Apostles in sundry [c] places: now the doctrine touching Christ held and received in our Churches, is confirmed by the testimonies of the Prophets and Apostles, and therefore for substance and doctrine is theirs. Secondly, wee must know, that for the ground and foundation of Religion, our Churches agree with the Churches after Christ, which continued for the space of six hundred yeares: for wee doe not onely allow of the Apostles Creed, but of the foure generall Councels, and of their confessions and Creeds, and that in the same manner and sense which they did; so as the religion of our Church is unjustly slandered to be new.

Remedy.

I

c Act. 26.22.

C

2

The second offence taken from the doctrine of our Church, is from the supposed strictnesse and rigour thereof: wee teach indeed, that a Christian man must wholly deny himselfe, his owne will and desires, and resigne himselfe wholly unto Christ, to be guided by his Spirit, according to the direction of his Word. Now hence some would gather, that our doctrine permits not a man to laugh, or be merry, or to doe any thing for his owne delight; and hereupon they grow to contempt of Religion, counting the profession and practice thereof precisenesse; and therefore will not bee bound unto it, but live as they list: and this is common among us.

2 From supposed strictnesse.

D

The way to cut off this occasion of offence is twofold: 1. wee must know, that by the doctrine of our Church, *it is lawfull for a man to be merry, so it be in the Lord*: Phil.4.4. *Rejoyce in the Lord alway* (saith the Apostle,) *againe I say rejoyce.* Psal. 104. 15. *God causeth wine*

Remedy.

I

Rule.

*wine that maketh glad the heart of man, and oyle to make his face to shine, & bread to strengthen his heart.* Againe, God doth put most glorious colours, and delightsome smels into the flowers of the field, no doubt for this end that man might take his delight therein: yea, besides the skill of musicke, God hath given to many a man, a voyce more sweet and pleasant than is the sound of any musicall instrument, which were to no end, if a man might not therwith cheare up his heart in a moderate delight: nay, laughter it selfe is the gift of nature, which was in Adam before his fall, and therefore is lawfull. But yet I say, *mans rejoycing must be in the Lord*, to cut off many abuses of delight: for first, there be many that cannot be merrie, but in the practice of some sinne; if there be a thought of God, or of his word, all their mirth is quasht. But wee must endevour our selves so to rejoyce, that God may approve thereof. Againe, I say, *in the Lord*; because sinne will soonest prevaile with a man; when he gives himselfe to delight and pleasures. This *Iob* knew well, and therefore while his sonnes feasted each other [d] *he offered sacrifices for them particularly every day: for* (saith hee) *it may bee my sons have sinned and blasphemed God in their hearts.*

[d] Iob. 1.5.

The second way to prevent the taking of this offence, *is to resigne our selves holy unto God, that hee may doe his whole will in us and upon us*; so Christ said to his Disciples; [e] *If any man will come after mee, let him deny himselfe, take up his crosse, and follow me*: this is, wholly resigne himselfe to bee guided by mee: and Matth. 13.46. hee that would get the pretious pearle, *must sell all that hee hath and buy it.* Rom. 12. 1. Wee are desired *by the mercies of God, to give up our selves, both soules and bodies unto God*: whereby we may see, that wee have just cause to bewaile the case and condition of all such, as count religion preciseneese: for they are like unto *Ananias*, and *Saphyra*, who brought part of the sale of their possession unto the Apostles, and said it was all: so these men looke to bee saved by Christ, they heare his Word, and receive his Sacraments, and therein make as high a profession as any can do namely, that they will give themselves wholly to Christ: but when they are out of the assemblies, they shew themselves to have dissembled with God: for they practise no such thing as they made shew of: and therefore they may justly feare lest that befall them in their soules, which befell [f] *Ananias* and *Saphyra* in their bodies, even *sudden death*: for they are *liers unto God himselfe.*

I I. Rule. Resignation of our selves unto God.

[e] Luke 9.23.

[f] Acts 5.5.10.

Thirdly, others take offence at the crosse, which accompanies the sincere profession of true Religion: many like well of the doctrine of our Religion, but yet they are loth to embrace and to professe the same, lest they should bee reproached for it in the world.

I I I. Offence taken from the crosse accompanying the truth.

The way to cut off this occasion of offence is

Remedy.

A this, we must remember that *the crosse endured for the Gospel sake, especially if we profit by it, is an infallible marke of a child of God.* Heb. 12.7. *If yee endure chastening, God offereth himselfe unto you, as unto sons: for what sonne is it, whom the father chasteneth not?* In reason wee finde this to bee true: for say that two children bee fighting in the street, and there comes a man who taketh one of them and beateth him, but the other he lets alone: will not all men say, that the man is father to the child whom he beateth? even so the Lord for our nurtering, will send crosses upon us, when we embrace his Gospel: now if wee shall profit by his corrections, and learne whereby to humble our selves under his mighty hand, then we begin to receive assurance of his fatherly dealing towards us his sons and

B daughters: and therefore wee must bee so farre from being hindered in the course of our holy profession by reproaches and crosses, that they must bee the meanes to incourage us therein. Iam. 1.2,3.

Offences taken from particular doctrines. 1. Of predestination.

As from the doctrine of the Church in generall, so from the parts thereof, doe many both learned and ignorant take occasion of offence; as first, *from the doctrine of Gods predestination*, whereby we teach that God hath decreed the condemnation of some. This doctrine many doe renounce as a doctrine of cruelty, and thereupon frame unto themselves private opinions, which will not stand with the Word of God.

Remedy. 1 Rule.

C The way to avoid this occasion of offence, is this; First, to grant unto God himselfe so much in this case, as wee will yeeld to mortall man in the like. Among our selves we allow of this liberty one to another that a man may kill a fly or a worme; and for his lawfull use & pleasure, kill sheepe, oxen, and other creatures, and yet be a mercifull man; shall we not then allow unto God, that he may glorifie his name in the just and deserved condemnation and destruction of his creature? This is lesse than wee grant to men, for a worme is something unto man, but a man is nothing in respect of God. Againe, among our selves, in something wee give liberty one to another, to doe as wee will; and yet think the action just and lawfull; much more then ought wee to give freedome of will unto

D God in all his doings, without conceit of cruelty in any one of his workes; for *all his workes are done in equity.* Secondly, it must bee remembred, that wee teach not, that God doth simply ordaine some men to hell fire: but touching reprobation, our doctrine is this; that God hath decreed and purposed to glorifie his name, in the due and deserved condemnation of some: for in mans reprobation God hath two actions: First, he decrees to passe by some men without shewing his eternall mercy unto them, and only to declare his justice upon them: then after he decrees, when they are by themselves fallen into sinne, to inflict upon them deserved condemnation for the same.

2 Rule.

Doctrine of Reprobation.

The

The unlearned also, from this doctrine of Predestination, take occasion of most fearefull falling: for thus they reason: If I be predestinate to salvation, I am sure to be saved, let mee doe what I will: and if I bee predestinated to condemnation, I am sure to be condemned, though I live never so godly; for Gods decree changeth not, and therefore I will live as I list. Thus doe desperate persons imbolden themselves to sin, and to cast away their soules.

Remedy. Rule.

The way to cut off this offence is this, they must remember, that *in Gods decree, the end, and the meanes that bring men to that end, goe alwaies together*: and therefore, that such as are ordained to salvation, are ordained to the meanes thereof; namely to vocation, justification, and sanctification, Rom. 8. 30. The end and the meanes in Gods decree must never be severed: Now righteousnesse and holinesse in Christ, is the meanes whereby God hath decreed to bring men to salvation: and therefore they sinne grievously, that upon the immutability of Gods decree, take occasion to live prophanely. *Hezekias is sick unto death, yet God promiseth to adde unto his daies fifteene yeares*: now if Hezekias had consulted with these men, they would have told him thus: Be of good cheare O King, neither eat nor drinke, nor use any thing to cure his sore, or to preserve life: for thou shalt certainly live fifteene yeares: God hath said it, and it must bee done: but Hezekias taketh no such course; nay, hee useth the meanes both to cure his sore, and to preserve his life. And so did *Paul*, for his owne and others preservation, *keepe the marriners in the ships*, who were the meanes upon the sea to bring them safe to land, though *God had given unto him all that sailed with him*.

Isa. 38. 5.

Act. 27. 31. with 2. 4.

2 Of the fall of Adam.

The second speciall doctrine of the Church, whereat some take occasion of offence, is *concerning the fall of Adam*: for we teach, that God in some sort decreed his fall: whereupon some object, that we make God the author of sinne considering his decree is unchangeable. Now to prevent this offence, two Rules must be remembred: 1. that Gods will may bee distinguished. It is either *generall*, or *speciall*. Gods *generall will* is that, whereby he willeth that sinne shall be, by his just permission. But *Gods speciall* will is the approving will of God, whereby he taking pleasure in any thing, will have the same done and brought to passe. Now wee say not that God willed Adams fall by his approving will, but only by his permitting will; because it was good in regard of God, that man should fall. 2. We must remember, that Gods decree went before Adams fall, only as an antecedent, not as a cause thereof: for the unchangeable decree and will of God takes not away the liberty of mans will, or of the second causes, but only inclineth and ordereth the same as the first and highest cause of all.

Remedy. 1 Rule.

2 Rule.

3 Of mans inability of himselfe to doe good.

The third speciall doctrine of the Church, whereat offence is taken, is this: *That man of himselfe can do no good, but all goodnes and grace in man comes from God*. Hence our common people take occasion of loosenesse of life: for tell them that they must repent and beleeve, if they will be saved; their answer is, that they doe it so well as God will give them grace: all goodnesse (say they) must come from God: yea, the wiser sort amongst us will not sticke to lay the fault of their loose life on God, who gives them no more grace. But for the avoiding of this occasion of offence, wee must know; that when we are not able to doe our duties as we ought, and to pray, to repent, and beleeve as God requireth, the fault is in our selves, and not in God: for we were created righteous in Adam, and in him had power and grace to have done whatsoever God required at our hands: but Adam lost this power through his default; and wee in him lost it also: and therefore our inability commeth from our selves. Againe, wee must consider that God gives grace indeed, yet not miraculously in Ale-houses and Tavernes, but then when men use the meanes to come by grace, and doe that which by nature they are able: that is, come and heare the Word attentively, endevouring to beleeve and to obey the same: for though the good usage of the gifts of nature cannot merit any grace, yet ordinarily wee may observe, that in the use of meanes is grace received: Act. 2. 41. *At one sermon there were converted three thousand soules, among the rebellious Iewes*: Act. 16. 14. *Lidia's heart was opened in hearing Paul preach*: and ordinarily men are converted in the meanes: for *Faith commeth by hearing the Gospell preached*, Rom. 10. 17.

Remedy.

4 Of Iustification

The last point of doctrine, from whence many take occasion of offence, is *The doctrine of Justification by faith alone, without works*. Hence the Papists condemne our Church as an enemy to all good workes: and many hereby take occasion of a lewd life, because good workes must not justifie them before God. Now to cut off this offence, wee must hold and know, that good workes and faith are dis-joined in the worke of our Justification before God; but they are conjoined in the whole course of our lives and conversation, both before God and man. No worke in man but faith is required to his Justification, though in God there bee respect to his owne free mercy, and to Christs merits: but in our lives faith and workes must goe hand in hand together. Now that these may thus bee well distinguished, I shew it plainely: in the fire is both heat and light, yet in the warming of the bodie the heat hath force onely, and not light, though to many other uses it serve necessarily; even so in a child of God are required both faith and works, but to justifie him faith onely is required, though workes bee necessary thorow his whole life: for they justifie us before men, and winne unto us a testimony of our Justification before God, not onely in our owne hearts, but from the

Lord,

Lord, Iam. 2. 21. and therefore wee muſt not content our ſelves with a faith in ſpeculation, void of workes; but within the compaſſe of our callings, doe what good we can for Gods glory, and the comfort of our brethren.

III. Head of offences, from the ſtate of the Church. a From the wants in it.

The third head from whence offences are taken, is the ſtate of the Church: firſt, in regard of *the wants that be in the Church*, and namely in this our Church. Hence ſundry men take occaſion to condemne our Church as no Church, our Sacraments as no Sacraments, our Miniſters as no Miniſters, and our people as no Chriſtians; and therefore doe ſeparate themſelves from our Church, as being no true member of the Church of God. To prevent this occaſion of ſinning, three Rules muſt be obſerved:

Remedie. *I. Rule.* A true note of the Church. Gods Church deſcribed.

First, *that to beleeve and confeſſe the doctrine of ſalvation, taught and delivered by the Prophets and Apoſtles, is an infallible and inſeparable note of a true Church of God:* for Gods Church is nothing elſe but a company of Gods people called by the doctrine of the Prophets and Apoſtles unto the ſtate of ſalvation. This doctrine is the *ſeed of regeneration*, whereby men are begotten unto Chriſt: and it is that *ſincere milke* whereby they are fed and nouriſhed unto eternall life. Now I ſay, that this our Church of England (through Gods mercy) doth maintaine, beleeve, and profeſſe this Doctrine of the Prophets and Apoſtles; for the proofe hereof, let him that doubteth have recourſe to *our Engliſh confeſſion*, and to a booke intituled, *The Articles of Religion eſtabliſhed in the Church of England*; in which are ſet downe the foundations of Chriſtian Religion, allowed and held by all Evangelicall Churches. And further to ſhew that this our profeſſion is not in hypocriſie, but in truth: this our Church is ready to maintaine and confirme the ſame doctrine by the ſhedding of their blood, againſt all foes whatſoever; and this thing indeed hath beene the only cauſe of all our diſſentions with the Church of Rome: whereupon we ſee there is juſt cauſe our Church ſhould be reputed the true Church of God, and a good member of his Catholike Church.

*II. Rule.* Chriſts practice towards the Church of the Iewes.

Secondly, obſerve the practice of Chriſt and his Apoſtles towards the Church of the Iewes, which in their time without all doubt, was exceedingly corrupt: for the office and place of the high Prieſt was bought and ſold, and through ambition and covetouſneſſe became annuall; yea, there were two high Prieſts together at one time: all which were againſt Gods ordinance. Againe, the Scribes and Phariſes which were the Doctors of that Church, erred in ſome fundamentall points of doctrine, teaching Juſtification by workes: and withall they greatly corrupted the Law of God, both by their doctrine and traditions; and the Temple became a den of theeves: and yet for all this, Chriſt did not ſeparate from that Church, neither taught his Diſciples ſo to doe: but was preſent at their ſacrifices and aſſemblies, and kept his Paſſeover with them: and ſo did his Apoſtles, till they ſaw them of obſtinacy and malicioufneſſe refuſe the grace of God, offered unto them in the miniſtery of the Goſpel. Now their example muſt teach us, that ſo long as our Church holdeth Chriſt, we muſt eſteeme it to be the Church of God, and not for ſome wants thereof depart from it.

*III. Rule.* Reformed Churches. Iudgement of our Church.

Thirdly, all the reformed Churches in Europe doe with one conſent honour our Church as a true Church of Chriſt; now their iudgement is not ſlightly to be regarded, but to bee preferred farre before the raſh opinions of private men: for the Church hath a gift of diſcerning in weightie matters; ſhee can judge of bookes of Scripture, which bee authenticall, which not; ſhee can judge of Spirits, and of Doctrines; and therefore alſo can judge what company of men is a true Church, and what is not: and this their iudgement alſo muſt confirme us in this truth, that this our Church is a true member of Gods Catholike Church. Now whereas ſome alleage the wants of our Church to make it no Church: *I anſwer*, though I will not excuſe any default in it, wherein it is wanting, to that which Gods Word requireth, but rather deſire, that *the righteouſnes thereof may breake forth as the light, and ſalvation thereof as a burning lampe*; yet this may be ſaid in behalfe of our Church, that the wants thereof are not ſuch as doe any way raſe the foundation of Religion, or of Gods holy worſhip, and ſo cannot make it to ceaſe to be a true Church; and therefore none ought to ſeparate from it for ſuch wants: and yet this hindreth not, but that Gods ſervants may in godly manner deſire the Reformation of things that bee amiſſe: for a good Church may be bettered, and we ought to ſtrive after perfection.

Iſa. 62. 1.

a Offence, from controverſies in the Church.

The ſecond offence taken from the Church, is from the *diverſity of opinions that be therein*: for hence many reaſon thus; learned men be of ſo many opinions, that we know not what to follow; and therefore we will be of no religion, till the truth bee eſtabliſhed by ſome generall Councell, and all agree in one.

Remedie. 1

For the avoiding of this offence wee muſt know, that though men differ in ſundry opinions in the true Church of God, yet they all agree in the Articles of faith, and in the foundation of Gods worſhip: their difference is in matters beſide the foundation, and therefore it muſt hinder none from receiving and embracing true religion. Againe, it is Gods will that there ſhould bee diverſities of opinions: yea, ſchiſmes and hereſies in his Church, that men might be proved, whether they hold the truth in ſincerity or not; as we may ſee, 1 Cor. 11. 19. Deut. 13. 1, 2. Now in this caſe *Ieremies* direction muſt bee obſerved, *Stand in the parſing of the waies* (ſaith he) *and inquire for the old and ancient way* (that is, the doctrine of the Prophets) *what God willeth and commandeth by them, and by his Apoſtles, and that we muſt follow*

2

Ier. 6. 16.

low with all good conscience. This Christ intended, when hee *bade the Iewes to* [b] *search the Scriptures which testified of him*: and this wee must sanctifie by earnest prayer, as *Cornelius* did, Act. 10. 1, 2.

[b] Ioh. 5. 35.

The third occasion of offence taken from the Church, is *the miserie thereof*: for the state of the Church is oftentimes in affliction, because it consisteth of such as are subject to the contempt and reproach of the world. Hence sundry are discouraged from joyning themselves truly to the Church: and although this occasion of offence bee not much among us, save onely in reproaches, yet it may be more: and therefore wee must learne to prevent it, and to cut it off.

[3] From the misery of the Church.

Remedie. Consider the privileges of the Church.

1

The way is this; *We must beleeve and remember, that out of the Church there is no salvation.* In this regard *Noahs* Arke was a true type of the Church; for as none were saved from drowning, that were out of the Arke, in the generall deluge; so none can bee saved ordinarily from condemnation, that are out of the Church: for in the Church is Gods covenant of grace, with the Sacraments, which be the seales thereof. In the Church is vocation, justification, sanctification, and the way to glorification; but out of the Church are none of all these, and therefore it is said, that *God added to his Church daily such as should be saved*. In the Church is protection against all enemies, and from all judgements so farre forth as shall bee for the glory of God, and the good of the Church: and in a word, in the Church is life everlasting, but out of the Church, is nothing but a fearefull looking for of eternall woe and condemnation: and for this cause [d] *Moses chose rather to suffer affliction in Gods Church, than to enjoy all the pleasures in the world out of it*: whose example wee ought to follow, and so shall not the miserie of the Church be any occasion unto us to forsake the same, especially if wee consider, *that the whole world will profit a man nothing, if hee lose his soule*, Matth. 16. 26.

2

[c] Act. 2. 47.

3

[d] Heb. 11. 26.

The fourth offence taken from the Church is, *From the Apostacie of some that live in the Church*; for ordinarily in Gods Church are many Apostates, as in this our Church, many that were in times past Protestants, are become Papists; some Arrians, Sabellians, and some open Atheists, and blasphemers. Hence many fearing their falls (as they pretend) dare not joyne themselves to the truth, and the profession thereof. But to cut off this occasion, two rules must be remembred; First, *That the falling away of any man from the truth in the workes of God discovering an hidden hypocrisie*, 1 Ioh. 2. 19. *They went out from us, but they were not of us, for if they had been of us, they would have continued with us: but this is come to passe, that it might appeare they were not all of us*. Secondly, consider that the beginning and continuance of our religion and salvation stands on Gods free election, which is unchangeable; and hereupon

[4] From the Apostacy of some.

1

Remedie.

1 *Rule.*

2 *Rule.*

must wee stay our selves touching our estate, when we see others fall away. 2 Tim. 2. 19. *Paul* comforteth the Church, against the feare of griefe which they might conceive, by the Apostacie of *Himeneus* and *Philetus*; which were two pillars amongst them, by this Rule; *The foundation of God remaineth sure, and hath this seale: the Lord knoweth who are his*. Now because some might say, God indeed knowes it, but we doe not: to this (I take it) the Apostle answers, when he saith, *and let every one that calls upon the name of the Lord, depart from iniquity*: as if he should say, Looke that you call upon God for grace, and make conscience of all sinne, and by this you shall know your selves to belong to God; which thing when once you know, then stay thereon, for Gods calling is unchangeable.

A

B

Againe, as these occasions are taken from the whole Church in generall, so more especially, some take offence from severall things therein: as first, from the *wants that bee in Ministers, both for judgement and doctrine*. Hence politike carnall men plead thus: Preaching is full of imperfection, therein men publish their owne errors; but the written Word containeth in it the Sermons of Christ, and of his Apostles, which are most perfect: and therefore it is best to content our selves with the Scripture read, and to heare no preaching by men.

More speciall offences in the Church.

1

From want in Ministers doctrine.

To cut off this offence, wee must remember, that the preaching of the Word, though it bee by sinfull man, is Gods holy ordinance, prescribed and injoyned as solemnly, as any morall precept is, either against murther, or adultery: for from the beginning, till the Iewes came to Mount Sina, God himselfe preached to his Church, which was then contained in some few families. But from that time, [e] *because the people could not abide the voyce of God himselfe*, it pleased him to ordaine the Ministery of the Word, by the hand of sinfull man. Now it being Gods owne ordinance, unlesse we will make our selves wiser than God, wee must subject our selves thereto, with all reverence, albeit it bee delivered by sinfull man. Thus *Cornelius* did, Act. 10. 33. and the Thessalonians, 1 Thess. 2. 13.

Remedie.

C

[e] Deut. 5. 26.

Secondly, many are offended at the lives of Ministers, and from the wants that be in them, whether in deed, or in suspition onely, many take occasion to contemne their doctrine; thinking, as the Rulers of the Iewes said to the blind man; *Thou art altogether borne in sin, and dost thou teach us?* Now to cut off this occasion, two things must be remembred: First, we must distinguish of every Minister, and consider in him a double person; both that he is a sinfull man, subject to many infirmities, as we our selves are; and also that hee is the Lords Ambassadour, sent in Gods name to deliver his will unto us. Now looke as wee honour the Ambassadour of a Prince, though his person be vile and base; so much more ought wee to reverence

D

2 From the lives of Ministers.

[f] John 9. 34.

Remedie.

1

verence the Embassadour of God himselfe, and receive his doctrine, as from God, though for his person, he be subject to manifold infirmities. Secondly, we must consider, that it is Gods will and commandement, that though ministers be manifestly faulty and sinfull, yet their ministery must be received and obeyed carefully, Mat. 23. 2. *The Scribes and Pharises sit in Moses chaire* (saith Christ,) *all therefore that they bid you observe, that doe, but after their workes doe not.* Phil. 1. 15. *Some preach Christ of envy* (saith Paul) *and not in sincerity, but yet the Apostles rejoyced therein, because Christ was preached every manner of way*, vers. 18. And therefore, as we doe not refuse meat for our bodies when wee be hungry, though a wicked person have dressed it; so must wee not refuse or contemne the Word of God, the food of our soules, for the sinnes of the party that delivereth it.

3 From lenity towards offenders.

Thirdly, many take offence at the lenity of the Church towards offenders; and for the presence of wicked persons at the Lords table, doe refuse to communicate with the Church: now albeit men should not be admitted hand over head, to the Lords table, but scandalous persons ought to be restrained; yet the want thereof ought not to keepe the godly from this Sacrament: for another mans evill conscience cannot defile thy good conscience, another mans sinne cannot hurt thee, unlesse thou doe some way communicate with him therein. Christ was more carefull in his duty, than ever man was, and yet hee communicated with the wicked Jewes, Scribes and Pharises, in the service of God, under the Law.

4 Generall head of offences taken. From the estate of the wicked.

The fourth head from whence offence is taken, is *the state of the wicked, principally in regard of their prosperity.* Hence some holy ones suspect their owne estate and religion, as either not good, or not regarded of God. This befell *David*, Psal. 73. when he saw the prosperitie of the wicked, and their increase in riches, with peace, and ease, he said, g *Certainely I have cleansed mine heart in vain, and washed mine hands in innocency.* Hence also *Jeremy* reasons with God, h *why the way of the wicked should prosper, and they bee in wealth that transgresse rebelliously.* Hence undoubtedly at this day, many call into question the good providence of God. Now the way to cut off this offence is, to i *enter into the sanctuary of God*, as *David* did; that is, to come to the assemblies of Gods people, where the Word is preached: for there a man shall see the manifold reasons, why God will have his owne people afflicted, and also the fearefull end of the pleasures of the wicked; namely, a fitting of them to further destruction. Againe, from this same ground, doe many rich men take offence; for having the world at will, they blesse themselves with this perswasion, that God loves them, and thereupon take occasion to condemne all religion, and to goe on in the pursuit of wordly profits and delights. And this is one maine cause, why among the rich, wee have so few good and sound Professors; because that from a false ground of outward things, they perswade themselves of Gods love and favour. But to cut off this offence, wee must remember that mans case is the more fearfull, when hee wants all crosses: for *God chasteneth every childe whom he receiveth*, Heb. 12. 6. and it is a marke of Gods child, to be in affliction, if hee profit thereby: the stalled oxe commeth sooner to the slaughter, than the oxe that is under the yoke; and the sheepe that goeth in fat pasture commeth sooner to the shambles, than that which goeth on the bare commons: so oftentimes God fatteth the wicked with the blessings of this life, as hee did f the rich glutton, that he may more justly condemne them in the world to come. Lastly, we must remember what *Salomon* saith, g *No man knoweth love or hatred, of all that is before him*: that is, of all outward things: *all things fall alike unto all, both good and bad*: and therefore no man must so blesse himselfe with his outward estate, that he be drawne to esteeme of religion, as a thing needlesse or superfluous.

Remedie.

f Luk. 16. 25.

g Eccl. 9. 1, 2.

**v. 31 *It hath beene said also, whosoever shall put away his wife, let him give her a Bill of divorcement:***

**32 *But I say unto you, whosoever shall put away his wife (except it be for fornication,) causeth her to commit adulterie: and whosoever shall marry her that is divorced, committeth adultery.***

Our Saviour Christ proceeding further to restore the seventh Commandement to his perfection, doth here confute a false interpretation of a Politicke law of *Moses*, given by the Scribes and Pharises. For this end, first he laies downe the words of *Moses* politicke law; but yet so, as containing in them the false interpretation of the Jewish teachers, v. 31. then hee opposeth the truth of God against their false interpretation, and maintaineth the first institution of marriage, v. 32.

For the first, *Moses* politicke law was, *That hee which put away his wife, should give her a Bill of divorce.* This law the Jewish Teachers did falsly interpret: for the better perceiving whereof, these three points are to be handled, touching *Moses* politicke law; 1 what kind of law it was: 2 the straitnesse of that law: 3 what effect and force it had. For the first, the law is set downe, Deut. 24. 1. *When a man marrieth a wife, and she finde no favour in his eyes, because he hath espied some filthinesse in her: then let*

him

Matth. 5. ver. 31.

*him write her a bill of divorce and put in her hand, and send her out of his house.* This law was not morall but civill, or politicke, for the good ordering of the Common-wealth. Now among their particular lawes, some were *lawes of toleration and permission*, which were such as did not approve of the evill which they concerned, but did onely tolerate and permit that evill which could not be avoided, for the preventing of a greater evill, which otherwise would fall out. As when the sea hath made a breach into the land, if it cannot possibly bee stopped, the best course is to make it as narrow as may be. Such was the law concerning usury, Deut. 23.20. permitting the Jewes to exercise it upon a stranger, but not towards a brother: and the like was the law touching polygamie, Deut. 21.15. If a man had two wives, the one hated, the other loved, and they both have borne him children: if the first borne be the sonne of the hated (though she were married to him the latter) yet her seed was legitimate, and her sonne had the right of the first borne. In both which lawes were tolerated that which God condemned, onely for the preventing of a greater evill. Under this sort comes our law of usury, for taking ten in the hundred, not approving but permitting so much for the avoiding of greater usury. Unto this kinde the Papists would reduce their law of permitting Stewes, for the preventing of greater sinnes: but that law can have no title to such permission: for a law of permission, is to diminish that evill, which by man cannot possibly be cut off altogether: now that sinne, which they would prevent by their Stewes, might be cut off among them, if they would give allowance to Gods owne ordinance of lawfull marriage unto all sorts and sexes. So likewise this law of *Moses* for divorce, was a law of permission, not approving of the giving a bill of divorce for every light cause, but tolerating of it for the preventing of greater mischiefe, even of murther: for the nature of the Jewes was this; if a man once tooke dislike of his wife, he would never be at rest till he had shed her bloud, if they might not be parted asunder. Now this law of divorce was given to restraine this great evill: for hereby a man was tolerated to put away his wife when shee found no favour in his eyes, lest he should kill her: yet so, as he gave her a bill of divorce, wherein he must set downe the cause why hee put her away: whereby also many were restrained from putting away their wives, because it was a great shame for a light occasion so highly to transgresse Gods holy institution, who made them by marriage one flesh. The truth of this may appeare by the Lords owne complaint against his people, to whom hee speaketh as to a wife that had forsaken her husband without a cause on his behalfe, Isa. 50.1. *Where* (saith he) *is that bill of your mothers divorcement, whereby I sent her away?* As if hee should say, I gave her no bill, but her departure and separation from me, is by her owne sinnes: which phrase sheweth what was the custome of the Jewes in this case.

Bellarm. de Amiss. grat. & stat. pecc. lib. 1. cap. 18. Harding confut. of the Apolog. part. 4. cap. 1. div. 1.

*II. Point.* The *straitnesse of this Law* appeares in this, that the man onely was permitted to give this bill unto his wife, but the wife might not give it to her husband: for *Moses* saith, *Whosoever shall put away his wife*: neither is there any place in Scripture to prove that the wife had this liberty so to deale with her husband. If it be asked whether the wife in a just cause, as for adultery, had not the like liberty: I answer, If we respect Gods institution touching marriage, the right of divorce is equall to them both: for in regard of the bond of marriage they are equally bound one to another. Here indeed this liberty is permitted onely to the man by this politicke law, not that he had more right, but to prevent the evill of the hardnesse of his heart, who taking displeasure at his wife, would rather spill her bloud than continue with her. If it be alleaged that *a man* [a] *is the womans head*: I answer, that is for regiment and direction in her place, but not in regard of breaking the bond of marriage, whereby hee is bound to his wife as well as she to him, as the Apostle teacheth, 1 Cor. 7.4.

[a] 1 Cor. 11.3.

*III. Point.* The *force* and *effect of this Law* was this; It made the Bill of divorcement for any cause given, to be tolerable before men; and marriage after such a divorce, lawfull and warrantable in the Courts of men, Deut. 24.4. But yet in the Court of conscience before God, the divorcement it selfe, and second marriages made thereupon, were both unlawfull; *for God hateth this separation*, Mal. 2.15. And whether party soever marrieth another upon this divorce, commits adulterie, Matth. 19.9. This must be remembred for the true understanding of this law of *Moses*; the first words whereof are a permission to this effect; If a man doe conceive such a dislike against his wife, as that he will not abide with her, but will needs put her away, then he may; but yet so that he give her a bill of divorce: which doth not acquite him before God, but before men onely.

Having thus shewed the true meaning of this law, it remaineth now to see what the Pharises taught touching divorce. Their doctrine was this, That he which gave a bill of divorcement unto his wife, for any light occasion, was thereby acquited from her before God; and thereupon might marry another without the guilt of adultery: and also that another man might lawfully marry her that was thus divorced. That this was their meaning, may appeare by the contrary answer of our Saviour Christ, wherein he crosseth and confuteth this their interpretation, in the words following:

Vers. 32. *But I say unto you, whosoever shall put away his wife, (except it be for fornication) causeth her to commit adultery: and whosoever shal marry her that is divorced, committeth adultery.*

Here

Here Christ answereth not to *Moses* law, but to the corrupt interpretation of the Scribes and Pharises, whereby they depraved that law. By *fornication*, Christ meaneth not every sinne of that kinde, but onely the sinne of *adultery*, or that which is greater in that kinde, namely, *incest*. Adultery is a sinne, that is committed by two parties, one whereof is either married, or espoused, as hath beene shewed before. *Causeth her to commit adultery*.] That is, giveth her occasion to marry againe, and so to commit adultery; because their first bond remaineth still. *And hee that marrieth her that is divorced*.] That is, for any small cause, and not for adultery, he also commits adultery.

Here then two points are set downe; First, *that hee who puts away his wife for any light cause, causeth her to commit adultery*. Secondly, *he that marrieth her that is divorced, committeth adultery*. Yet unto both these Christ putteth an exception in the case of adultery. The a Papists and some others, would restraine the exception to the first part of the sentence, and make it a negation to this effect; *He that puts away his wife, being no fornicator, &c.* But the truth is, that the exception belongs to the whole answer of our Saviour Christ, denying divorce, save onely for adultery, and permitting no marriage after divorcement, save onely where the divorce is for adultery.

a Rhem. on this place.

The use.

First, whereas our Saviour Christ opposeth unto this politicke law of *Moses* concerning divorce, the law of Nature touching marriage, Gen. 2. 24. he giveth us an excellent distinction betweene all politicke lawes, and the law of Nature, which is the morall law; for that is a law of eternall equity, commanding good, and forbidding evill simply, without respect of man; but politicke lawes are tempered according to the conditions of men, and though they doe not approve, yet sometime they permit evill, for the avoiding of greater mischiefe, yea, they tolerate that, which before God, and in conscience is condemned. This point must teach us, not to content our selves with performing obedience to the politicke lawes of men, for the lawes of men may tolerate that which Gods law doth condemne: so the law of this Land in practice tolerates usury, but usurers must not hereupon thinke that all is safe and well with them, and that they sinne not in taking ten in the hundred, because the law of the land permits it; for our law tolerates that for the preventing of greater usury, when as the law of God doth utterly condemne the same. Againe, our lawes are open for men to goe to law at the first, upon every light occasion, without seeking former meanes of agreement; but yet such men as doe so, are guilty of sinne before God, notwithstanding their liberty by our politicke lawes. Some politicke lawes also tolerate contracts of marriage, made without consent of parents; yet such children sinne against the law of God: for herein God requires childrens subjection to their parents and governours. And the like might be shewed in many other points; so that is no sufficient justification of our actions, to say the lawes of men allow us so to doe.

Secondly, hence we may learne that a man cannot lawfully and with good conscience put away his wife, except it be for adultery; the text is cleare both here, and also in Mat. 19. 7. which confuteth the civill lawes of some countries, and the a Popish constitutions that allow other causes of b divorce, besides adultery. Here they object sundry things, in their defence against this doctrine: As 1. the saying of Christ, *Whosoever forsaketh Father, or Mother, Wife, &c. shall receive much more*, Mat. 19. 29. Here (say they) is divorce for religion allowed. *Ans.* Christ by *forsaking*, meaneth not that separation which is made by giving a Bill of divorcement; but that which is caused by imprisonment, banishment, or by death.

a Concil. Trid. sess. 24. can. 1.
b Non repudiised divortii Bellar. de Matrisac. c. 14.

2 *Object.* 1 Cor. 7. 15. *If the unbeleeving depart, let him depart; a brother or a sister is not bound in such things.* Here (say they) is another cause of divorce. *Ans.* The malicious or wilfull departing of the unbeleever, doth dissolve the marriage; but that is no cause of giving a Bill of divorce: onely adultery causeth that. Here the beleever is a meere patient, and the divorce is made by the unbeleever, who unjustly forsaketh, and so puts away the other.

3 *Object.* Titus 3. 10. *Avoid an heretike after once or twice admonition.* This (say they) is spoken to all Christians; and therefore for heresie may a bill of divorce be given. *Ans.* First, that commandement is not given to every private person, but to the Ministers of the Church, who after one or two admonitions are to excommunicate and cut off all heretikes from the Church. Secondly, it hindereth not, but that the bond of marriage may remaine sure and firme, though one of the parties be cut off from the Church; *for the beleeving husband must not forsake his unbeleeving wife, if she will dwell with him*. 1 Cor. 7. 12.

4 *Object.* After marriage one party may have a contagious and incurable disease, which may cause the other to give a bill of divorce. *Answer.* A contagious disease may cause a separation for a time, but no divorce; and if that disease bee incurable, and disable the party from the duty of marriage, then such persons must thinke themselves, as it were, called of God to live in single life.

5 *Object.* But married persons may seeke to spill the bloud one of another, and therefore it is good to give a bill of divorce, to prevent that evill. *Ans.* Such enmity may cause a separation for a time, till reconciliation be made, but the bond of marriage must not therefore be broken.

6 *Object.* Death maketh a divorce. *Ans.* Death indeed endeth marriage-estate, and setteth the party living free, to marry in the Lord, where he or she will: but this comes not by di-

vorce given of either partie: so that the conclusion still remaineth firme, that a man with good conscience cannot give a bill of divorce for any cause, but for adulterie: and therefore those lawes which permit divorce for other causes, are greatly faultie before God. If any shall aske, whether mens lawes may not make more causes of divorcement, than this one? I answer, no: for marriage is not a meere civill thing, but purely spirituall and divine, and therefore God only hath power to appoint the beginning, the continuance, and the end thereof. If any yet aske, why Idolatrie and Magicke, which be greater sinnes than adulterie, may not breake marriage? *Ans.* They are greater indeed, against God, but not in this ordinance of marriage: for the sinne of adulterie, breaketh only the bond of marriage, which may remaine still betweene the two parties, though one be an idolater, a witch, or an Atheist. Now considering that Adulterie is so great a sinne, that it puts off the yoke of marriage, above all things, those persons that are called to this estate, must take heed of all sins, but of this especially.

Thirdly, here may be asked, whether after divorce for adulterie, the parties divorced may marrie againe, without committing adulterie? This point hath beene diversly discussed, wee will consider the reasons on both sides? First, for the lawfulnesse of it, especially to the partie innocent.

A

1. From *Christs doctrine* in this place? for in his answer to the false interpretation of *Moses* politicke Law, touching divorce, he first propounds a generall rule, and then puts an exception thereto: the nature of which exception is, alwaies to imply and put downe the contrary to the generall rule. As in this place; the generall rule is, *Whosoever putteth away his wife, causeth her to commit adulterie: and he that marrieth her committeth adulterie.* The exception then must be contrarie; namely, that in the case of adulterie, hee that puts away his wife lawfully convicted thereof, causeth her not to commit adulterie; neither he that marrieth her that is divorced, doth commit adulterie. If it be said, that Christ propoundeth two rules, one for the case of divorce, the other for the case of marrying after divorce; and applieth his exception for *adulterie* onely to the case of divorce, and not to the case of marriage after divorce. *Ans.* As the exception for *adulterie*, is here in this chapter joyned with the case of divorce; *he that putteth away his wife, except it be for fornication, &c.* so in the 19. chap. v. 9. the same exception for adulterie, is expressely applyed not only to the case of divorce, but also to the case of marriage after divorce; saying, *Whosoever shall put away his wife, except it be for fornication, and marrie another, committeth adulterie:* so that if in this place the exception make the divorce lawfull for adulterie, then in the 19. chap. it maketh it lawfull to marrie againe after such divorce, without the guilt of adulterie.

B

2. The innocent partie is not to be punished for the wilfulnesse of the offender; and therefore the party that is faultlesse may with good conscience marry againe, after lawfull divorce.

3. God hath provided marriage to bee a remedy against incontinencie for all persons, 1 Cor. 7. 2. But if parties lawfully divorced, might not marry againe, then they should want this remedie, and be deprived of this benefit. If it bee said, they may reconcile themselves each to other, and so have remedy? *Answ.* But what if the party offending live in adultery still; then the party innocent cannot in conscience joyne him or her selfe to the other, and reunite the bond of matrimony; for that were too much lenity towards so foule a crime: and a sinne against God, for want of Christian reconciliation, which requireth that this reuniting should bee in the Lord, and not in the flesh alone.

B

4. The phrases of Scripture used by the holy Ghost, concerning marriage after divorce, restraining it to some cases, and allowing it in others, seeme to take it for granted, that after lawfull divorce, it is no sinne to marry againe.

Reasons alleaged on the other side. First, Christs generall saying, *Whosoever putteth away his wife, and marrieth another, committeth adultery.* Hence some inferre, that there may be no marriage at all after any divorce. But they abuse that Scripture: for though S. *Marke* put downe no exception, yet *Matthew* hath made supply thereof in two places, Chap. 5. 32. and 19. 9. Now the Gospels were penned by severall men, that that which was not fully expressed by one, might be supplyed by another, that so by conferring writer with writer, the whole truth might be made manifest.

C

Secondly, Matth. 19. 6. *Whom God hath coupled, let no man put asunder.* Therefore after divorce, they still remaine man and wife before God, and may not marry to others. *Ans.* The party offending breakes the bond of marriage, and so sinneth grievously against that commandement: but the party innocent marrying againe after lawfull divorce, onely taketh the benefit of that liberty, whereto God hath set him free, through the unlawfull breaking of the bond by the party offending.

D

Thirdly, Rom. 7. 2. *The woman is bound to the man while he liveth*, and therefore may not marry againe after divorcement. *Ans.* That place must bee understood of the state of marriage, continuing undissolved till death: but in the case of adultery, the bond of marriage is broken: and therefore that hindreth not, but marriage may be after lawfull divorce.

Fourthly, 1 Cor. 7. 10, 11. *Let not the wife depart from her husband; and if she depart, let her remaine unmarried, and be reconciled unto her husband; and let not the husband put away his wife.* Here (say they) is a plaine place against marriage after divorcement. *Answ.* The Apostle speaketh of departure, and putting away, for other causes than adulterie; as for hatred, dislike,

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a Deut. 24. 1, 2, 3. Mat. 19. 9. Bellarm. de Matrim. Sacra. c. 16.

b Mar. 10. 11.

dislike, &c. which indeed are no sufficient causes of divorce, and therefore they that separate thereupon, ought not to marry.

Fiftly, the bond of marriage, is a resemblance of the conjunction that is betweene Christ and his Church, which is inseparable and eternall: and therefore marriage also is inseparable. *Ans.* That resemblance stands not in every thing, but in this, *That as in marriage two are made one flesh, so spiritually Christ, and every true member of his Church become one:* and that *as Eve was taken out of Adams side, and made flesh of his flesh, and bone of his bone; so the Church springeth as it were out of Christs blood, which issued from his side:* for else, if their reason were good, we might say that marriage should be eternall in the life to come; because the union of Christ with his Church is eternall: which we know to be false, for *in the* [e] *resurrection men marry not, but are as the Angels of God.*

[e] Mat. 22. 30.

Sixtly, if parties divorced might marry againe, their children should be injured, having stepfathers, or step-mothers in stead of their owne naturall parents. *Ans.* This reason is not sufficient to disallow divorce, or marriage after it: for by the same reason we might delude all the judiciall lawes of *Moses*, and of all countries, which impose death for sundry crimes, because thereby some children should lose their parents: but Justice must be justice with all men, though the posterity have hindrance by the execution thereof. *Quest.* But what if the lawes of some countries forbid marriage after divorcement? *Ans.* Yet the liberty of conscience remaineth still: for this being given of God, cannot be taken away by man; and therefore when men have freedome from the Magistrate, they may with good conscience marry againe after lawfull divorce. And yet here we must know, that divorcement, or marriage after, must not be done privately, by man and wife upon their owne heads, but by order of law, before the Magistrate, according to the custome of that Church or common-wealth whom it concerns. Againe, there be some particular causes which may justly hinder marriage after divorce: as first if the parties reunite their bond againe by reconciliation: *for the knot broken by adultery, may be reunited again by the consent of the party innocent.* Secondly, when the one party is a manifest cause of the Adultery of the other, and so becomes an accessarie to the others offence: for it seemes unequall, that he who hath put his hand to the committing of a sinne, should reape any benefit or privilege by the same. And therefore I say the party innocent hath freedome in this case.

Cautions: 1

2

**V. 33 *Againe, yee have heard that it was said to them of old time, Thou shalt not forsweare thy selfe: but shalt performe thine oathes unto the Lord.***

**34 *But I say unto you, sweare not at all, &c.***

Our Saviour Christ having restored the seventh commandement to his true sense and meaning, doth here proceed to doe the like unto the *third commandement*: observing herein the same order that he did in the former: for first, he layeth downe the false interpretation of the Scribes and Pharises given to this commandement concerning swearing, v. 33. and then delivereth the true doctrine of an oath, v. 34. The corrupt sense given by the Scribes and Pharises, is propounded in the words of the holy Ghost, Levit. 19. 12. Deu. 5. 11. *Thou shalt not forsweare thy selfe, but shalt performe thine oaths unto the Lord*: which are not here taken in that true meaning wherein *Moses* set them downe, but in the false interpretation of the Jewish Teachers: whereof that we may the better judge, let us search out the true meaning of *Moses* law concerning an oath: for which end we must first see what *perjury* is; then propound the *kindes of perjury*; and lastly, shew the *grievousnesse* of this sinne.

Of perjury.

*I. Point.* In *perjury* there must be two things: *First*, a man must affirme or avouch something against his owne mind, his owne meaning, purpose, intention, or perswasion. When a man knowes a thing to be true, and saith it is true: or knoweth a thing to be false, and saith it is false, and sweares thereto, this is no perjury, because his speech is answerable to that which is in his mind: but when a man knowes a thing to be true, and avoucheth it to be false; or knowing a thing to be false, avoucheth it to be true, upon his oath; this is perjury: because in so doing, hee speakes against his minde and perswasion. *Secondly*, in perjury there must be an oath; it is not perjury to speake a thing that is false, unlesse hee also sweare to the thing hee speaketh falsly, against his mind: and yet every oath maketh not direct perjury, unlesse it be a binding oath: for a man may sweare to a thing that is unlawfull, and after alter his minde, and not performe his oath, without the guilt of perjury: as if a childe being under age, doe binde himselfe by oath to marry, without his parents consent; but comming to riper yeares, doth better consider of the matter, and subjects himselfe to his parents disposing, who marry him to another. Now though he sinned in so swearing, yet hee is not perjured, because the oath was not a binding oath; for a child under yeares hath no power to take an oath.

Kinds of perjury. 1

*II. Point.* That we may yet better judge of this sinne, we must know that there be three kindes of perjurie: First, *when a man confirmeth by oath, that which hee knowes or thinkes*

Matth. 5. ver. 33.

*to be otherwise*; as when he takes an oath that a thing is true, which he knowes to be false; that a thing was thus, which he knowes was otherwise. Secondly, *Deceitfull swearing is perjury*, when a man, either about things past, or to come, sweares contrary to the true knowledge and purpose of his owne minde. Example of this we have in the Romish Priests, who both defend in writing, and practise in action, this deceitfull swearing: for being brought before the Magistrate, and made to sweare to this demand, or such like; *Whether they said Masse, or knew where Masse was said at such a time?* They answer upon their oaths, *That they did not, nor knew not*, (though indeed they did,) which is according to their doctrine, *That unto dangerous Interrogatories a man may frame a safe meaning unto himselfe, and sweare to it*: as in the former instance, they sweare they knew not where Masse was said, meaning, *to reveale it to the Iudge*. But this is flat perjury: for their oath is given them to answer according to the meaning of the Magistrates demand: and if a man might lawfully frame a meaning to himselfe in swearing, hee might easily delude all truth, and so *should not an oath for confirmation be the end of strife*, but the breeder thereof, through surmise of false meaning in him that sweareth. The third kinde of perjury is, *The breaking of a binding oath*; as when a man upon his oath promiseth to doe a thing that is lawfull, and doth it not: yet this is not alwayes perjury: as First, If God after the oath taken, make the thing promised, impossible to be done: as if a man sweare to make another his heire, of such and such lands; now dwelling by the Sea side, the Sea breakes out, drownes all his land before he dieth: Is this man perjured, because hee performed not his promise bound with an oath? no verily: for God made the thing impossible. Secondly, if a man bee bound in conscience to breake his oath: Thus [a] *David swearing rashly to slay Nabal and his family*, was yet staied from so doing by *Abigails* counsell, and brake his oath, and [b] *gave God thanks for it*: for indeed his oath was unlawfull, being the bond of iniquity; and the doing of it had beene the doubling of his sinne.

Here it may well bee demanded, whether those that are sworne to the Statutes and lawes of societies and incorporations be perjured, if they breake the same? *Ans.* The Statutes of incorporations be of two sorts; some are of the foundation of societies, without which the incorporation cannot stand; and these (not being against the Word of God) cannot be broken without the guilt of perjury: others, are Statutes onely of outward order and decencie; as touching apparell, gesture, and such like: as in some incorporations the Statutes require, that every man therein should weare the round cap: hereunto many are sworne, who alwayes weare it not: now, though I say not that they are faultlesse altogether, yet they are not perjured; because this Statute of order, binds not a man simply, but either to obedience, or to pay the mulct; which if a man be content to pay, hee satisfies the Statute, and benefits the society, as much as if he kept the Statute.

Having shewed what perjury is, with the kindes thereof, let us see whether wee be free from it. After examination it will appeare, that mens lives are full of perjury; for where is much swearing usually, there cannot but bee much perjury: because they that sweare in their common talke, doe forget their oaths, as they doe their communication. But say wee are cleare from perjury, yet are wee in danger of Gods heavy judgements for the breach of our vow in baptisme; wherein we promise to beleeve in God, and to serve him, forsaking the world, the flesh, and the devill: now the breach of this vow, is as ill as perjury: for therefore may *Baptisme* be called a Sacrament, because of the oath and vow which a Christian makes to God therein; for the word Sacrament properly, betokeneth the oath which a Souldier maketh to his Captaine for his fidelity. The breaking of *Iosuha* his oath unto the Gibeonites, by *Saul*, [c] *caused three yeares dearth*, and was not satisfied, but *with the blood of seven of Sauls kindred*. And [d] *Zedekias perjury to the King of Babel*, was one cause of the Lords fierce wrath against Jerusalem, and the Princes thereof. Now shall one mans perjury cause such judgements, and shall wee not thinke, that among other sinnes this our perjury unto God, in breaking our vow in Baptisme, bringeth upon us Gods heavy wrath, by plague, famine, and unseasonable weather? Wherefore let the consideration hereof perswade us to repentance, and to a more conscionable care of performing our vow unto God.

*III. Point.* The grievousnesse of this sinne of perjury, which the Lord here forbids, appeares by these three sinnes which are contained in it: First, the uttering, or maintaining of a lie. Secondly, the calling on God to be a witnesse unto a lie: wherein men doe, as much as in them lieth, set the devill himselfe, the father of lies, in the roome of God, and so greatly rob him of his honour and majesty. Thirdly, in perjury a man prayes for a curse upon himselfe, wishing God to be a witnesse of his speech, and a Judge to revenge, if hee sweare falsly; so as herein a man is his owne utter enemy, and as much as in him lyeth, doth cast both body and soule to hell.

*Quest.* Seeing this sinne of perjury is so great, whether may such a man bee put to his oath, as is certainely thought will perjure himselfe, if hee be put to sweare? I answer, men that put others to sweare, are either private persons, or publike Magistrates: a private man for his owne private cause, may not put such a man to his oath; for he should have greater care of Gods glory, and of the other mans soule, than of

Tol. summa Cas. conic. lib. 4. c. 21.

Militiæ sacrati propter juramentum dicebantur milites. Vegetius de re milit.

[c] 2 Sam. 21. 1.

[d] Ezek. 17. 13. 15. 16.

Grievousnesse of perjury.

[a] 1 Sam. 25. 22.

[b] ver. 32.

of his private gaine: and therefore ought rather depart from his temporall right, than ſuffer his brother ſo to diſhonour God, and to hurt his owne ſoule. But if a Magiſtrate be to put ſuch a man to his oath, as is verily thought will perjure himſelfe, he may lawfully doe it; but yet he is firſt, to adverriſe the party of the weight of an oath, and of the fearefull ſinne of perjury; and then, if the order of Law and Juſtice ſo require, he may miniſter an oath unto him, leaving the event to God: for the execution of juſtice muſt not ſtay on mans miſdemeanor, nor wait till they make conſcience of ſinne; for if it did, no Common-wealth could ſtand, no warre could be made: *Moſes* and the Levites executed vengeance upon the idolatrous Jewes, without waiting for their repentance.

Exod. 32. 27, 28.

*But ſhalt performe thine oaths unto the Lord.* B These words are not ſet downe in any of *Moſes* bookes, but are a collection from the former law of *Moſes*, gathered by the Jewiſh Teachers: which collection though it be not expreſſly ſet downe, yet is it the very ſenſe of the Law: for if a man cannot without perjury breake a lawfull binding oath, then that Law which forbiddeth perjury, bindeth man to performe all that hee hath lawfully ſworne unto God.

The ſtrict bond of an oath.

Here then in this collection of the Jewiſh Teachers, is ſet downe an excellent point, touching the *ſtraineſſe of the bond of an oath.* In every lawfull oath, there is a double bond: Firſt, it bindes one man to another, for the performing of the thing he ſweareth to doe. Secondly, it bindes a man unto God: for he that ſweareth, invocates God as a witneſſe, and a Judge of the truth of his aſſertion; and he ſtands bound unto God, till the thing ſworne unto, bee performed, if it be lawfull and poſſible. And herein the Phariſes are good Teachers, and from this their collection, we learne ſundry points:

A conſtrained oath of things lawfull binder.

First, that if a man take an oath, though he were conſtrained thereto by feare, yet it muſt bee kept, if it be of things lawfull and poſſible; becauſe in an oath a man ſtands bound unto the Lord: as if a man ſweare unto a Theefe for the ſaving of his life, that hee will bring him ſome money, or other booty of his owne goods; this he is to performe, becauſe the loſſe is private; but if hee were ſworne further, not to detect the Theefe, that were a bond of iniquity, tending to the hurt of the Common-wealth: and therefore ſuch an oath a man ought not to take: and if he doe ſo ſweare, yet hee muſt not keepe it, but repent of his raſh oath.

An oath gotten by error.

Secondly, if a man be brought to ſweare by error, being overtaken by another, yet if it were of things lawfull, within his power, it muſt be kept: ſo did *Ioſuah* to the Gibeonites, and the breach thereof by [g] *Saul was grievouſly puniſhed*, as we ſhewed before.

g Ioſh. 3. 19.

An oath indamaging.

Thirdly, if a man ſweare unto a lawfull promiſe, and it fall out, that the keeping of his oath procure him great temporall loſſes; yet the oath A muſt be kept, becauſe therein he is bound unto God: This *David* noteth for a property of him that *muſt reſt in Gods holy mountaine, to keepe his promiſe whereto hee is bound by an oath, though it turne to his owne hinderance*, Pſal. 15. v. 4.

Fourthly, here wee may ſee, that the [f] doctrine and practice of the Church of Rome is wicked and damnable: They teach, that the Biſhop of Rome, by the power of the Keyes, may free a man in conſcience from the bond of a lawfull oath. Indeed if the bond were onely betweene man and man, it were ſomething; but being betweene God and man, hee that will diſpenſe therewith, muſt be above, or at leaſt equall to God himſelfe. The Phariſes doctrine was farre better, who taught that mens oaths muſt be performed unto God, without diſpenſing therewith. And therefore our Engliſh Prieſts who before have ſworne to the Supremacie of this ſtate, and now are reconciled to the Pope, are flatly perjured perſons, and ſo to be held.

f Azorius Ieſuit. Inſt. Mor. tom 3. 8 Pius 5. Pontif. in Bull. in Eliz.

But howſoever the Phariſes make this one good collection, yet they erre groſſely in their further meaning and expounding of this law: for when as God forbiddeth a man to forſweare himſelfe, hence they gather; firſt, that it was lawfull to ſweare ordinarily in common talke, even by the name of God, ſo that they ſware truly, and did not forſweare themſelves: that this was their meaning, will appeare in Chriſts anſwer. C Secondly, hence they gathered, that the Law ſpake nothing of indirect oaths: for they made two kindes of oaths: *direct* by the name of God, and *indirect* by the creatures. And as they held that a man might ſweare directly by the name of God without ſinne in common talke, ſo they taught, that ſwearing indirectly by the creatures, as by heaven, by the temple, the head, altar, and ſuch like, was nothing; neither the breaking thereof was any perjury, as *Matth.* 23. 16. And like unto theſe Jewes are Popiſh Teachers, who hold that men may not onely ſweare by the name of God, but by holy things, as by the Rood, the Maſſe, Saints, and Angels, if they be not abuſed.

Aquin. 2. 2. q. 89. art. 6.

ver. 34. *But I ſay unto you, ſweare not at all; neither by heaven, for it is the throne of God, &c.* D Here Chriſt confuteth the falſe interpretation of the Jewiſh Teachers. And his anſwer is propounded firſt generally; *ſweare not at all*: then particularly in the words following to the 38. verſe. The words of his generall anſwer are ſomewhat hard, and perverted by many; therefore that we may come to the true ſenſe thereof, two points are to be conſidered: Firſt, what it is to ſweare: then, how farre forth Chriſt forbiddeth ſwearing. For the firſt, wee ſhall beſt conceive of an oath by the parts thereof. In an oath be two things: *Confeſſion*, and *Imprecation*. *Confeſſion* is three-fold; though for outward forme the words of an oath be few. 1. A man confeſſeth, that that which hee ſweareth is

Of an oath: in it are two things.

1 Confeſſion.

true

true in his conscience: 2. that God is a witnesse not onely of the outward action and speech, but also of his particular conscience: and 3. that God is an omnipotent Judge of all, and of him that sweareth, able to justifie him, if hee sweare truly, or otherwise to condemne him eternally, if he sweare falsly. *Imprecation*, the second thing in an oath, is a prayer to God for two things: First, that God would be a witnesse with him that sweareth, to testifie that he sweareth truly, and according to his conscience: so *Paul* did, Rom. 9. 1. *I speake the truth in Christ, I lie not: my conscience bearing me witnesse in the holy Ghost.* Secondly, a man prayes that God would become a Judge to curse him with eternall wrath, if hee swore falsly: 2 Cor. 1. 23. *I call God for a record unto my soule*: and the forme of swearing in the old time, was the using of this imprecation; *God doe so to me and more also, if I doe not thus and thus*: 2 King. 6. 31.

2 Imprecation.

How farre Christ forbids swearing.

We see what it is to sweare. Now we come to shew how far forth Christ forbiddeth swearing, in these words; *Sweare not at all.* The Anabaptists gather hence that all swearing is forbidden, and so did some [a] Hereticks in the primitive Church; yea, and [b] some of the ancient Fathers (that otherwise deserved well of the Church) thought that the Lord in the old Testament did onely permit swearing, as he did some other things that were evill, which he approved not, and that now Christ did quite take away the same. But this opinion is false and erroneous: for swearing is [c] *commanded* as a part of Gods worship: now if Christ should here forbid it, hee should be against himselfe, condemning that which himselfe approved. Againe, the Apostle *Paul* used it, as is plaine to be seene in the most of his Epistles: and Heb. 6. 16. *An oath for confirmation is called the ordinance of God, for the ending of all strife.* Others (as the Papists) say that Christ here sets downe a counsell of perfection, not forbidding all swearing, but rather wishing that men could so live in faith, love, and truth, that there should be no use of an oath. But this cannot be true: for Christs words are not perswasive, but prohibitory, expressly forbidding swearing. And yet we must know, that Christs meaning is not here to forbid all swearing simply, but all swearing after the Jewish manner and custome; that is, in common talke and communication, as is plaine in the last words of this answer, when he saith, *Let your communication be yea, yea.* For this is a Rule to be observed in the interpretation of Scripture, *that things generally spoken, must particularly be understood, according to the circumstances of the present matter in hand*: as when *Paul* saith, [d] *he became all things to all men*; if it should be taken generally, we might say, that with blasphemers hee became a blasphemer, &c. but that speech must bee restrained to the use of things indifferent; in all which hee yeelded to the weakenesse of all, that hee might winne some: and so here, *Sweare not at all*, must bee restrained to the Jewish custome, which was to sweare by the Name of God in their common talke, and by other creatures, both which Christ doth utterly forbid.

a Pelagians and Waldenses.
b Hierome, Theophyl. Chrysost. in Matth. 5.
c Deut. 10. 20.
Sixt. Senens. biblioth. Sanct. l. 6. annot. 26.
d 2 Cor. 9.

*Vse.* Against ordinary swearing.

Here first, we learne that ordinary swearing is unlawfull, either by the Name of God, or by other creatures. This is the common sinne of our age in all sorts and degrees: some sweare by their faith; others by their troth, before God, by the crosse of the coyne, (having money in their hands) by the fire that is Gods Angell (as they use to speake,) others by bread, drinke: and looke how many occasions men have offered unto them, so many oathes have they framed unto themselves.

2 Minced oaths.

Secondly, here is condemned all minced oathes; as by my fay, maskins, and yea marry; for the ground thereof was this Popish oath, by Marie. Thirdly, here are condemned all grosse oathes by the parts of Christs body, as by his heart, bloud, sides, and such like.

Pretences for swearing.

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Yet men have their excuses for common swearing; as first, that they sweare the truth, and nothing else. But the truth of their oath cannot dispense with the Commandement of God, forbidding all swearing in ordinary communication. Others that be more simple, say, they sweare by good things. But that makes their sinne the greater: for the goodnesse of a thing, doth aggravate the offence in the abuse thereof. Others say, that they cannot bee beleeved upon their bare word. *Answ.* But Christs commandement must not bee broken, to win credit to our speeches; that credit is deare bought, which is got by pawning the soule to the devill: God must be obeyed for the matter of our communication, though no man will beleeve us. Others, as Souldiers and young gallants use to sweare to testifie their courage and gentrie; these men shew that they love the praise of men, more than the praise of God. But that will be found in the end but sory reputation, which is gained by transgression; *their glory will be their shame, and their end damnation*, Phil. 3. 18. nay, their base minds and cowardlinesse are herein evident, that they glory in their slavish bondage unto sinne and Satan. These excuses will not free men from the guilt of condemnation at the day of judgement: for common swearing is a shamefull taking of Gods name in vain: now the Lord hath said, that *Hee will not hold them guiltlesse, that take his Name in vaine.* Those therefore that have this way offended, must betime repent of this impiety, and learne to feare the Name of God, making conscience of an oath, & let their communication bee *yea, yea, and nay, nay*, as Christ commandeth. The wicked fact of *Iezabel* covering bloudy impietie under hypocrisie, [e] *in proclaiming a fast*, when shee would have *Naboth* slaine for blaspherny, shewes that the custome of those times was to have publike humiliation for such sinnes, lest the wrath of God

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e 1 King. 21. 9, 10.

God should come upon our land. And when good kinde *Hezekiah* heard the grievous blasphemy which *Rabshakeh* uttered against the Lord, *he fell to his prayer to, and to humble himselfe before God*: shall this good King doe this for another mans blasphemy, and shall not we doe the like for our owne, but continue in swearing without all remorse. Our common swearers are devils incarnate, yea worse than the devill himselfe, for the [c] *devils believe God and tremble*; but they feare God in deeds, and are never moved. If men abuse earthly Princes in their name and titles, they are imprisoned, banished, or hanged, and that justly: now shall this be done to them that impeach the dignities of mortall men, and shall not Gods wrath be hot against that people, who live in the continuall blasphemy of his name? Let us therefore feare to open our mouthes in any kind of common swearing, though it be by the basest creature that God hath made: for the least creature is better than we can be allowed to abuse by our oaths.

Cursing our selves

Lastly, here is forbidden all *cursing* of our selves in our common talke, as when men say, *If it be not so, I would I were hanged; I would this bread might be my bane, and such like*: for *every imprecation is a part of an oath*, as wee may see in the oaths specified in Scripture? 1 Sam. 25. 22. *So and more also doe God to the enemies of David, &c.* and 2 King. 6. 5. *If I doe not so and so, then God doe so and so to me*: now as we are not to sweare in our common talke, so neither ought wee to use imprecation therein: for being part of an oath, it ought not to be the matter of our common speech.

Here two questions must be skanned: first, when a man may lawfully sweare; and when not? for Christs speech forbidding ordinary swearing, seemes to grant, that there is a time wherein a man may lawfully take an oath. There be two times and cases wherein a man may lawfully take an oath: First, when the Magistrate ministreth an oath unto a man upon a just occasion: for the Magistrate hath the power of God in this case, and therefore when hee justly requires it of man, then may hee lawfully sweare.

Two cases wherein an oath is lawfull.

Secondly, when a mans owne calling generall or particular, necessarily requires an oath; and this is in foure cases: I. When the taking of an oath serveth to maintaine, procure, or winne unto God any part of his glory, or to preserve the same from disgrace. In this regard, *Paul* moved with a godly zeale, useth an oath in sundry of his Epistles, for the confirmation of his doctrine, that the Churches to whom he writ might be stablished in the truth, and so glorifie God the more. II. When his oath serveth to maintaine or further his owne or others salvation, or preservation in soule or body: in this case [a] *Paul calls God for a record unto his soule, that hee came not to Corinth to spare them.* And *David* to further himselfe in the way of salvation, [b] *bound himselfe by an oath, that hee would keepe Gods commandements.* III. When the oath serves to confirme and stablish peace and society betweene party and party, countrey and countrey, kingdome and kingdome. Thus did *Abraham and Abimelech sweare each to other*, Gen. 21. 23. and *Iacob and Laban*, Gen. 31. 53. and by vertue hereof doe subjects binde themselves by oath in allegeance to their Princes, and souldiers to their Governours. IV. When a man by oath and not otherwise, may either shield himselfe from temporall losses, or procure to himselfe temporall benefits which be of great weight and moment: for an oath for confirmation is among men the end of all strife: now wee know that much strife and controversie doth arise about worldly affaires. And in this regard a man by oath may lawfully purge himselfe of infamy and slander. In these foure cases, a man may lawfully sweare, not onely publikely before the Magistrate, but also privately, so it be with due reverence and good conscience. But in common talke, or on light occasion, a man cannot lawfully sweare, either by small or great oath, for that is to take the name of God in vaine.

Qu. 1. *Quest.* How must a man take an oath, when by just occasion hee is called to sweare? *Answ.* To this question the Prophet *Jeremy* answereth, chap. 4. 2. *Thou shalt sweare, The Lord liveth, in truth, in judgement, and in righteousnesse*: where three vertues are required in an holy manner of swearing: First, *truth*, and that respecteth two things, as well the *matter* whereto we sweare, for God may not be brought for a witnesse to a lie, as also the minde of him that sweareth: for his oath must be according to his minde, without fraud or deceit, and with intent to performe that truly which hee promises thereupon. Secondly, *Justice* or *righteousnesse*, which also respecteth two things, first, the thing sworne to, that must be just and lawfull, and according to Gods Word: secondly, the conscience of the swearer: for a man must not sweare for a trifle though the thing be true, but either by the authority of the Magistrate, or upon some necessary cause of his lawfull calling: and against this vertue doe those sinne, that sweare usually in their common talke, though the thing be true: for trifles and light matters are not a just cause of an oath. Thirdly, *judgement*, as well of the oath, as of his owne person: for the oath; he that sweareth rightly, ought to know the nature of an oath, and be able to judge of the matter whereabout he sweareth, and also discerne rightly of the persons before whom, of time, place, and other circumstances. And for his owne person, a man that sweareth, ought to see in his conscience that hee is fit to take an oath, and thereby to worship and glorifie God: for hee that sweareth ought to have his heart smitten with feare and awe towards God, as in all other parts of his worship: Deut. 10. 20. *thou feare of God, and sweare by his name*, are joyned together: and a prophane man that hath no

Three Vertues in an oath.

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feare

[a] 2 Cor. 1. 23.

[b] Psal. 119. 106.

feare of God in his heart ought not to sweare. And this much of Christs generall answer to their false interpretation.

*Neither by heaven, for it is the throne of God, v. 35. Nor yet by the earth, for it is his footstoole: neither by Jerusalem, for it is the city of the great King, &c.* Here our Saviour Christ commeth particularly to forbid swearing in foure severall kindes of oathes used among the Jewes, under which he includeth all indirect oaths by the creatures: and we shall observe, that hee addeth severall reasons in prohibiting these severall kindes of indirect oaths: as *that a man must not sweare by heaven, because it is the throne of God, &c.* Now as I take it, Christ doth not directly forbid swearing by the creatures in this place: for his intent is to forbid ordinary swearing in common speech, whether it be by God, or by the creatures; which hee nameth, because the Jewes counted them but light oathes. Yet here this point must needs be skanned, *whether it be lawfull at any time to sweare by the creatures.* Sundry Papists, and those of the best account both for learning and devotion, make two kinds of oaths, in swearing by the creatures: First, when a man sweares by the creature, and puts it in the place of God, making it a Judge and witnesse to his conscience of the truth of the thing whereof he sweareth: and this doe all condemne as wicked and unlawfull, both Protestants and Papists. Secondly, when the creature is named, but yet the oath is directed to God in the minde of the swearer, under the name of the creature, as the creature is in relation to God a signe of his presence: and this kinde of swearing is taken for lawfull, not onely of all Papists, but of many Protestant Divines which bee of good account in our age. Yet with reverence to them all, I see no reason in the Word of God, to warrant this kinde of swearing by the creature, with direction to God in the minde of him that sweareth. Indeed a man may name the creature in his oath (as *Paul* did, *I call God to record to my conscience*) and yet sweare by God: for it is one thing to name the creature in swearing, and another thing to sweare by the creature.

Whether we may sweare by the creatures. Iansen. concord. Evang. cap. 40. Manuale confess. Martini ab Aspilcueta. c. 12. num. 4

Reasons against this forme of swearing by the creatures, are these: First, an oath is a part of Gods worship, as hath before beene shewed: now every part of Gods worship must be referred to God directly, so we pray and give thanks to God directly, and not in the creature, and so wee ought to sweare, but in indirect swearing by the creatures, the oath is directly referred to the creature, and indirectly unto God, namely, in the creature; which is not lawfull. Secondly, a man must *sweare* [a] *by him that is greater than himselfe*, and therefore [b] *God sware by himselfe, because there was no greater to sweare by*; where it seemeth the holy Ghost takes it for granted, that there is no lawfull swearing by the creatures; because they are not greater than man, and so there must bee but

Reasons against swearing by the creatures.

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a Heb. 6. 16.
b v. 13.

A one onely direct kinde of swearing, by God himselfe. Thirdly, Deut. 6. 13. *Thou shalt sweare by my name*: thereby he prescribeth such a forme of swearing, wherein the name of God in some plaine manner is expressed; but in indirect oathes, another besides him that sweareth, cannot tell whether he sweare by God or no, because the oath is by the creature, and directed to God chiefly in the minde of him that sweareth. Fourthly, Matth. 23. 21. *He that sweareth by the Temple, sweareth by God*: whence I gather, that an indirect oath is superfluous, because it is sufficient that a man sweare by God onely, and not by the creature also.

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By these reasons I have beene moved to dislike of indirect oaths; now let us see what is said in the behalfe of them. First, it is said, that *Ioseph*, a man commended for his faith, *sware by the life of Pharaoh*: c therefore men may sweare by the creatures. *Ans.* It may well be expounded, not to be an oath, but an asseveration to this effect, *as surely as Pharaoh liveth*: but say it is an oath, yet this fact proveth not the lawfulnesse of this kinde of swearing; for no man is so good but he may be tainted with the impieties of the place wherein hee liveth, especially being so wicked a place as *Pharaohs* court was.

c Gen. 42. 16.

*Second Reason*, 2 King. 2. 4. the Prophet *Elisha sweareth by Elijahs soule*. *Ans.* That place proveth not the point in hand: for the question is of indirect oaths, wherethe name of God is concealed: but in that place Gods name is prefixed, *as the Lord liveth, and as thy soule liveth*. Againe, that phrase may be taken for a solemne Asseveration onely, as it is well translated; *as the Lord liveth, and as thy soule liveth, I will not leave thee.*

*Reason III.* Cantic. 3. 5. There (say they) Christ himselfe sweareth by the creatures; *the Roes and the Hindes of the field*. *Ans.* Those words are not an oath, but an *admiration*: for Christ chargeth the enemies of his Church not to trouble her, and hee confirmeth his charge by a testimony from the bruit beasts, which may be done without an oath: for it is all one as if he had said, If you doe trouble my Church the Roes and Hindes of the field shall be witnesses against you, because you doe that which they would not doe, if they had reason as you have: now the creatures may be made witnesses unto an Admiration: as Deut. 32. 1. *Moses* calleth *heaven and earth to witnesse*: and so doth the Lord, Isai. 1. but when a man sweareth by a thing, the same is made a witnesse to his conscience, which no creature can be.

*Reason IV. Paul* (say they) sware by [d] *their rejoycing*, which is a gift of God. *Ans.* Those words, are not an oath, but an obtestation, to testifie the constancie which he shewed in his ministery, and they declared in the confession of their faith: now a testimony may be drawne from a creature, as we shewed before. But (say they) the word thereused, is a note of an oath.

d 1 Cor. 15. 31.

*Ans.*

Not alwayes: for ſometimes it betokens an aſſeveration, as in other authors might be ſhewed: ſo that I take it, there ought not to be any indirect oaths wherein Gods name is concealed, and the creature ſworne by made a pledge of Gods preſence.

Now I come to the reaſons, for which Chriſt forbids theſe indirect oaths: the ſumme of them in generall is this; *becauſe Gods name, which muſt not be taken in vaine, is ſet in every one of his creatures, even the leaſt haire of a mans head*, (for therein a man may ſee the wiſdome and power of God) *therefore we may not ſweare in our common talke, no not by the leaſt creature that God hath made.*

Inſtructions. 1 Swearing by faith, troth, &c. unlawfull.

Hence we learne ſundry inſtructions. 1 That it is not lawfull to ſweare by *faith, troth, bread, drinke*, and ſuch like: for faith (to inſiſt in one) is a gift of God, which beareth Gods name in it: for the matter of our faith is Chriſt; ſo as when we ſweare by it, we ſweare by Chriſt, whoſe name wee may not take in vaine; and therefore may not ſweare at all by any ſuch oaths. Againe, God hath ſet his name on every creature, he hath imprinted in them the ſignes of his power, wiſdome, juſtice and mercy; Rom. 1.20. *The inviſible things of God are ſeene by his workes:* and Acts 14.17. *Raine from heaven, and fruitfull ſeaſons, were witneſſes unto the Gentiles of Gods goodneſſe unto them:* which ſerveth firſt to condemne the world of great ingratitude: for we have ſet before our eyes, we daily taſte and handle the good creatures of God; yet who beholds in them his wiſdome, mercy and goodneſſe, that thereby hee might take occaſion to prayſe his name? for men are like to bruit beaſts who uſe the benefit of the creatures, but yet never thinke on God the Creator; and like unto the ſwine, who eateth up the maſt, but never looketh up to the tree from whence it commeth; yea, ſome are ſo ſhameleſſe, that they deny God by their works, though not in word.

2 Meditate on Gods creatures.

Secondly, this teacheth us carefully to meditate upon the creatures of God, labouring therein to ſee Gods wiſdome, juſtice and mercy, and the reſt of his attributes; that thereby we may take occaſion to praiſe his name: Pſal. 139.14. *I will prayſe thee, for I am wonderfully and fearefully made: marvellous are thy works, and that my ſoule knoweth right well:* here the Prophet doth profeſſe: Firſt, that he did meditate on the creatures of God ſeriouſly; then, that his meditation made him to feare and to be aſtoniſhed: and thirdly, to prayſe God, Pſal. 92. 5, 6. *Oh how glorious are thy works?* therein importing that he did meditate thereon: *but the unwiſe* man (ſaith he) *knoweth it not, and a foole doth not underſtand this*: where he ſheweth that it is a great point of folly to ſee Gods creatures, and not to behold the wonderfull power and goodneſſe of God in them. Pſal. 145. 5. *I will meditate upon all thy wondrous workes*: and v. 10. *All thy workes prayſe thee, O Lord.* His example we ſhould follow. And whereas Gods judgements are among us, wee muſt labour in them to ſee Gods indignation againſt our ſinnes, and his mercy in chaſtening us for our amendment, that we might not be condemned with the world.

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Thirdly, if every creature carry in it ſome ſtampe of Gods name, then what ſhould the reaſonable creature doe? ſhould not men much more beare Gods image? yes verily, both in thought, will, affection and action: we muſt therefore ſeeke to repaire in us Gods image decayed in *Adam*: and above all things take heed we carry not about us the image of the devill in any ſinne: for if we doe, we are farre worſe than the dumbe creatures.

4 Plea of the ignorant confuted.

Fourthly, whereas every creature beares about ſome part of Gods image, this ſerves to ſtrip the ignorant ſort of their falſe plea: who thinke God will hold them excuſed becauſe they are not booke-learned: but they muſt know they deceive themſelves, for ſith they are ignorant of the wiſdome, mercy and power of God, and of many other things in God, which the very unreaſonable creatures might have taught them, if they had beheld the ſame, and meditated thereon: they may juſtly feare, leſt theſe ſilly creatures ſtand up in judgement againſt them at the laſt day.

5 Vſe the creatures reverently.

And laſtly, ſeeing God hath ſet his image in every creature, wee muſt labour to uſe them all in an holy manner; as meat, drinke, apparell and ſuch like: we muſt beware we abuſe them not unto our luſts any manner of way, for the abuſe redounds unto the Lord whoſe name they beare, and wee know God will not hold him guiltleſſe that taketh his name in vaine.

Now I come more particularly to the ſeverall reaſons annexed to the ſeverall prohibitions. The firſt particular prohibition is this, *Thou ſhalt not ſweare by heaven:* and the reaſon followeth, *for it is the throne of God.* This reaſon is to be ſcanned. A Throne is a chaire of eſtate wherein earthly Princes uſe to ſit in judgement, and ſhew themſelves in glory and majeſty. Now heaven is not properly a Throne, but by reſemblance; becauſe that God doth in heaven, and from heaven ſhew his glory & majeſty unto men. In heaven the Saints and Angels behold the unſpeakable glory of God. And from heaven doth God ſhew his exceeding power, even in ſpreading the heavens like a curtaine above the earth, in ſetting therein the Sunne, the Moone and Starres, moſt glorious creatures; in giving particular motions unto them: by ſending raine from heaven with ſtormes, lightnings, and thunder. Againe, hee ſheweth his juſtice from heaven, by powring downe his judgements thence: As the c *ſtood upon the world of the ungodly; fire and brimſtone upon Sodome and Gomorrah;* As the Apoſtle ſaith, Rom. 1.18. *The wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men.* Again, Gods mercy and goodneſſe is manifeſted from heaven,

c 2 Pet. 2. 5, 6.

heaven, *thence commeth every good gift*, Jam. 1. 17. yea, thence our Saviour Christ descended for the worke of our redemption: thence also the holy Ghost descended in Christs baptisme; and the Fathers voyce was heard from thence, pointing out that lambe of God which taketh away the sinnes of the world: and thence shall Christ come againe in glory at the last day to be glorified in his Saints: all which doe magnifie unto us the glory of his Throne.

The use. Is the Throne of God in heaven, and not on earth? then must wee learne to conceive of God, as of an heavenly King: in the chapter following we are taught to call him *our heavenly Father*, v. 9. and therefore when wee speake or thinke of God, or doe worship unto him in prayer or thanksgiving, we must not conceive of him in any carnall sort, but in an heavenly manner. The second Commandement forbidding the representation of God in any similitudes, may teach us, that we must not conceive of God after any earthly or carnall manner. Indeed the Popish Church approving of the images of the Trinitie (as before was shewed) doe thereby teach the people to conceive of God, as of an old man sitting in heaven, with a crowne vpon his head, becaule he is called [d] *the Antient of dayes*; but all such carnall conceits of God are here forbidden.

d Dan. 7. 23.

How to conceive aright of God. 1

That we may then conceive aright of God, two Rules must be remembred: First, we must not frame in our mindes any image of God at all, as that he should be like unto man, or any other creature: but we must conceive of him both in his workes, as our creator, governour, and preserver; and also in his properties, as most wise, most just, holy, mercifull, and such like. Secondly, we must conceive that God is one in substance, and three in person: we must not confound the persons nor divide the substance, but conceive of one God in three persons, and three persons in one and the same Godhead. These two Rules being well observed, will keepe out hearts from those vaine conceits of God, which many frame to themselves when they thinke of him in their mindes.

An heavenly conversation. Secondly, seeing Gods throne is in heaven, therefore *our conversation must be there also*: for where God is and his throne, there ought our hearts to be. Now wee shall have our conversation in heaven, by doing two things: First, by a continuall elevation of our mindes unto heaven, morning and evening, and at all times when we have occasion. 1 Thess. 4. 17. we are commanded *to pray continually*, and that wee doe, so oft as in the duties of our ordinary calling, wee desire in our hearts the blessing and assistance of God: for the sighs and groanes of the soule are prayers approved before God: wee must therefore lift up our heare to God, as *David* did, Psal. 25. 1. Secondly, wee must set all our affections on God, and on heavenly things, as our love, our joy, and feare, yea, our care must be of coming to heaven: for where can wee be in a more happy place than before Gods throne in heaven, where God sets out his glorie and majesty to his creature?

Acts 7. 5. vers. 34.

How we must conceive of Gods providence. Thirdly, hence wee may learne to conceive aright of the providence of God: for God sitting in his majesty in heaven, and being infinite in wisdome, power and greatnesse, doth by a most carefull providence see, know, and governe all things that are done upon the earth: this is notably set forth unto us, Psal. 11. 4. *The Lords throne is in heaven, his eyes will consider, his eye lids will trie the children of men*: the words are very significant, importing that God from heaven doth most narrowly see into all mens dealings and affaires: which teacheth us when we shall be in any distresse, either in body, minds, goods or friends, to behave our selves in an holy manner, for God sees our case; and therefore first wee must make our moane unto him, and humbly intreat for that grace and mercy at his hands whereof we stand in need. *David* maketh this a ground of much comfort in affliction: Psal. 102. 19, 20. *Out of heaven* (saith he) *did the Lord behold the earth, that he might heare the mourning of the prisoner, and deliver the children of death*.

A terror to sinners. Lastly, this serveth to terrifie every sinner: for the Lord sits in heaven with a piercing eye, beholding all thy doings whatsoever thou art; and therefore when a man sinneth, though hee hide the same from men, yet the Lord sees him, and will reprove him, and judge him: let us therefore make conscience of all sinne, and feare to doe evill, either by thought, word, or deed, seeing wee are before the Judge that sits upon this throne.

Vers. 35. The second particular prohibition is, *against swearing by the earth*; the reason is, *because it is the Lords foot-stoole*. The earth is the Lords foot-stoole, not properly, but by resemblance; becouse as the footstoole is nothing in glory to the throne, no more be those glimpses of glory, which God showes here on earth, comparable to that surpassing dignity and glory, wherein God manifests himselfe in heaven.

Instruction. 1 Gods omnipresence. Is the earth the Lords footstoole? then is he not included in heaven, but is present also upon earth: God is not in one place alone, but he is every where at one and the same time. Here then we have a plaine proofe of Gods infinite greatnesse and omnipresence, in regard of his essence and godhead; for Christ compares him to a King, who is of that bignesse, that he fils heaven with his glory; and of that height, that the earth below is his footstoole, according as he saith, Jerem. 23. 23. *I fill heaven and earth*. This point *David* proves at large, Psal. 139. 7, 8. *Whither shall I goe from thy presence, &c.?* showing plainely, that there is no place whereof it can be truly said, that God in essence is not there present. The consideration whereof teacheth us:

First, to understand aright that saying of Paul,

*Paul*, Act. 17. 28. *In him we live, move, and have our being*: we are not in God as parts of God; for his essence is most simple, and perfect: but he is true, we are in God, because his essence is every where: it is in us, forth of us, and about us, and being in us, and about us, gives us life, being and moving.

2 A right conceiving of Gods providence.

Secondly, this teacheth us to conceive aright of Gods holy providence; to wit, that God in regard of his substance, is in every place, giving being, life, and moving to all things that be, live, and move; preserving them, and killing them at his pleasure, and doing whatsoever he will.

3 A ground of feare and obedience.

Thirdly, this consideration of Gods essentiall presence, serves to kindle in our hearts that feare of God, which is the ground of true obedience to all estates. If God shall lay upon us any affliction, either in bodie, or minde, friends, or goods, let us then consider the essentiall presence of God, laying that affliction upon us, and it will strike into our hearts a reverent feare of God, and move us to patience, meeknesse, and contentation; yea, it will cause us to humble our selves under his hand: for the cause why men flie not to God, by humbling themselves in their afflictions, is because they thinke God is farre off. Againe, if in prosperitie we consider Gods essentiall presence with us, giving unto us all good things, it will make us thankfull: so much we doe unto man, when we be in his presence that hath bestowed a favour upon us, we readily addresse our selves to thankfulnesse: and shall we not doe so to God? In a word, this holy meditation of Gods presence, will make us to humble our selves unto God, and to rest contented with his good will and pleasure.

4 No difference of place for worship in regard of holinesse.

Fourthly, if God in essence be present everie where, then it is needlesse to make choice of places in regard of holinesse, for the worship of God; for one place is no more neere to God than another: which confutes the vanity of Popish Pilgrimages to chiefe places for religious worships: and it checketh also the blinde opinion of many among us, who thinke the Church is the onely place of prayer and other parts of Gods worship; whereupon they never regard to pray in their private houses. But God is in thee, and in thy house, as well as in the Church, and therefore thou maist lift up pure hands unto God in all places, and must pray at home, as well as in the Church (alwaies provided that thou honour Gods ordinance in the publike assemblies.)

5 Thinke on Gods presence.

Fifthly, if God be every where, then we must labour to have hearts affected with this perswasion, that whersoever we be, God is present with us. This lesson God taught *Abraham*, Gen. 17. 1. *Walke before me, and be upright*: and this *Enoch* had learned long before, Gen. 5. 24. and therefore *was reported of, that he had pleased God*, Heb. 11. 5. Now where this perswasion taketh place, it will strike the heart with a reverent feare and awe towards God, making a man thus to reason; God is present with me,

A how then should I doe this evill in his sight? Oh that this thought did run in our minds in the time of temptation, then by Gods grace we should learne to sinne, and endevour to walke before God in all holy obedience, as his servants have done. Many are shamelesly in sinning, which comes from the want of this perswasion of Gods presence, which should strike this feare into their hearts, as we may see, Gen. 20. 11. Psal. 10. 7, 11. and 94. 6, 7.

6 An helpe against the feare of the Devill.

Sixthly, this knowledge of Gods presence, serves to quiet and strengthen their hearts that are troubled with feare of the Devill, thus they must reason with themselves; the Lord my God is present with me, both in power and essence, he can binde Satan, and he will keepe those that trust in him from the snare of the hunter; wherefore then should I be afraid?

B

Seventhly, is the earth the Lords footstoole? then while wee live here upon the earth, *our lives ought to be a daily practice of humiliation and repentance*: when good subjects come before the throne of estate, especially if the Prince be present, then they bow their bodies, to testifie their loyall subjection unto their Prince; shall man do this to man, and shall not wee, whose dwelling is at the Lords footstoole, much more humble our selves? When *Davids* wrath was kindled against *Nabal*, *Abigail Nabals* wife being wiser than her husband, went to meet *David* with a present, and so soon as she saw him, *she lighted off her asse, and fell downe upon her face, and bowed her selfe unto the ground, and fell at his feet, and besought him humbly, to forgive the trespasse, and to stay his hand from bloud*: so likewise when *Jacob* met his brother *Esau*, *he bowed himselfe seven times, to move him to compassion towards him and his family*: how much more then ought we to bow our selves before the Lord, who have ten thousand fold more deserved his wrath than *Nabal* did *David*? or *Jacob Esau*? and besides, our humble walking before him at his footstoole here on earth, may give us assurance, that one day he will place us on his throne in glorie in the heavens. But if we walke proudly before him in the practice of sinne, being at his footstoole, let us know that *he hath feet like unto fine brasse burning in a furnace*, Re. 1. 15. under which he will trample all his enemies, and make them his footstoole, Psal. 110. 1.

C

11 Instruct. A ground of an humble and penitent life.

1 Sam. 25. 23, 24, 28.

1 Gen. 33. 3.

D

On The third inhibition, is *from swearing by Jerusalem*: the reason is, *for it is the citie of the great King*: that is, the citie of God, the King of Kings: for God had chosen the Iewes to be his peculiar people, and Jerusalem for his holy citie where he had his Temple, and sacrifices for his solemne worship. Now here observe, that at this time, the *Temple was made a denne of Theeves*, and many of the Scribes and Jewish teachers were notable Heretikes, erring against the foundation of religion; yea, the people, were rebellious and wicked, as Steven plainely telleth them, Act. 7. 51. and yet Christ here

Jerusalem is Gods city, though abounding with corruption.

Matth. 5. vers. 35, 36.

calleth Jerusalem the citie of God; and so the people, Gods people, though they for their parts had forsaken God. The reason hereof is this, because neither the Jewes, nor any other doe then presently cease to bee the people of God, when they by sin cut off themselves from God, and forsake him, but then doe they cease to be Gods people, when God forsakes them, and cuts them off from him: like as in the state of matrimonie, when either man or wife commits adulterie, the partie breakes the bond of marriage, and as much as in him lyeth, cuts off himself from the other: but yet while the partie innocent retaines matrimoniall affection towards the partie offending, and gives not a Bill of divorce, they still remaine man and wife. This appeares in these Jewes, whom neither Christ himself did then forsake, when they rejected him, (for he prayed for them when they crucified him) nor yet his Apostles, till they saw in them manifest signes of incurable obstinacy, Act. 13. 46.

When a people cease to be Gods people.

This point must be remembred, as serving to rectifie our judgements touching the state of a Church or people, that have many grievous wants and faults among them, both for doctrine and manners: for though a people doe what in them lyeth, to cut off themselves from God, yet till God cut them off from him, they cease not to be his people: and therefore we must not judge them to be no people of God, till we see that God hath cut them off. And to apply this to our owne Church: put case we had forsaken God, and had amongst us all those abuses which some would fasten upon us, as making us to be no Church; yet this proves us not to be no Church, neither ought we for all this to be so reputed: for though we have deserved indeed that God should cut us off, yet seeing he vouchsafeth unto us the doctrine of life, and the pledges of salvation, it cannot be truly said, that we are no Church. If it be said, that by this reason we will make the Church of Rome to bee Gods Church, because they have some signes of Gods favour, as Baptisme and the Word, though grievously corrupted. *Answ.* Though I doubt not but God hath his companie in the middest of Poperie, yet if we understand by the Church of Rome, a companie of men who professe and hold the Pope for their head, and embrace the doctrine established by the Councell of Trent, then (I say) they are no Church: for Christ hath cut them off, and given them a Bill of divorcement in his holy Word, Rev. 18. 4. *Come out of her my people.*

Brownists.

Rome no true Church.

Hence also we are taught to carrie a charitable opinion of such particular persons, as goe on in sinne without remorse: for though they for their part have forsaken God, yet we know not, whether God hath forsaken them: he may in mercie call them to repentance, and therefore we must not rashly give sentence of judgement against them. *Quest.* But what if a man give himself to the Devill by covenant, as many have done, and doe daily: may we not then give sentence against them, or they against themselves? *Answ.* No verily: for though this case be most fearefull, yet they have not absolute power over themselves: *Manasses* a King of Judah had most wickedly forsaken God, and bound himself in league to the Devill; but yet when he humbled himself being in affliction, and prayed to God, he was received to mercie. *Saule* case was fearefull, while b *he made havocke of the Church*, and yet the Lord converted him when he went to persecute. This must not embolden any to goe on in sinne, for the *Lord will not be mercifull unto such*, Deuter. 29. 19.

Charitie towards the impenitent.

a 2 Chr. 33. 6. 12.

b Act. 9. 1.

*Neither shalt thou sweare by thine head.* This is the last forme of swearing forbidden by Christ: the reason, *Because thou canst not make one haire white or blacke*: that is, thou shalt not sweare by thine head, because thou hast not power over thine owne head, thou art not able to make thine head; nay, thou canst not make one haire of thine head: nay, (which is lesse) thou canst not give to any haire his naturall colour, by making it either white or blacke.

Verse. 36.

Where observe the honour given to God, not only to make the haires of mans head, but even to give a naturall colour to every one of them: man can not doe the least of these things.

This reacheth us first, that there is a particular providence of God, whereby he disposeth of all things, even of the least and basest things that be in the world: for what is more base than the haire of a mans head? and what is lesse to be regarded than the colour thereof? and yet the Lords providence reacheth hereunto. This is a matter of endlesse comfort to Gods children: for when we are once perswaded of the particular providence of God over so base and light things, we shall easily be resolved that all things which befall us in this life, whether in prosperitie or adversitie, come by Gods speciall providence: which will move us to a patient bearing of all miseries, and to contentment in every estate, because it is the Lords sending; yea, this will be a notable comfort in any affliction to know that God is the author thereof.

Gods particular providence proved.

Secondly, hath not man power over the least creature, no not over the haire of his head? then doubtlesse he may not lawfully sweare by any creature, though he have relation to God therein: for if hee might lawfully sweare by a creature, it were because he might present that creature unto God, as a pledge of his presence, wherein he desires God to punish him, if he faile in his oath. This is granted of those that defend this forme of swearing: but a man may not lay downe any creature, as a payne before God, and appoint the Lord to punish him therein; because the creature is not in mans power, every creature is the Lords, and we may not

Against swearing by the creatures.

not appoint him how he ſhall puniſh us for our perjurie. If it be ſaid, that the oath made by the creature is a binding oath, which muſt be kept, for Chriſt calls it an oath, Mat. 23. 20. and therefore a man may lawfully uſe it. *Anſ.* The reaſon is not good: for the oath bindeth and muſt be kept, becauſe indirectly a man ſweares by God, and ſo in ſubſtance it is an oath: but yet the manner of it is unlawfull, becauſe an oath being part of Gods worſhip, ought to be directed unto God immediately: when an Infidell ſwéares by his falſe gods (as *Laban did by the god of Nahor*) that is an oath, and it binds his conſcience, becauſe in his intent he ſware by the true God; and yet the forme of it is unlawfull, becauſe he puts that in the roome of God, which is not God.

e Gen. 31. 53.

Abuſes about the haire of the head.

Thirdly, is the haire of the head the creature of God, and the naturall colour his workmanſhip: then all abuſe hereof muſt needs be unlawfull: as Firſt, the cuſtome of thoſe men or women, who being aſhamed of Gods workemanſhip in their owne haire, doe beautifie their heads with bought haire, ſometime of dead perſons. This is an odious thing, and ſuch perſons take Gods name in vaine, as much as they which ſweare by their head at every word: for be they what they will be, God in ſome ſort hath ſet his owne name in the naturall colour of their haire, which none ought to be aſhamed of. Secondly, the painting of faces, and colouring of the haire, is another abuſe of Gods name ſet therein. This practice was abhorred of the heathen, who in their writings have branded *Poppæa Nero's* wife, becauſe ſhe uſed an oyntment made of Aſſes milke, to make her face faire and bright: what then ſhall we ſay of our ladies and gentlewomen, who paint their faces with Spaniſh white, and colour their haire? Theſe doubtles beleeve not Gods Word, which *Preferreth the feare of God before favour and beautie*, Pro. 31. 30. But yet me thinkes they ſhould be aſhamed to be followers of *Iezabel*, 2 King. 8. 30. Thirdly, the wearing of long haire is another abuſe thereof, in the younger ſort: it began indeed among the aged, but now it is become a tricke of youth, and is the badge of a proud heart: for how can they ſay they glorifie God thereby, when the Apoſtle ſaith, *It is a ſhame for a man to have long haire.* Well, ſith God hath ſet his name therein, we muſt beware how we make it an inſtrument of ſinne. If it be ſaid, to weare long haire is our Engliſh faſhion: I anſwer, It is not our ancient Engliſh faſhion, but indeed it is a forren tricke, and therefore as unlawfull as forren attire, which God condemnes, Zeph. 1. 8. Our ancient Engliſh faſhion (except it were among the aged) was to weare ſhort haire: and in everie countrey, the moſt ancient and grave faſhions ought to be followed; not onely in the uſe of the haire, but in apparell alſo, that therein men may ſhew the grace of their heart: for mans attire is Gods ordinance, borrowed from his

Plin. nat. hiſt. l. 11. c. 41. & l. 28. c. 12.

A creatures, wherein God hath ſet his name: and therefore we ought not to deface it, with the ſtampe of pride and vanitie; but rather ſhew therein, that libertie and modeſtie, that may honour Gods name.

**V. 37 *Let your communication be yea, yea, and nay, nay: for whatſoever is more commeth of evill.***

A rule of communication.

This verſe containeth two parts: A rule for the framing of our ſpeech in common talke; and a Reaſon thereof. The Rule is this, *Let your communication be yea, yea; nay, nay*: where he

B ſheweth that though men may not ſweare in their common talke, yet they may uſe a ſimple affirmation, or negation to the thing they ſpeak. This Rule is diverſly expounded: ſome take it to reſpect the truth of our ſpeech, as if Chriſt had ſaid; Whatſoever you affirme in ſpeaking, affirme it truly; and whatſoever you deny in ſpeaking, deny it truly. But by the circumſtances of the place, it rather ſeemeth, that Chriſt here propounderh a Rule for the very forme of our common talke, to this effect; If you would affirme any thing in your ordinarie ſpeech, let your affirmation be yea, and if you would deny any thing, let your negation or denial be no, and in your ordinarie communication ſay no more, though you be urged thereto. So muſt

C we take *communication*, for ordinarie talke: for in ſome caſes it hath beene lawfull to ſweare, as hath beene ſhewed.

The uſe. 1. Invocations in communicaton unlawfull.

Firſt, by this Rule is condemned the adding of invocations to our common affirmations or negations: as *O Lord, yea: nay, good God*, and ſuch like. In ſome caſes, and at ſome times theſe may be uſed: but in ordinary and familiar communication, theſe invocations are abuſes of Gods name. An earthly Prince will not ſuffer his name to be toſſed in every mans mouth; and much leſſe will the Lord, who herein is jealous of his glorie.

2. Aſſaverations.

Secondly, here note, that aſſeverations may not be ordinarily uſed in common talke; as *verily yea, no in truth*, and ſuch like: theſe are more

D than ſimple affirmations and negations, and therefore in common ſpeech may not be uſed. Our Saviour Chriſt, the patterne of pietie, never uſed them but in weightie matters, which were carefull to be remembred; and then hee ſaid, *Verily, verily, I ſay unto you.*

3. Execrations.

Thirdly, here is condemned the uſe of *execrations*, when we affirme or deny a thing in our common talke; as to ſay, *Yea, or elſe I would I were dead*, and ſuch like.

4. Ordinarie ſwearing.

Fourthly, *ordinarie ſwearing* is here againe plainely forbidden, whether it be by the name of God, or by other creatures. Some to avoid ſwearing, (as they thinke) in their common talke, for yea, and nay, uſe to ſay, *by yea*, and *by no*, but herein they offend: for theſe phraſes are

oath us, as well *by faith*, and *by troth*: and in a word all speeches in common talke, added to confirme our speech, above *yea* and *nay*, are abuses against this Rule of Christ, for ordinarie communication.

*For whatsoever is more than these*, that is, whatsoever exceedeth a simple affirmation or negation in common speech *comes of evill*: that is, of the evill one, the Devill: so chap. 6.13. *Deliver us from evill*: that is, from the Devill, that evill one. This is a most excellent reason, to move men to put in practice this Rule: for all abuses of oaths, asseverations, invocations, and deprecations, in common speech, are abuses of Gods name, and they come from the Devill, he is the schoole-master that teacheth men to use them.

*Quest.* Whether doth every temptation come from the Devill? *Ans.* Every temptation to evill is of the Devill; so much this Text proveth: and Matth. 4.3. the *Devill* is called the *Tempter*, because he gives himselfe to tempt all men, by all meanes at all times. True it is, that some temptations come from our corrupt hearts, but yet the Devill hath an hand in them to further them. *Quest.* How can this be, seeing the Devill is but one, and can be but in one place at once? *Ans.* There is indeed one head of wicked spirits, called *Beelzebub*, and *the Devill*, who hath innumerable wicked angels ministring unto him, as may be gathered, Matth. 25. 41. where *hell is said to be prepared for the Devill and his angels*: and it is not unlike, but they are more in number, than all the men upon the earth: for where can any man be in this life, but some wicked spirit will be readie to tempt him unto sin? doth he not provoke the filthy person to uncleannesse, and every man to such sinne, whereunto he is most inclined? And say the evill motion ariseth from our owne corruption, yet the Devils helpe is never wanting to bring it into action.

*Vse* 1. Devils oft about us though unseene.

This serveth to confute the folly of our common people, who never feare the Devill, but when hee appeares unto them in some shape: they thinke he is never neere them, but when they see him: but they must know that the Devill by his wicked spirits, is alwaies about them day and night, and in all places: and therefore they must learne more to feare his temptations, than his appearance: for that is not so terrible to the sight, as his temptations are hurtfull to the soule. Secondly, this presence of the Devill with every man, to tempt him at all times, must teach us to keepe strait watch against all sinne, and the occasions thereof: we are easily perswaded to watch against theeves that would deprive us of our temporall goods, or naturall life: now the Devill our spirituall enemy, is daily about us, to seeke the ruine of our soules, and therefore wee must alwaies have an eye to his temptations. And indeed, if wee would well consider his presence, and malice against us, it would make us watch and feare, lest he should take us in his snare.

2

But why is the Devil called the evil one? *Ans.* By a kinde of excellencie of speech, for these reasons: First, because he is evill in excesse, his sins are in the highest degree: for it is like, his first sinne was directly against the holy Ghost, which may be one reason, why God chose not Angels, but men, on whom he would shew mercie after their fall. Secondly, because hee commits evil and wickednesse without ceasing, and therefore is compared to an [a] *hunger-bitten Lyon, who goeth about continually seeking whom he may devoure*. The most wicked man that is, or ever was, will sometime doe good: [b] *Pharaoh* humbled himselfe, and confessed his sins to *Moses*: and [c] *Saul desires to worship God with Samuel*: *Herod* also heard *John Baptist* [d] *gladly, and did many things* according to his Ministerie: but the Devill herein differs from all wicked men, that he doth nothing but practise wickednesse; he is alwaies murthering, and never ceaseth to seeke mens destruction. Thirdly, because he practiseth sins of all sorts and degrees, in himselfe, and by his Ministers: for the sins that be in the world, be all from him, either originally, or by furtherance. The vilest man that is, doth abstaine from sin sometime; yea, by nature he hateth some sins: the proud and prodigall man cannot abide covetousnesse; and the drunkard may abhorre idolatrie; but the Devill continually practiseth sinnes of all sorts; and therefore is justly called the *evill one*.

[a] 1 Pet. 5.8.
[b] Exod. 10 16.
[c] 1 Sam. 15.30.
[d] Mar. 6.20.

3

Why Satan is called the evil one

1

Here then we may see a reason, why we are called the *children of wrath, and of the Devill by nature*: namely, because by nature we carrie in us, and about us, as lively an image of the Devill in sin, as any childe doth of his naturall father. For first, in our conception we are guilty of *Adams* sin, in eating the forbidden fruit. Secondly, our nature is stayned with originall sinne, which is (not a practice, but) a proneness to all manner of mischiefe and wickednesse, that is committed in the world. Seest thou a man kill his father or mother, or betray his master, as *Judas* did to Christ, though it may be, thou abhorrest such sinnes, yet doubtlesse the seed thereof is in thee: yea, if God in mercie did not keepe us from it, our corruption would carrie us to the blasphemie against the Spirit. And thirdly, from this naturall corruption, doe arise innumerable evill thoughts, words, and deeds, in the course of our lives, in all which we beare the image of the Devill, till God bring us to repentance; and therefore justly may we be called the children of wrath, and of the Devill by nature, having the same corruption in us, that is in the Devill, though not in the same degree and manner.

Why we are called the children of wrath, and of the Devill.

Hence we learne, First, to be ashamed and confounded in our selves, yea, to hang downe our heads: for what cause hath he to be puffed up with selfe-love, that is by nature in himselfe like to the Devill? Secondly, this teacheth us above all things, to labour to have the image of God

*Vse* 1

2

God renued in us, in righteousnesse, and true holinesse, which was lost in *Adam*, that so the devils image, in sin and wickednes, may be defaced. Thirdly, this must cause us to make no account of any worldly thing, that pertaineth to us; but all our joy must be in Christ, he must be our wisdome, and righteousnesse, our riches, and all things else, because by him we are renued from the devils likenesse to the image of God.

3

**V. 38. *Yee have heard that it hath beene said, an eye for an eye, a tooth for a tooth, &c.***

Here Christ returnes to the commandements of the second Table, intending to restore the same to their proper sense, and withall to confute the erroneous interpretation thereof, given by the Jewish Teachers. And first, he commeth to a particular Judiciall Law of *Moses*, pertaining to the sixth commandement, touching the *Requitall of like for like*: in which, as in the former, he first sets downe the words of the law of *Moses*, but yet to be understood, with the erroneous interpretation of the Scribes and Pharises, v. 38. then, he gives the right sense of that law, and withall confuteth the false interpretation of the Jewish Teachers, v. 39, 40, 41.

Moses law of like for like expounded.

For the first, the words of *Moses* law here set downe, *An eye for an eye, and a tooth for a tooth*, are written, Exod. 21. 24. whereto, as to the former, Christ prefixeth this preface, *It hath beene said*, thereby giving us to understand that hee is about to lay downe the Law of God, in the false sense of the Jewish Teachers: for the better perceiving whereof, wee must observe the true meaning of that law: *An eye for an eye, and a tooth for a tooth*: wherein the Lord requireth requitall of like for like, not by every private man, but by the publike Magistrate. As if a man did put out his neighbours eye, then the Magistrate should put out his eie; and strike out his teeth that strikes out his neighbours teeth: this appeares to be so, because revenge is *directly forbidden to every private person*, and plainely appropriated to the Judge, Deut. 19. 18, 19, 21. But the Jewish Teachers expounded this law of private revenge; as though God had said to every private man, If thy neighbour plucke out thine eye, pluck out his againe; and if he strike out thy tooth, strike thou out his tooth: this is the false interpretation of the Jewes. *Quest.* How could they so farre overshoot themselves in so cleere a case, seeing in all the bookes of *Moses*, it is plainely referred to the Magistrate? *Ans.* There may bee two reasons given thereof: First, it is a naturall opinion, that a man may revenge himselfe in his owne cause privately, and not wait for recompence of the Magistrate; and answerable hereunto, there is a mighty strong desire of revenge in every mans heart by nature, when he is injured: now it is like, that these Jewes followed their corrupt nature, and heady affections, in the interpretation of this law. Againe, the Jewish people were mightily given to revenge, by their naturall disposition, as may appeare by the law of the Cities of Refuge, and by mentioning of the Reveniger of bloud: which plainly imports, that the Jewes would haue bloud againe of him that shed bloud, where soever they met with him. Now the Jewish Teachers framed their doctrine to the common disposition and behaviour of their people, and so falsified the truth of God, as many times it falls out, that the common practice of men makes sinne to seeme no sinne.

Deut. 19. 18.

In the person of these Jewish Teachers, wee may see the policie of the devill, whose intent is and hath beene in all ages, to overturne religion: and to this end, he endevours to cause men to temper religion to their naturall disposition and common opinion in outward manners; whereby hee overturneth both religion and people. This appeares in other points among the Jewes, as well as in this case of revenge: They were a people given much to covetousnesse, as may appeare by the law of toleration for taking usury of strangers, and by their hardnesse of heart, so much reproved by all the Prophets. Now the Devill perceiving this to be their naturall disposition, makes Gods doctrine of salvation, seeme to them a doctrine of earthly benefits: for hee caused them to dreame of an earthly King for their Messias, and of an earthly flourishing Kingdome under him. Thus also hath the devill dealt with other heathen people: The Romans in Italy, have beene ever grosly addicted to superstition, sorcery, and idolatry, as heathen writers doe testifie. Now though God vouchsafed them his true Religion in the primitive Church, yet the devill perceiving their naturall disposition to superstition, hath so tempered the truth of God among them, with a naturall and superstitious religion, that now they abound as much in idolatry and superstition, as ever they did when they were heathen. The like malicious practice doth the devill shew among the Protestants, where the Gospell is truly preached: for though he cannot (as he desires) corrupt religion in the mouthes of the Teachers; yet hee weakens it greatly in the hearts of men, both Teachers and hearers, causing them so farre forth onely to receive it, as it is suitable to their nature and disposition: but where it crosseth their humors, there to leave it. Is not this evident? for he that embraceth the truth with his heart, will frame his life according to it; but generally the entertainment of religion is only formall: for though men professe it, yet they live in their sinnes, they make it to jump with their naturall disposition, having indeed a shew of godlinesse, but they want the power thereof, and so in them religion is vaine, Jam. 1. 26. Whereby we must be advertised, to take heed of this policy of the devill, and whereas hee labours to transforme religion to mens dispositions, wee on the contrary must

*Vse* 1. Tempering religion to mens humours a Satanical policy.

Formal profession.

devour in all things to transforme our ſelves into religion, obeying *that forme of doctrine, whereunto we are delivered*, Rom. 6. 17.

A property of a bad Teacher.

Secondly, in theſe Scribes and Phariſes wee obſerve the property of a bad Teacher: namely, to transforme himſelfe and his doctrine, to the cuſtome and manners of the people, when as the people ſhould bee transformed into his doctrine and practice, according to godlineſſe. Hereof the Lord admoniſheth *Ieremy*, [f] *Let them returne to thee, but returne not thou to them*: for it was the practice of the falſe prophets in his time, thus to [g] *ſtrengthen the hands of the wicked*: and it is a common fault in many Teachers, that they frame themſelves, both for doctrine and practice, to the cuſtome and manners of the people: but this is the devils policy, whereby he overthroweth religion, and deſtroieth mens ſoules.

f Ier. 15. 19.

g Ier. 23. 14.

## v. 39 *But I ſay unto you, reſiſt not evill: but whoſoever ſhall ſtrike thee on thy right cheeke, turne to him the other alſo.*

In this, and the three next verſes, Chriſt confutes the falſe interpretation of this law. The ſumme of his anſwer ſtands in two points; the firſt is an inhibition, *reſiſt not evill*, which is explaned by three examples in the words following; The ſecond, is a commandement to requite good for evill, v. 42.

*Expoſition.*

For the firſt, by *evill* is meant, the *injury or wrong* that is done to man; or more properly, *the evill* one, that is, the evill man that doth the wrong. *Reſiſt not*] that is, riſe not againſt the evill one, to requite like for like, according to the injury he hath done unto thee: ſo much the *word* ſignifieth. Now Chriſt forbiddeth not reſiſting evill by a lawfull defence, but by way of private revenge: for he ſpeaketh to his Diſciples, and to private men, ſaying, *I ſay unto you which heare*, (as Saint *Luke* hath it, chap. 6. 27.) Yet further to cleare this interpretation, wee muſt know, the Scripture mentioneth two kindes of revenge, *Publike* and *Private*. *Publike revenge* is, when the Magiſtrate according to juſtice, and the law of God, puniſheth an evill perſon, that wrongeth his brother. *Private revenge* is, when thoſe that are no Magiſtrates, will revenge themſelves on ſuch as doe them wrong. The *publike revenge* is allowed by S. *Paul*, calling the *Magiſtrate*, [h] *Gods Miniſter, for the executing of revenge upon evill doers*. *Private revenge*, is forbidden by the ſame Apoſtle, [i] *Revenge not thy ſelfe*. Now by this doctrine it is plaine, that our Saviour Chriſt here forbidding revenge, meaneth not publike, but *private revenge*.

αὐτῷ λοιπὸν.

Revenge twofold: 1. Publike.

2 Private.

h Rom. 13. 4.

i Rom. 12. 17.

The uſe. Magiſtracy lawfull.

Firſt, here we ſee thoſe men confuted, who thinke it unlawfull for a Chriſtian to be a Magiſtrate, to execute revenge upon malefactours by the ſword, or to make warre againſt the common enemies: theſe men are deceived, by miſtaking this text, which forbiddeth onely private, and not publike revenge. Secondly, here wee ſee, that all private revenge is flatly condemned, as a ſin againſt the ſixth commandement. This point muſt bee remembred, becauſe it is our naturall opinion, and our hearts deſire to requite like for like in private cauſes, when we are injured.

2 Private revenge unlawfull.

Now that wee may ſee more into this ſinne, we are to know that private revenge is twofold; Inward, and Outward: *Inward private revenge* is a purpoſe in the heart, to doe a man an evill turne; this is commonly called the bearing of a grudge, and it is here condemned. *Outward revenge* is, when the ſpite of the heart comes into action, either by word or deed: by word, when a man gives out threatning ſpeeches: as *that hee will ſit on his skirt*, or *be even with him, if it lie in his lot*, and ſuch like; or uſeth curſing ſpeeches, as *a plague take thee, a murren or peſtilence light upon thee*: or rayleth or chideth, calling another *knave, villaine, &c.* By deed and action men ſhew outward revenge, when they be at a word and a blow, uſing to fight, and to ſtrike one another, by way of private revenge. Hereto alſo we may referre an ordinarie bad practice of ſome Magiſtrates and Superiours, though (it may be) few thinke it to bee a fault; to wit, when the Magiſtrate doth aggravate the puniſhment upon a malefactour, for ſome private grudge he beareth to him: for then he uſeth private revenge: as alſo when Parents or Maſters correct their ſervants and children in fury and rage; for though they be publike perſons in this regard, yet to give correction in a chollericke mood, is to eaſe the heart by way of revenge.

Kindes of private revenge. 1. Inward.

2. Outward.

Here then wee muſt learne, that wee may not requite evill for evill, in thought, word, or deed, to thoſe that doe us wrong, any manner of way, but muſt rather ſuffer injury, and referre the revenge unto God that judgeth righteouſly. And becauſe this duty goes againſt our naturall diſpoſition, I will uſe ſome reaſons to perſwade our hearts to yeeld unto it: Firſt, the Apoſtle teacheth out of Deuteronomie, that [k] *vengeance is the Lords*: if then we ſhall privately revenge our ſelves, we rob God of his right, and ſo ſin againſt the firſt commandement. Secondly, in the next words he addeth, *and I will repay, ſaith the Lord*: where God takes upon him to be our debter in the caſe of injuſtice, and therefore when wee are wronged, we muſt not be raſh to revenge our ſelves, but muſt wait with patience upon the Lord, laying downe our injury at his feet; for he will repay in due time, to them that have wronged us. Thirdly, conſider the examples of worthy men in this caſe: for our Saviour Chriſt never ſought revenge, but bare *wrongs patiently, committing all to him that judgeth righteouſly*;

*Vſe 1.*

Reaſons againſt private revenge: 1

k Rom 12. 19.

2

3

*ly, leaving us an example to doe likewiſe,* 1 Pet. 2. 19. Yea, when hee was cruelly and unjuſtly crucified, he *prayed for his perſecutors,* Luk. 23. 34. *Steven* alſo *prayed for them that ſtoned him,* Acts 7. 16. and *David,* though a King, would not ſuffer revenge to bee taken on *Shimei that curſed him,* 1 Sam. 19. 9, 10. neither would hee ever touch *Saul,* who fought his life, though he had him [l] often in his hands: nay, [m] *his heart ſmote him for cutting off the lap of his coat:* ſo farre was he from ſeeking revenge. Fourthly, in the fifth petition wee pray, *Forgive us our ſinnes, as wee forgive our treſpaſſes:* but if wee carrie grudging in our hearts, wee pray God not to forgive us, but to condemne us; for we will not forgive, but bee revenged on them that offend us. Now this is a moſt fearefull caſe, that a man ſhould pray for vengeance upon himſelfe. Fifthly, it is not meet in common reaſon, that the ſame partie ſhould be the accuſer and the Judge; and yet, if a man might revenge himſelfe, this ſhould be ſo: and therefore, if wee would bee Chriſts Diſciples, wee muſt arme our ſelves with patience, in ſuffering wrong, and referre revenge to God that judgeth righteouſly.

l 1 Sam. 24. 5, 6.
m Chap. 26. 9, 10.

4

Yet ſome will ſay, If we alwayes put up and ſuffer wrong, wee ſhall never be at quiet, but ſtill bee abuſed. *Anſw.* Though in our owne perſon we may not revenge our ſelves, yet wee may crave the helpe of the Magiſtrate, either for the preventing, or for the puniſhment of wrong done unto us; for the Magiſtrate is Gods Lieutenant, to releeve the oppreſſed, and to execute vengeance on malefactours: thus did [n] *Paul ſend to the chiefe Captaine,* to prevent a conſpiracie that the Jewes intended againſt him, and [o] *appealed to Cæſar,* to avoid the danger of the Jewes at Jeruſalem: and yet when wrong is done unto us, wee muſt beare it patiently, without ſeeking private revenge, although the wrong were doubled or trebled upon us.

n Acts 23. 17.
o Acts 25. 10.

Wrong doing the propertie of an evill man.

Thirdly, our Saviour Chriſt here calling the wrong doer *an evill one,* giveth us to underſtand, that it is the propertie of an evill man to doe wrong unto others; and this title is given to the wrong doer, to teach us, that wee muſt ſuffer wrong patiently, though hee bee an evill man that offereth it unto us. It is the propertie of a good man to doe good continually, but to doe wrong is the marke of an evill man, who herein is like the Devill: which muſt teach us not to doe wrong to any one, in his bodie, goods, or name, either by word or deed; but rather apply our ſelves to doe all the good wee can, to everie one within the compaſſe of our calling. Hereby we ſhall ſee what our eſtate is, for if in our callings wee ſet our ſelves to hurt others, either by word or deed, wee are in the ſight of God evill men: ſuch are our Uſurers, and Extortioners, and all thoſe that uſe fraud and deceit in their callings. But if wee would ſhew our ſelves to bee good men, approved

A

of God in Chriſt, then we muſt referre our bodies and ſoules, and all that wee have, to the good of others. Although men by nature bee like to [p] *ſavage beaſts, as Lyons, Woolves, Cockatrices, &c.* whoſe propertie is, to devoure and hurt other creatures, yet when it pleaſeth God to receive them to mercie, and to place them in his kingdome, then they lay aſide their cruell nature, and live peaceably one with another; for *in the mountaine of Gods holineſſe, none ſhall hurt or deſtroy,* verſe 9. It is a prophecie of Chriſts kingdome, that therein *the ſword and ſpeare,* which be weapons of war, *ſhall be turned into ſithes and mattocks,* which are inſtruments of common good in time of peace; whereby was ſignified, that when men are converted, and become true children to God, they lay aſide all malice, and give themſelves to doe good, and become ſerviceable unto all for the good of all. This was notably verified in *Paul,* who of a [q] *perſecutor became a preacher:* yea, [r] *he became all things to all men, that by all meanes he might win ſome.* And thus doing, we are like to our heavenly father, who doth good to all; but if we give our ſelves to wrong doing, we are evill ones, and herein like to the Devill himſelfe.

p Iſa. 11. 6, 7.

B

q Acts 9. 22.
r 1 Cor. 9. 22.

Of lawfull revenge.

Fourthly, Chriſt here forbidding private revenge, which is unlawful, doth hereby eſtabliſh that revenge, which is lawfull & juſt. Now *lawfull revenge* (to ſpeake ſomewhat hereof) *is the worke of a juſt and lawfull power, requiting evill for evill.* This juſt revenge is two-fold, *Divine,* and *Humane. Divine revenge* is the worke of Gods abſolute power, taking vengeance upon offenders: of the lawfulneſſe of this revenge in God, there is no queſtion; only this we muſt remember, that God executes this vengeance dayly, in the manifold miſeries of this life, and likewiſe in the juſt condemnation of the impenitent after death. Indeed as a father he chaſteneth his Church and children, for vengeance in Chriſt becomes nurturement; but as a ſevere Judge he plagues the wicked, powring vengeance on them, both temporall and eternall. *Humane revenge* is the ordinance of God, whereby men being thereunto called by God, doe execute vengeance in the name of God: and it is two-fold, extraordinarie, or ordinarie: *Extraordinarie,* when men are extraordinarily ſtirred up by the Spirit of God, to execute vengeance upon offenders, in the name of God. Thus [s] *Phineas ſlew Zimri and Cosbi:* and thus many of the Judges of Iſrael, eſpecially [t] *Ehud* and [u] *Sampſon,* tooke revenge upon the enemies of Gods people: thus *Elias the Prophet ſlew Baals prieſts,* 1 King. 18. 40. and *deſtroyed the two Captaines and their fifties, with fire from heaven,* 2 King. 1. 10, 12. thus [x] *Peter killed Ananias and Sapphira:* and *Paul ſtrucke* [y] *Elymas with blindneſſe.* This kind of revenge is now rare, for we are not to looke for extraordinarie inſtincts: wee know Chriſt rebuked his [z] *Diſciples,* for ſeeking to execute this extraordinarie revenge upon

C

1. Divine.

2. Humane.

Extraordinarie.

s Num. 25. 7, 8, 9.
t Iudg. 3. 27.
u Iudg. 14. 19. and chap. 15. &c.
x Acts 5.
y Acts 13. 10.
z Luk. 9. 54, 55.

D

Matth. 5. vers. 39.

upon the Samaritans; and therefore when wee have a conceit hereof in our selves, wee may justly suspect what Spirit it is that moveth us. *Ordinarie revenge* is that which men ordinarily put in execution, in the Church and Common-wealth, according to Gods will, being thereto called by God: and it is two-fold, Lesser, or Soveraigne. *Lesser revenge* is the inflicting of lawfull correction upon offenders, in word or deed, not reaching to the case of life and death: this kinde of revenge is committed to parents over their children, and masters over their servants, to Schoole-masters over their Schollers, and Tutors over their Pupils. *Soveraigne revenge* is that whereby the Magistrate may lawfully punish men according to their offences in bodie, goods, or life it selfe; this I call soveraigne, not simply, but because it is the highest that agreeth unto man, being of life and death. This revenge is executed partly in peace, and partly in war: In peace, by the confiscation of goods, by imprisonment, banishment, and (if the offence deserve it) by taking away of life, for the good of the State publike. In time of warre, when as (not for everie case) but for the just repelling or requiting of wrongs, warre is made against the enemies of the State. Now though it belong to the Magistrate only, to execute publike revenge, yet everie private man may have the benefit hereof, and may upon just causes use the Magistrates helpe for his revenge: as first, if his cause bee weightie wherein hee is wronged: 2. if it bee necessarie: and 3. if it be for his just defence, for the common good, and the punishment of the offender; and the Magistrate in these cases may lawfully, nay, he must put in execution revenge for private men: for without this, neither Church, nor Common-wealth, nor any Societie could stand.

Ordinarie.

Wherein we may seeke to the Magistrate for revenge.

Thus we see what just revenge is: now considering it is the ordinance of God, this must admonish us to eschew all outward offences, that wee may so escape the just revenge of the Magistrate: and also to make conscience of all sinnes, that so wee may avoid the vengeance of God. And thus much of the generall rule.

Now because this generall rule might seeme to be hard, therefore Christ explaines the same in three particular examples, wherein he shewes how men are to behave themselves, when they are wronged. The first example is in these words, *Whosoever shall smite thee on the right cheeke, turne to him the other also:* under which are comprehended all injuries done to mens bodies, not only by blowes and words, but also in the contempt of their persons, signified by striking on the right cheeke: for usually men strike with the right hand, which directly should light on the left cheeke, and if the right cheeke bee smitten, it is commonly with the backe of the hand, which is a blow with contempt: now, say a man is abused in his bodie, even by blowes of contempt, yet hee must not

1. Example of suffering wrong.

A revenge himselfe, but *turne the other cheeke also:*] which words must not simply bee understood, but by comparison thus; *Rather than thou revenge thy selfe, and resist the evill one that hath stricken thee on the right cheeke, turne to him the other:* for this particular example comprehendeth in it the generall rule of not resisting evill by private revenge: and that it may not simply be taken may hereby appeare: first, because Christ should then command the sufferer to give further occasion of wrong doing to the evill man, which is not his meaning: againe, Christ himselfe who gave this Rule, did not so practise it, when he was smitten by the servant of the High Priest, Joh. 18. 22, 23.

B First, by this example Christ condemneth the common practice of challenging the field for personall wrongs, and of taking that challenge when it is given; as also the fighting the single combat: for Christ teacheth, that a man must take many wrongs, before he seeke to revenge himselfe by any such course. If it bee said, it is a disgrace to refuse a challenge; wee must know, that true grace and credit standeth in yeelding obedience unto God, and not in sinning against him for the saving of our reputation with men.

*Vse.* Challenging the field unlawfull.

Secondly, the common practice of *fighting* and *quarrelling*, is here condemned: many hold it unlawfull to give the first blow, but yet if another strike them they thinke they may strike againe: but this Christ here condemnes, and his owne example is against it: for when hee was

C smitten before the High Priest, hee [a] *smote not againe*: when *Paul* [b] was smitten, he only defended himselfe in word, but smote not againe. And Christ checketh *Peter* for taking the sword, to resist the Officers that apprehended him in the garden; indeed hee permitted his Disciples to weare weapons, yet not for revenge, but for their just defence only.

Fighting and quarrelling.

[a] Joh. 18. 22, 23.
[b] Acts 23. 3.

Thirdly, Christ here condemneth their opinion, that make it a matter of praise for a man, that he will not turne his face from a man. It is indeed the praise of the Magistrate to be couragious, and not to feare the face of man. But yet a private man, be he never so strong, ought to turne his face from the adversary, unlesse it be in

D the case of his necessarie defence: for a man must suffer double or treble wrong, rather than revenge himselfe. If any shall thinke this to be a great disgrace, still he must remember, that our chiefest honour consisteth in approving our selves unto God, by obeying his will, who here commandeth us rather to turne our backs and flie, than to resist in our owne revenge.

*Quest.* But what if a man be assaulted, either on the high way, or in his house, may hee not then resist, to save his life and his goods? *Ans.* In such a case hee may doe two things: First, he may to the uttermost of his power, defend himselfe and his goods; for the Text speaketh not against defence, but against revenge. Secondly, if a man can see no way to escape, either by

What a man may doe, being unlawfully assaulted.

by flight, or calling for helpe of the Magistrate, then he is to stand so farre in his owne defence, that he is rather to kill than be killed: for in this case, God puts the sword into a private mans hand, and makes him a Magistrate, to execute revenge upon his adversarie: and thus might a man lawfully *kill a theefe in the night without the guilt of blood*, Exod. 22. 2.

Private mens duetie towards Tyrants.

Fourthly, hence observe, that no private man may lawfully kill a Prince, though he should tyrannically destroy both Church and common wealth; for this Rule must square the actions of private men, they must rather beare double and treble wrong, than by way of private revenge resist the evill one. The revenge of evill Magistrates must be referred to God, to whom it justly belongeth, as *David* did, 1 Sam. 26. 10. and Psal. 43. 1.

Quarrelling notes an evill person.

Lastly, in this first example of particular injurie, we may see one propertie of an evill man; namely, to be given to fighting, quarrelling, and contending: such an one may think himselfe a goodly fellow, but yet he that uses his strength to ordinarie quarrelling, and wrong doing to others, is here made an evill one, by the sentence of our Saviour Christ: and therefore such as excell in strength, if they would be approved of Christ, must make conscience of quarrelling and fighting, and offer violence to no man.

## v. 40 *And if any man will sue thee at the law, and take away thy coat, let him have thy cloake also.*

2. Example of suffering wrong.

Here Christ propounds the second example of wrong done unto men, wherein he forbids the party wronged to revenge himselfe: to wit, being injured in his goods, either privatly, or under colour of law, for both these may here well be understood. By *coat* is properly meant *the inner garment*; and by *cloake* the outward: but here the words are not so strictly to be taken, but indifferently for any divers garments: for in *Luke* they are thus set downe, *And him that would take away thy cloake, forbid not to take thy coat also.* And Christs meaning is this; If one unjustly contend with thee, to take from thee one garment, let him have another also, whether coat or cloake, or such like thing. And yet this commandement is not simply, but comparatively to be understood; to wit, rather than a man should seeke private revenge, hee must not onely suffer the losse of one garment but of moe, and so of other temporall goods.

1 Contentious lawing not Christian-like.

Out of this example, we may learne these Instructions; First, that Christians must be quiet and patient, and not given to contend, whether it be privately, or openly by suit at the law. This contention *Paul* reproved in the Corinthians, 1 Cor. 3. 3. and chargeth the Philippians *that nothing be done among them by contention*, Philip. 2. 2. which is a notable rule: for though men be at difference, yet there ought to be no contentions either in word or deed, all things ought to be done in love, and so strife shall cease: that wrangling spirit is not of God, whereby men strive to put downe others in words: when a man hath spoken his minde, he ought to cease, for multiplying of words is against Christian civilitie, and every where condemned in the holy Scripture.

2 Common use of lawing nought.

Secondly, here is condemned, not the lawfull, but the common use of lawing, whereby men for every trifle will trouble the Courts. This argues a contentious spirit, and a minde that is given to revenge, which beseemeth not Christians, as *Paul* sheweth, 1 Cor. 6. 1, 2, 5, 6. and yet it is the common practice in these our daies, from whence come such unchristian speeches as this, *I will be revenged on him, or else I will spend all that I have.* But the truth is, that rather than a man should goe thus to law, hee ought to suffer a double and treble losse.

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Thirdly, here Christ teacheth, that in all our dealings we must have a principall regard unto charitie, and rather seeke to maintaine this grace in our hearts, than our outward worldly goods.

4 How we ought to esteeme of peace.

Fourthly, we are here taught to preferre our owne peace and quietnesse, before our temporall goods; yet not simply, but in this respect, that hereby we may have fitter time with quietnesse to imploy our selves in the worship of God, and so edifie our selves in holinesse and pietie: this dutie concerneth them especially, which have much dealing in the world, and thereupon many occasions of anger and vexation: for such unruly passions make a man unfit for Gods service; it is the meeke and lowly heart that receives the blessing from the Lord, Matth. 11. 29.

5 Wrong-doing a note of an evill person.

Lastly, in this example is set downe unto us, *a second propertie of evill men*; namely, to bee given to wrong their brethren in their goods, either privately, or under colour of law: such a one was *Zacheus* before his calling, when hee gathered tribute and custome for the Roman Emperour, he used [a] *forged cavillation*, for his owne gaine: and these our dayes abound with those that enrich themselves by pilling and polling of their brethren; but all such are unjust and evill persons, by the judgement of our Saviour Christ.

a Luk. 19. 8.

## verse 41 *And whosoever will compell thee to goe a mile, goe with him twaine.*

3. Example.

Here Christ propounds the third example of wrong doing, by Superiours towards their inferiours, wherein the partie wronged is likewise forbidden to make resistance by way of private revenge. For the understanding whereof, wee must know, that as in this our common wealth

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Matth. 5. vers. 41.

we have *Post-masters*, so in other countries, especially in *Persia*, there were like officers, who by authoritie from their Kings or Emperours, might take mens cattell, nay, men themselves, and use them for travell and carriage, at their pleasure: and it is like, the Jewes had got this custome among them after their captivitie, as may in part appeare, *by their* b *compelling Simon of Cyrene to beare Christs crosse when they met him.* Now Christ speakes here of the abuse of this authoritie, saying, *That if a man compell thee wrongfully under colour of the Magistrats authority, to goe with him one mile, goe with him twaine*: that is, rather than by resisting thou shouldest revenge thy selfe, goe with him two miles: whence he gives to all Inferiours a commandement, to beare patiently the wrongs that are done unto them by their Superiours, and rather to suffer a double wrong, than seeke to revenge themselves by private resistance.

b Mat. 27. 32.

Practices of impatience in inferiours.

Here then we see a just ground of reproofe of inferiours for sundry practices of impatience towards their superiours; as first, when a man is attached by an Officer, to make violent resistance. This practice swarveth from the Rule of Christ: for say thou art attached wrongfully, yet thou oughtest to acknowledge Gods ordinance in Magistracie, and to obey the same, without offering private revenge. Secondly, it often falls out, that Land-lords, and men of wealth, oppresse the poore, by inclosing of common lands, and such like; now hereupon the poorer sort use to raile against them, and to curse them: but this practice is also here forbidden by our Saviour Christ; for albeit the rich men sin grievously in oppressing the poore, yet the poore must suffer rather a double or treble wrong, than by cursing speeches seeke private revenge.

A note of evill superiours.

Againe, in this example we may see a third kinde of wicked men; to wit, all such as being superiours, doe wrong and violence to their inferiours; as cruell Magistrates, oppressing Land-lords, cavelling officers, usurers, and such like: these are here called *evill ones* by our Saviour Christ: and therefore they must learne to shew mercy, and leave off wrong and violence, if they looke to escape to be judged as evill ones at the last day.

Christianitie a state of suffering.

Thus we see the three particular examples of wrongs, wherein men may not revenge themselves privatly. Now from them all joyntly considered, we may note two points: First, that the calling of a Christian is a state of suffering: 1 Pet. 2. 20, 21. *If ye take it patiently when ye suffer wrong for well-doing, this is praise worthie, for ye are hereunto called*: and therefore, if we would declare our selves to be the true members of Christ, wee must shew forth patience in bearing wrongs, without seeking revenge. This was Christs lesson to his Disciples, for having told them of afflictions to come, he bids them to c *possesse their soules with patience*: so when the spirit of God sets downe

c Luk. 21. 19.

A the afflictions of the Church, he addes this as an item, *Here is the patience of the Saints.* We therefore must labour to repell all malice and rancour, when we suffer unjustly, remembring this rule of Christ, that rather than wee offer private revenge, we must suffer the doubling and trebling of the wrong. It is true indeed, this is hard for flesh and bloud to doe: but if we be but flesh, that is, naturall men, why doe we professe our selves to be Christians? for *He that hath not the spirit of God, is none of his*, Rom. 8. 9. And if we be in the spirit, we must obey the motions thereof, and learne of Christ who was meeke and humble, and following him, we shall finde rest for our soules.

d Rev. 3. 10. and 14. 12.

B Secondly, when Christ sets downe these three examples of suffering wrong, he applies himselfe to the present outward estate of the Jewes, which was this? For one man to suffer wrong of another in his bodie, and in his goods, and yet to rest contented, without releese or amends. Now the cause of this their miserable condition, was their servitude to the Roman Emperour, who a little before Christs comming, had removed the Scepter from Juda, and made Juda a Province tributarie unto Rome, so as they were ruled not by a Prince of their owne, but by a forren enemies Deputies.

Forren regiment a grievous thing.

C In this estate we may see the miserable condition of any people that are in bondage, to a forren enemie: their lives are every way miserable: for besides their personall bondage, they are constrained to suffer losses and wrongs, in goods, in their names, without all remedie or releese. The consideration hereof must teach us, First, to be heartily thankfull unto God for the happie outward peace, which with the Gospell of Gods grace we now enjoy under our Soveraigne, being free from subjection unto any forren power. Secondly, to pray earnestly unto the Lord, for the good estate, life, and health of our Prince, by whom under God, we enjoy such joy and prosperitie; as also for the continuance of Gods holy hand of protection to preserve the whole land against all forren power whatsoever. Thirdly, to repent unfainedly of all our sins, that so we turning unto God from them, he may continue unto us those

D happie dayes of peace, wherein we have freedome from subjection to forren tyranny: for our sins are our greatest foes, they lay open the ports of our lands, and the gates of our cities to the spoyling enemie; they will pull downe our strong walls, and take away the strength of our armed men: no enemies can doe us so much harme as our owne sinnes: and therefore we must humble our selves for them, and if we have not repented, now we must begin; and if wee have begun, wee must proceed and renew the same more and more. If wee had felt the misery of subjection to forren power, as these Jewes now did, it would touch us: and therefore before these evils come upon us, let us meet our God by true repentance, that so he

he may keepe from us this fierce wrath.

**V. 42 *Give to him that asketh: and from him that would borrow of thee, turne not away.***

Doe good for evill.

Christ having forbidden private revenge, doth here command the requitall of good for evill, in two particular examples of well-doing, taken from giving and lending: by both which, though not expressely, yet in sense and meaning Christ would teach his hearers thus much; *Let the man bee what he will, doe thou good unto him for evill.*

For the first, *Give to him that asketh*, &c. These words must not be taken simply, but in this sense: *Give unto him that asketh on a just cause being poore, though he cannot requite thee againe*, nay, though he had done thee wrong, and were thine enemy. This exposition is plaine, Luk. 6. for having set downe his commandement for giving, v. 30. he renders this reason thereof in effect; *Because they cannot requite thee againe*, v. 33. which plainely imports that it must be to the poore.

Almes-giving a dutie.

Here now first observe, the forme of Christs words, they are commanding, *Give to him*, &c. whence I gather that a man is bound in conscience upon the paine of death to give Almes and releefe: Matth. 25. 41, 42. Christ adjudgeth some to hell for the neglect of this dutie: now there could be no such curse, if there were no commandement, that did bind their conscience to doe that, for want whereof they are condemned. Againe, in the sixth commandement, we are bound to doe all duties that may preserve our neighbours life, of which sort is giving releefe unto the poore, without which they cannot live. If it be said, that *Daniel* made Almes-deeds no commandement, but a matter of counsell unto *Nebuchadnezzar*. I answer, that things commanded may bee propounded by way of counsell: so doth Christ to the Church of Laodicea, [b] *I counsell thee to buy of me gold*, &c. Againe, *Daniel* used this forme of speech to the King, *Let my counsell be precious unto thee*: not because it was no commandement, but because he would so temper his speech, that it might better take place in the stout heart of this proud king. And when as *Paul* (2 Cor. 8. 8.) speaking of Almes saith, *he speaketh not by commandement*, it is to be understood not simply of Almes-giving, but of the measure thereof, as the former verse doth plainely shew.

[a] Dan. 4. 24.

[b] Rev. 3. 18.

*Vse* 1. We may not doe with our owne what we will.

Here then we see those men confuted, which say, they may doe with their owne what they will: this is not so, for mens goods are not their owne simply, but Gods also: and they indeed are but the Lords stewards to dispose of them as he commands: now his will is, that part thereof should be given to them which want.

Secondly, we see here also that those men sin grievously who are so covetous, that they will give nothing to the poore: sell they will, and lend also, upon a good pawne, for their owne advantage: but by free gift they will part with nothing. These are miserable persons, who doe what they can to condemne themselves: for Gods commandement binds men in conscience to give unto the poore, and that freely. Yet here we must know, that not only they who give freely doe a worke of mercie; but also they who lend and sell, when as their lending and selling will as much profit the poore as giving: this in effect is almes-deeds here also commanded: and therefore *Joseph* is commended, not onely for giving, but for selling corne to the Egyptians and others in the time of dearth.

Parcimonie condemned.

Lending and selling may be works of mercie.

Thirdly, this being a commandement binding conscience, must stirre us up to doe all good duties of releefe with cheerfulnesse, that so meet and decent provision for the poore may not onely be begun, but also continued: for it is acceptable unto God.

A second point here to be observed is, what kinde of commandement this is: *Give to him that asketh*. Gods commandements be of two sorts, Affirmative and Negative: and in the Morall law the one is alwaies comprehended in the other: now this commandement is affirmative, which must be noted, because negative precepts lay a streighter bond upon the conscience than the affirmative: and therefore are the precepts of the Morall law for the most part propounded negatively: for the negative precept binds a man to obedience alwayes, and to all and every time: as when God saith, *Thou shalt not kill*, a man is never exempted from obedience hereunto: but an affirmative commandement, though it bind alwayes, yet not to all times, as this of Christ for giving almes, it bindes not all men, but only those who are inabled to give; nor yet the rich to all times, but then onely when just occasion of giving is offered: and the same may be said of every affirmative commandement, as of keeping an holy rest unto the Lord: it bindes a man for ever, but not at all times, onely for the seventh day, and such like.

Negative precepts more forcible than affirmative.

Yet further to lay open this commandement touching Almes, we will herein handle eight points: I. who is to give: II. what is to be given: III. to whom we must give: IV. in what order: V. how much: VI. in what place: VII. at what time: VIII. in what manner we must give.

Of Almes-giving eight points.

For the first: The person that is to give, is not every one, but such as God hath set apart for this dutie: for, Matthew 25. 42, 43. some are there made to receive, as the *hungry, thirsty, naked, sicke*, &c. and others are made fit to give *clothing, food, comfort*, and such like. And Saint *John* telleth us who is made fit to give, namely, [c] *He that hath the goods of this world*: not onely he that hath abundance, but even he that

I. Who must give.

c 1 Ioh. 3. 17.

Matth. 6. vers. 42.

that hath but a mal portion of worldly goods: and therefore the theefe that stole for want, is *forbidden to steale, and commanded to labour, that he may have to give to him that wanteth*: and the poore widow is commended of Christ, that *of her penury gave to the treasury but two mites*. Now in a gift there must be two things: first, a right unto the goods he giveth: for a man may not give that which is not his owne: secondly, a present full proprietie in the things he giveth, (unlesse it be in the case of necessity:) and by this are children and servants excluded from giving, unlesse they have some things of their owne, or doe it by command.

*Quest.* Whether may the wife give releefe unto the poore, without her husbands consent? An *ancient answer* is this, that many wives in giving are *Abigails* in regard of their husbands, who are like unto *Nabal*; and therefore may give: and yet some other ancient Divines adde this, that the wife cannot give, where all consent of her husband is wanting, because both shee and all her possessions belong unto him principally; yet here we are to know, that there is a double consent of the husband; *expressed in open words*, whereupon there is no question, but the wife may lawfully give; and *secret*, which is threefold; first, when the husband doth not dissent; secondly, when he gives consent generally, as when he allowes her to give, but names not any particular; thirdly, when the wife hath a probable conjecture and presumption, that if her husband did know, he would allow of her giving. And in these cases of secret consent, the wife may also give: but if shee have not his consent any of these waies, shee may not lawfully give, unlesse in these cases: 1. that shee hath something private of her owne, either by exception before, or by grant after marriage: 2. that her giving serves to preserve the life or good estate of her husband and family, as *Abigails* did when she gave to *David*: 3. that the necessitie of the receiver requires present releefe: for extreme necessity dispenseth with proprietie.

*II. Point.* What is to be given? namely, *Almes*. Here two questions are to bee skanned: I. what is almes? II. whereof almes are to bee raised? For the first, *Almes is a free gift, tending to preserve the temporall life of our neighbour*. first, I call it a *gift*, understanding it largely, because forgiving to them that are not able to pay, is an almes deed. Secondly, I say *free*, to distinguish it from subsidies to Princes, and Tenths-giving for the stipend of the Minister, and such like. These are gifts, but no free gifts: for the people receive protection from the Magistrate for their subsidies, and instruction from the Minister for their Tenths. Thirdly, I say, the end of Almes is *to preserve temporall life*; to distinguish it from spirituall gifts, which concerne the soule: the Papists make all workes of mercie whether they concerne the bodie or soule, to be almes; but almes properly, are gifts that tend to preserve this naturall temporall life.

*II. Question. Whereof are almes to be raised?* Ans. First, of our owne goods: for a man ought not to give that which is an other mans: and therefore those that owe more than they are worth, cannot give almes, but are rather fit to receive: for all that they have in right and conscience belongs to some others. Secondly, *our Almes must be our first fruits*: things wholesome and good, and such as are fit for the person releeved. They must not bee the refuse of our goods, which wee know not else what to doe with: Nehem. 8. 10. *Part of the fat, and of the sweet must be sent to them, for whom none is provided*. Thirdly, Almes must be of *goods lawfully gotten*: for evill gotten goods must be restored, either to the owner (if he be knowne) or to some of his kindred, or to the Magistrate: which shewes, that the Usurer ought rather to restore, than to give almes of his gaine for usurie. Fourthly, our Almes must bee given of our owne, with *difference and discretion*: every mans goods for the most part may be distinguished into foure degrees: first, some are necessary to preserve life, without which a man and his family cannot live: secondly, some are necessary to mans estate, as those goods by which a man putteth in practice the duties of his calling; such are bookes unto the Student, and tooles unto the tradesman: a third sort are such as are requisite for the decencie of a mans estate, and such are those that make a man walke in his calling with comfort, ease, profit, and delight: the fourth sort of things are superfluous; that is, all that portion which a man may want, and yet have things necessary for this life, and estate, and for the decencie thereof: these two last degrees are in Scripture called abundance. And answerably, there are two degrees of poverty: the first, is *common want*, when a man can live without receiving Almes, but yet very hardly: the second, is *extreme want*, when a man without releefe cannot possibly maintaine life: now in common want we must give of our abundance; that is, both of our superfluity, as also of our riches that serve for decencie: Luke 3. 11. *He which hath two coats, let him part with him that hath none*: now he that hath two coats, is not he that hath a coat and a cloake, for so had S *Paul*, and yet retained them both lawfully for his use: but Christs meaning is, that he which hath things necessarie, and besides something over, serving for decencie and superfluity, must give thereof to him that lacketh. And in extreme necessity, hee must give of those goods which pertaine necessarily to his life and estate: for our neighbours life must be preferred before our owne temporall goods, and outward estate: h *Paul* testifieth of the *Macedonians, that in the extreme necessity of the Saints, they gave to their power, yea, and beyond their power*: upon this ground the Christians in the primitive

Whereof must almes be raised. 1

Prov. 3. 9. 2

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Temporall goods distinguished. 4

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2 Degrees of povertie.

g 2 Tim. 4. 13.

h 2 Cor. 8. 3.

Eph. 4. 28.

e Luk. 21. 2, 3.

Properties in a given

Of almes-giving by a wife.

August. epist. 199.

2 What is to be given.

Almes described. 1

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mitive Church, [i] *ſold their poſſeſſions for the releeuing of the poore brethren in extreme want:* rather diminiſhing their owne temporall eſtate, than ſuffering the poore to want that were in extreme neceſſity. This rule ought alwayes to be regarded and practiſed, eſpecially in times of want: as for thoſe that make advantage of a dearth, and enrich themſelves by Gods judgement on the poore, they are moſt miſerable and wretched people, quite voyd of every ſparke of that gracious diſpoſition which was in Chriſt, who being *rich*, even King of heaven and earth, [k] *made himſelfe poore, that through his poverty, he might make others rich.* It is the wil of God, that we ſhould beare one anothers burdens, and helpe to lift up the poore that are preſſed downe with the judgement of God: which we ſhall do, when we give not onely of our abundance in common want, but even of our neceſſaries in the extreme want of the poore.

*III. Point.* To whom muſt we give? *Anſ.* To the poore: this needs no proofe: yet in theſe poore two things are required: Firſt, they muſt be truly poore: that is, ſuch as are indeed either in common or extreme want: and of ſuch Saint *Iohn* ſaith, [l] *If any have this worlds good, and ſeeth his brother have need, if hee ſhut up his compaſſion from him, how dwelleth the love of God in him.* Secondly, they muſt be ſuch as cannot helpe themſelves: Levit.25.35. *If thy brother be impoveriſhed, and have a trembling hand, thou ſhalt releeve him:* the man of *a trembling hand*, is one that is not able to maintaine himſelfe: of this ſort are Orphans, widowes, the aged, ſicke, blind, lame, maymed in ſervice, and ſuch like, all theſe muſt be releeved. But the caſe ſtands otherwiſe with that kind of poore, which we call *luſty beggers*, who are able to provide for themſelves, if they would take paines: Saint *Pauls* rule belongs to them, [m] *If they will not worke, they muſt not eat:* that is, they muſt not be maintained on the Almes of the Church. *Queſt.* 1. What muſt ſuch luſty poore doe? *Anſ.* They muſt be imployed in ſome lawfull calling, wherein they may labour to get their owne bread, and not eat the common food of thoſe that are poore indeed. For the Church and Common-wealth are as a mans body, wherein every member hath his ſeverall office, for the good of the whole body: and indeed every man ſhould have not onely a generall calling of a Chriſtian, but a particular calling alſo, wherein he muſt imploy himſelfe for the common good: it is againſt the Word of God, and the light of Nature, that any ſhould live having nothing to doe. *Adam* in his innocency was injoyned to worke in the garden; and our [n] *Saviour Chriſt* before his baptiſme, lived under his father in a particular calling, till hee was thirty yeares old; whoſe examples we muſt follow. *Queſt.* 2. What is our duty towards theſe luſty beggers? *Anſw.* From [o] *Pauls* rule we may gather, that wee muſt not ordinarily and of cuſtome releeve them: indeed upon preſent neceſſity they are to be releeved, but yet with this advertiſement, that they looke not for it againe, but that they provide for themſelves by labouring in ſome lawfull calling: for this common releeving at mens doores, makes ſo many idle vagabonds and rogues as there are.

*IV. Point.* In what order muſt we give our Almes for diſtinction of perſons? *Anſ.* Touching order in releeving, the holy Ghoſt hath laid downe three Rules: Firſt, by S. *Paul*, [p] *He that provideth not for his owne, and namely for them of his houſhold, is worſe than an Infidell:* whence this order may be obſerved, that I. a man muſt give to them that bee of his owne houſhold and family: II. to his owne bloud, kindred, and alliance: III. unto ſtrangers. The ſecond Rule is this, Gal.6.10. *Doe good unto all, but ſpecially to the houſhold of faith:* firſt, *beleevers* muſt be releeved, and then all others, good or bad. The third Rule is given by *Moſes*, Deu. 15.10. *We muſt firſt releeve our owne poore*, that is, ſuch as live among us, *and then give unto ſtrangers*, if our ability will afford, and their neceſſity doe require.

*V. Point.* How much muſt we give? Touching the meaſure of our Almes, there is no particular commandement in Scripture: but yet theſe generall Rules may thence bee gathered: Firſt, that *a man is not bound to give all that he hath:* Prov.5.15,16. *Drinke the waters of thine owne ciſterne, and flowing ſtreames out of the middeſt of thine owne well: let thy fountaines diſperſe themſelves abroad:* where under an allegory borrowed from waters, the holy Ghoſt directeth a man, for the diſpoſing of his riches; namely, comfortably to enjoy his owne goods, and yet to beſtow ſome part thereof on them that want: and Luk.3.11. *Let him that hath two coats, give* (not both) *but one to him that wanteth:* where we ſee them juſtly rebuked, that in prodigality doe riotouſly laviſh and ſpend all that they have: for if a man may not give all, much leſſe may he ſpend all wilfully. *II. Rule:* 2 Cor.8.13. *A man muſt not ſo give to others, that hee himſelfe be grieved, and they be eaſed altogether. III. Rule.* Almes muſt be according to the givers ability, and withall anſwerable to the neceſſity of the poore, whether in food, rayment, or harbour: ſo *Paul* ſaith, ſpeaking of common releefe, [q] *the miniſtration of this ſervice ſupplieth the neceſſity of the Saints:* and S. *Iames* requires, that in releefe ſuch things bee given [r] *as be needfull to the body:* and Deut.15. 8. *If thy brother be poore, thou ſhalt open thy hand unto him, and lend him ſufficient for his need which he hath.*

*VI. Point.* In what *place* muſt Almes be given? Touching the place we muſt know this; that it is a diſorder not beſeeming Gods Church, to give releefe to wandring beggers at our doores: this may appeare by theſe reaſons: I. It is Gods commandement, [s] *that among his people there ſhould be no ſuch beggers:* If any



i Act.4.34.

k 2 Cor.8.9.

l 1 Ioh.3.17.

m 2 Theſſ.3.10.

n Luk. 2.51. with Mark.6.3.

o 2 Theſſ.3.10.

p 1 Tim.5.8.

q 2 Cor.9.12.

r Iam.2.16.

s Deut.15.4.

The order of giving almes.

*I. Rule.*

*II. Rule.*

*III. Rule.*

Of the quantity of our Almes.

*1 Rule.*

*2 Rule.*

*3 Rule.*

The place of Almes. Releeving wandring beggers a great diſorder.

*Reaſons.*

I

man aske, how the poore were then releeved? I anſwer, God tooke ſufficient order for their proviſion: for firſt, the husbandman [t] *muſt not gather his grapes cleane, nor yet his corne-field, but leave the after-gathering and gleaning for the poore.* Secondly, beſides the [u] *yearely Tenths for the Prieſts and Levites*, every [x] *three yeares tenths were to be gathered and kept for the poore, and for ſtrangers.* Thirdly, every ſeventh yeare the land was to reſt, and all that it brought for that yeare, with the fruit of vineyard and olives was for the poore, Exod. 23. 11. Againe, in the new Teſtament the [y] *Apoſtles ordained*, that in every Church there ſhould be *Deacons*; that is, men of wiſdome and diſcretion, who were to gather for the poore, and likewiſe to diſpoſe of that which was given, according as every man had need: in which very order of proviſion for the poore, the Lord forbids all wandring begging. II. Theſe wandring beggers, are the ſhame and reproach of the people where they are ſuffered: for it argueth want of care of good order in Governours, and want of mercy in the rich, that they gather all to themſelves, without regard how the poore ſhould live. III. In releeving theſe wandring beggers, there is this double want in the giver; he cannot tell what to give, nor how much: becauſe he knowes not the ſtate of the party that beggeth. Now in almes-deeds there ought to bee a double diſcretion: the giver ought to know both his owne ability, and alſo the neceſſity of the receivers. IV. Common releeving at mens dores makes many beggers, and maintaines a wicked generation: for theſe wandring beggers are for the moſt part flat Atheiſts, regarding nothing but their belly, ſeparating themſelves from all congregations: and from begging many fall to ſtealing; or elſe they take ſuch pleaſure therein that they will never leave it, no not for a yearely rent. This is knowne to be true by experience. All which things duly conſidered, muſt move the Magiſtrates and every other in their place, to ſee that better order be obſerved for the poore than doore-releeving to all that come. And ſith good lawes are made in this behalfe, men ought in conſcience to ſee the ſame obſerved and kept: neither can any man without ſinne tranſgreſſe the ſame. Indeed, if good order were not provided for the poore, it were better to releeve them in their wandring courſe, than to ſuffer them to ſtarve: for ſo dealt Chriſt and his Diſciples with the poore, when good order failed among the Jewes, they releeved them in the high wayes and ſtreets.

*VII. Point.* At what time muſt Almes be given? *Anſ.* Hereof the Scripture ſpeaketh little, yet this may be gathered thence: Firſt, that releefe muſt be given when preſent occaſion requireth: therefore *Salomon* ſaith, [a] *Say not to thy neighbour, Goe and come againe to morrow, if thou now have it.* Secondly, that the Sabbath day is a fit time for the giving of releefe for the poore: for the [b] *Apoſtle commanded the Corinthians*, that each one ſhould lay aſide upon that day, according as God had proſpered him the weeke before, that which hee would give for the poore: where by the way, it may be obſerved, that daily giving at mens doores was not allowed by the Apoſtles. Alſo touching Trades-men this may be added: from this, that the Apoſtle makes contribution for the poore *a Sabbath dayes worke*; that whereas they uſe to imploy part of the Lords day, both morning and evening in ſerving their cuſtomers for their owne private benefit, this cannot be warranted: only this they may doe; upon the Sabbath they ſhould ſell unto none, but to ſuch as buy of neceſſity, and then they may not make a private gaine of their ſale, but muſt turne that worke to a worke of mercy for the poore, either ſelling without gaine, if it be a poore body that buyes; or giving the gaine of that which they ſell to the rich, for the releefe of the poore. This indeed will hardly be obtained at trades-mens hands, but yet they muſt know, that the whole Sabbath day is the Lords, wherein hee will be worſhipped with delight, neither ought men to doe therein their owne workes, nor ſeeke their owne wills, nor ſpeake their owne words, Iſa. 58. 13.

*VIII. Point.* In what manner muſt Almes be given? *Anſw.* Hereof more is to be ſpoken in the chapter following: yet from this text theſe things may be obſerved: Firſt, that Almes-giving muſt bee free; the giver muſt neither looke for recompence at the hands of man, nor thinke to merit any thing thereby at the hands of God. That Popiſh conceit deprives a man of the true comfort of the ſpirit in this worke of mercy: none but Chriſt by his obedience could ever merit at Gods hands. Secondly, our hearts in giving muſt be touched with charity, and the bowels of compaſſion: we muſt give with cheerefulneſſe: for *without love, all that we give is nothing*, 1 Cor. 13. 3. and *the Lord loveth a cheerefull giver*, 2 Cor. 9. 7. now if we conſider the poore as our owne fleſh, and ſee Gods image in them, this will move us to pitty. Thirdly, in the perſon of the poore wee muſt conſider Chriſt Jeſus, and give unto them as we would give unto Chriſt. This will move us to give, and that cheerfully: for in the day of judgment Chriſt will make it knowne that he comes for releefe to the rich in the perſon of the poore: to the mercileſſe he will ſay, [b] *In as much as ye did it not to them, ye did it not to me*: but to the mercifull thus, [c] *In as much as ye did it unto one of the leaſt of theſe my brethren, ye have done it unto me.* Fourthly, our almes muſt be given as a pledge of our thankfulneſſe unto God for the bleſſings we enjoy: for all we have, commeth from God, [d] *and of his hands it is, whatſoever we give*: now he profeſſeth, that when men *doe good, and diſtribute to the poore, he is well pleaſed with ſuch ſacrifices.*

Having ſeene what this duty of Almes-giving

[t] Lev. 19 9.
[u] Num. 18. 26.
[x] Deut. 14. 28, 29.
[y] Act. 6. 3.
[a] Prov. 3. 28.
[b] 1 Cor. 16. 12.
[b] Mat. 25. 45.
[c] v. 40.
[d] 1 Chr. 29. 14.
[e] Heb. 13. 16.

A B C D

The manner of Almes-giving.

1 2 3 4

Time of almes-giving.

Rules I

ving is, and how it muſt be performed; we muſt now ſtirre up our ſelves to put the ſame in practice: and to move us hereunto, conſider the reaſons following: I. We all deſire to be counted righteous; now if wee would be ſuch indeed, we muſt *viſit the fatherleſſe and widowes*, we muſt *doe good, and give almes to the poore*: for *this is pure religion and undefiled before God*, as S. *Iames* [f] ſaith. To come to the Church and heare the Word, and to receive the Sacraments are good things; but without mercy to the poore they are not regarded, but hated of God, Iſa. 1. 13, 14, 15. II. If a man ſhould offer unto us a peece of ground to manure and till for our owne reaping, we would take it kindly and beſtow both paines and ſeed upon it: behold, the poore are ſent of God to the rich, as a peece of ground to bee tilled, and when they give to the poore, they ſow upon the ground: now as *Paul* ſaith in this caſe, [g] *looke as a man ſoweth, ſo ſhall he reape*: we therefore muſt ſow liberally, that wee may alſo reape liberally. III. Prov. 19. 17. *He that hath mercy upon the poore, lendeth unto the Lord*: wee would eaſily be moved to lend, if we had an honeſt man to be ſurety unto us, for returning of our owne with advantage: well, the Lord offers himſelfe to the rich to be ſurety for the poore; who then will feare to lend, having ſo good a debter? IIII. If theſe promiſes will not move us, let us conſider the fearefull curſes threatned againſt the mercileſſe and hard hearted; for as *he that giveth to the poore ſhall not lacke, ſo he that hideth his eyes from them, ſhall have many curſes*, Prov. 28. 27. *And hee that ſtoppeth his eares at the crying of the poore, he ſhall crie and not be heard*, Prov. 21. 18. and the woefull ſentence of condemnation ſhall bee pronounced upon the wicked for the neglect of this duty, Mat. 25. 41, 42.

Further, from the words, *Give to him that aſketh*,] wee may learne, that it is the will of God, that among his people there ſhould be *a propriety of goods*, and that all things ſhould not be common in that behalfe: for the Lord would have ſome to have to give, and ſome to want that they might receive; which would not be, if all things ſhould bee common both for uſe and propriety, as ſome have fondly imagined. If any man thinke it was ſo in the primitive Church, becauſe it is ſaid, [h] *they had all things common*, hee is to know, that that community was in ſuch things onely, as men had then freely given for the common good. And yet even then, none was compelled or bound in conſcience to give all his ſubſtance in that ſort: for there [i] *Peter* tells *Ananias, that his poſſeſſion, while it remained unſold, appertained to him, and after it was ſold, the price thereof was in his own power to diſpoſe of as hee would. Obiect. 1.* All things belong to beleevers, as *Paul* ſaith, *All things are yours*, 1 Cor. 3. 21. and therefore they ought to be common. *Anſ.* The Apoſtle meaneth that they had right in Chriſt to all things, and did enjoy them by hope; but yet the fruition of them in actuall propriety, is not had before the day of judgement.

Againe, if giving to the poore be a duty of every one, whom God inables hereunto, then no man may voluntarily diſable himſelfe from it; whereupon the Popiſh practice of undergoing voluntary poverty falls to the ground, as unlawfull: for thereby they diſable themſelves unto this duty. Indeed the Papiſts make this a *ſtate of perfection*, but *David* judged begging to be a curſe, Pſal. 109. 10. elſe he would not have ſpoken of freedome from beggery as of a bleſſing, which he doth, Pſal. 37. 25. *I never ſaw the righteous forſaken, nor his ſeed begging.*

Laſtly, in this commandement ſee the error of theſe men, that give themſelves wholly to gather riches to themſelves, being like to the moule which is alwayes digging in the earth: for God requires that a man ſhould give as well as get, nay he muſt get to give, and not to keep: for God is more glorified by giving, than by keeping: and herein his children reſemble their heavenly father, who receiveth nothing of any man, and yet *giveth liberally to every one that aſketh, without reproaching any*, Jam. 1. 5.

*And from him that would borrow of thee, turne not away.*] Theſe words containe Chriſts ſecond precept, touching requiting good for evil, taken from lending & borrowing. To know the meaning of this Rule three points are to be handled: I. what it is to lend: II. to whom men muſt lend: III. in what manner. For the firſt, what lending is, is well knowne by common experience. It is a civill contract or bargaine, in which money, corne, or ſuch like goods, paſſe from man to man, both in regard of uſe and title: yet ſo, as the borrower is bound in conſcience to returne the thing lent unto him, or elſe that which in value is equall unto it.

*II. Point.* To whom men muſt lend. This circumſtance is not here expreſſed by *Matthew*, but muſt be ſupplyed out of *Luke*, chap. 6. 34, 35. where Chriſt forbids them to lend, as *ſinners doe, to receive the like againe: but* (ſaith he) *love your enemies, and doe good, and lend looking for nothing againe*: where it is plaine, that lending muſt be to ſuch as are truly poore, and not able to lend againe like for like. For the better underſtanding whereof wee are to know, that in humane Societies there bee three ſorts of men: Firſt, ſuch poore as are unable to provide for themſelves things neceſſary, by reaſon of ſome impotency, as ſickneſſe, age, lameneſſe, or ſuch like; and theſe are commonly called beggers. A ſecond ſort are thoſe, which being poore have yet a trade, wherein they can provide for themſelves ſome part of their maintenance, and yet by reaſon of their poverty, ſtill want ſome things neceſſary, which of themſelves they cannot procure. The third ſort are rich men, ſuch as have worldly goods in abundance, not onely ſufficient for their neceſſaries, but much overplus: now to each of theſe belongs



I Motives to Almes-giving.

f Iam. 1. 27.

g 2 Cor. 9. 6.

Propriety of goods lawfull. A

h Act. 4. 32.

i Act. 5. 4.

A

B

C

D

Vowed poverty unlawfull.

Rhem. on Mat. 19. ſect. 9. Bellarm. de Monach. l. 2. c. 20.

Gather-goods reproved.

Of lending three points.

I What lending is.

II To whom we muſt lend.

Three ſorts of men in politike bodies.

I

II

III

longs his peculiar duty. To the first sort of poore that have the *shaking hand* (as *Moses* [k] speaketh) almes are due, and they must be releeved by giving freely, as wee have shewed in the former precept. To the second sort of poore, belongs lending properly, specially then, when their necessity requires. To the rich, neither gift nor lone is due; but on the contrary they ought to give and lend to the poore, maintaining themselves by the honest labour and industry of their lawfull callings.

[k] Lev. 25. 35.

Manner of lending.

3. *Point.* In what manner must men lend? *Ans.* With a *willing minde*, without any show of grudging, either in speech, or by turning away the head or body; as it is here said, *From him that would borrow of thee turne not away*: which property in the lender is yet further expressed by *Luke*, saying, *Lend, looking for nothing again*: where Christ doth not simply forbid men to looke for that which they lent; but his meaning is to shew with what affection and disposition of heart men ought to lend: namely, having respect onely to the good of the party borrowing, and not to the restitution of the thing lent: as when a poore man comes to borrow, wee must reason thus with our selves; This man is poore, and it may bee will not pay me againe; not thus, This man is painefull although he be poore, and is like to pay mee againe, and therefore I will lend. This (saith Christ) *is the practice of sinners*, who lend, *because they looke to receive the like*. Bee thou therefore moved to lend upon a good desire to helpe the poore, and let not thy minde be running upon the losse, or safe returne of the thing lent. Thus is that clause of Christ, *looking for nothing againe*, to be understood, and not to be applyed to the gaine of usury, whereat Christ aimeth not in this place.

*Vses* 1. Lending is a duty.

First, here observe, that to lend unto the poore, is a commandement of God, binding the conscience of the rich; it is not left free to the rich mans choyce, whether he will lend or not, but if the poore mans case require, he sinnes against God if he doe not lend: for he breakes this commandement. *David* therefore makes it the property of a *good man, to be mercifull and to lend*: Psal. 112. 5. where we see that wretched practice of many rich men condemned to the pit of hell, who are so farre from lending to the poore, that they hoard up their store till a time of dearth, that then they may inrich themselves by poore mens want: and thus they increase Gods judgement upon the poore, and as it were, [l] *grind their faces*, and [m] *tread upon them*, as the holy Ghost speaketh. But they shall one day finde, that they ought to have lent unto the poore, in their necessities; yea, and when the hand of God in common want lieth more heavy upon the poore, they ought then to open their hands more liberally towards them. It is an usuall and common practice, that when a man beginnes to decay in his estate, no man will lend him any thing; but because he beginnes to decay, therefore they withdraw their helpe, lest he should not pay them againe. But this ought not to be so: it is Christs commandement, that the rich by lending should sustaine such an one, as by reason of want is ready to fall into decay.

[l] Isa. 3. 15.
[m] Amos 5. 11.

Secondly, this command of Christ binds the rich, not only to lend, but so lend freely without taking any increase: for they must lend, not looking for any againe: yea, Exod. 22. 25. the Lord expressely forbids to take increase of the poore: where wee see the common practice of Usurers condemned to the bottome of hell, who lend unto the poore upon bonds for increase: these are they, that live on the bloud and life of the poore, whose sin is every where condemned, and ought to be hated as bloudshed it selfe. But the rich will say, they are intreated so to doe, and are greatly thanked for so lending. *Ans.* This excuse will not serve the turne: for *Sauls* armour-bearer was a murtherer for killing his Master, though *Saul* earnestly besought him so to doe, 2 Sam. 1. 9. 16.

2 Free lending.

Thirdly, here further learne, that a man must lend, and yet not always take againe the principall: indeed he may require and receive his owne, else there should be no lending but all giving, which two are here distinct: but yet when the poore that borrowed, is fallen into further poverty, the rich must turne his lending into giving, and forgive the principall or part thereof, as their severall estates shall require. Deut. 20. 10, 11, 12. A man may take a pledge for his debt of the poore, but yet if the pawne be a thing *necessary to the poore mans life, he must not take it, or at lest not retaine it till the sunne setting*.

3 Forgiving of that is lent.

Fourthly, some may here aske (seeing Christ *bids us lend looking for nothing again*) whether may a man at no time with good conscience receive increase for his lending? *Ans.* Lending is two-fold: of due, or of courtesie: lending of due is the lone of the rich unto the poore, when his necessity compels him to borrow: and for this a man cannot with good conscience take any increase. Lending of courtesie is, when one rich friend lends unto another: this is not forbidden in the Word of God, but is left to a mans owne liberty and discretion, neither hath it any promise of reward. Now in this case of courtesie, I doe not finde in Scripture that all taking of increase is simply condemned: nay, in some cases, both the Law of Nature, and the Lawes of all countries doe allow it. As first, when the increase is given onely in way of thankfulnesse, as a blessing to requite in kindnesse a good turne received: for ingratitude is abhorred of all; and the law of Nature requires to doe good for good: and all Divines both Protestants and Papists, doe allow this kinde of increase. Secondly, when a man sustaineth dammage by his lending, he may receive increase by way of satisfaction for his losse.

4 [n] Luk. 6. 35. Of receiving increase for lending.

1 Cases wherein a man may receive increase for lending.

2

loſſe. Thirdly, when a man is contented to adventure his principall in the hand of him that borroweth it, then alſo may hee take increaſe; like as a man may receive hire for his horſe, or for the uſe of any other goods, ſtanding to their loſſe, Exod. 22. 14.

Duties of the poore.

1 Contentation.

Thus we ſee what the will of God is for giving and lending unto the poore: now hence the poore may receive inſtruction. Firſt, hereby all may learne, that God will have ſome poore among his people, to receive and borrow of the rich: which may ſerve to perſwade the poore to be contented with their meane eſtate, eſteeming it to be the beſt for them, becauſe God in his wiſdome and providence hath ordained it. Secondly, the poore muſt take occaſion from their outward poverty, to ſeeke to bee rich in God through grace; Jam. 2. 5. *Hath not God choſen the poore of this world, that they ſhould be rich in faith?* Herein they may match, and goe beyond the richer ſort; which is a matter of great joy: Jam. 1. 9. *Let the brother of low degree, rejoyce in that he is exalted*: that is, with God, who counts them rich, Revel. 2. 9.

2 Seeke to be rich in grace.

Thirdly, hence the poore muſt learne to carrie themſelves ſubmiſſively towards the rich, of whom they receive great helpe and comfort by their giving and lending: Pro. 18. 23. *The poore* (ſaith *Salomon*) *uſeth ſupplications*: noting their humilitie, which reproves many poore, who are ſo proud hearted and ingratefull, that they will not afford the rich a good word: but this beſeemeth none, much leſſe thoſe that are to live by the rich: Pſal. 101. 5. *Him that hath a proud looke & high heart, I cannot ſuffer.*

3 Humble.

## V. 43 *Ye have heard that it hath beene ſaid of old, Thou ſhalt love thy neighbour, and hate thine enemie:*

In this verſe and the reſt to the end of this Chapter, our Saviour goeth about to purge the generall Commandement of the ſecond Table, touching the *love of our neighbour*, from the corrupt interpretation of the Jewiſh Teachers, and to reſtore it to his true and proper meaning. And as in the former, ſo here, he firſt layes down their falſe doctrine touching this Commandement, v. 43. and then confutes the ſame, v. 44, 45, &c. In laying downe their falſe interpretation, he propounds the Law of *Moſes* touching brotherly love, Levit. 19. 18. *Thou ſhalt love thy neighbour*, which muſt here be underſtood in their falſe ſenſe, who by *neighbour*, meant a *friend*: as if God had ſaid, thou ſhalt love thy friend. Then he adjoyneth their tradition gathered from the Law of God miſ-conceived; namely, *to hate a mans enemie.*

In theſe Jewes we may obſerve two manifeſt abuſes of Scripture, which ought not to bee in any Teachers: to wit, *miſ-interpretation*, and a *falſe collection*. The word they miſconſtrue, is *Neighbour*, which in the old Teſtament is taken two wayes, either ſtrictly and more properly for a familiar friend and acquaintance, in which ſenſe it is commonly taken; or more generally, for any one that in any kinde of ſocietie is neere unto us, as by conſanguinitie, habitation, office, traffique, or being only in the ſame place with us: for ſo is the *Samaritan* ſaid to be neighbour to the man that fell amongſt theeves, *becauſe he found him lying in the way where he travelled, and had compaſſion on him.* Now the Jewiſh Teachers leave the generall ſignification of the word, which expreſſed the true meaning of the Holy Ghoſt, and take the ſpeciall ſignification, and ſo reſtraine this Law of love to friends only. Whereby we ſee how neceſſarie it is, that the Tongues wherein the Scriptures were penned ſhould be well knowen and underſtood: for the miſtaking of the ſignification of a word by the Jewiſh teachers, cauſed a manifeſt errour to be taught among them for truth. And this maketh greatly for the honour of the Schooles of learning, where the ſtudies of the Tongues is profeſſed. And herein alſo another thing may be noted in the Jewiſh Teachers, that in the time of Chriſt they were ignorant in their owne tongue, and therefore no marvell though at this day they know not the propheties thereof, ſeeing their Commonwealth is decayed, and they diſperſed among all people.

Neighbour: how two wayes.

Luk. 10. 36, 37.

Schooles of learning approved.

Their ſecond fault is a falſe collection and conſequent, that becauſe a man muſt love his friend, therefore he muſt hate his enemie: this is againſt the rules of Art: for unleſſe the contraries be equall, a conſequent will not thence follow in this ſort.

Vſe 1.

Here then obſerve the neceſſitie of the ſtudy of humane Arts, and among the reſt, eſpecially of the Art of Logicke, whereby wee may diſcerne betweene true and falſe collections. Againe, here obſerve an infallible note of a falſe Teacher; to wit, to temper the word of God to mens naturall affections, and ſo to expound it as they may both ſtand together. The Jewes were a people that loved their friends intirely, and hated their enemies bitterly: now anſwerably doe there Teachers expound this Law, whereby they overturne both the Law of God, and the ſalvation of the people. Thirdly, mark here the fruit of corrupt doctrine, namely, to corrupt good manners. The Jewes were a people that did much brag of their Anceſtours and privileges, and in regard of themſelves contemned all forren Nations; yea, they hated them, and therefore they were hot in contention with *Peter*, for going to *Cornelius* a Gentile; Acts 11. 2. now this their malice proceeded partly from nature, and partly from the falſe doctrine of their Teachers, which was, that they might hate their enemies. The like may appeare in many practices of Popery to this day: for when that Superſtition was aloft, the people were taught a

2 A note of a falſe teacher.

3 Corrupt doctrine corrupts good manners.

distinction of times and places, in regard of holinesse, the fruit of which doctrine sticks fast in the hearts of many unto this day; for they thinke Churches and Chappels to be more holy than other places, and therefore some will not pray but when they come into some such place. And doe they not make great difference of daies and times? all which are fruits of Poperie. In regard whereof, we see it is necessarie, that the puritie of Religion in faith and manners should be strongly maintained by the sincere ministerie of the Word: for many disorders in mens lives, come from the unsound handling of the Scriptures. Whereby we may see Gods unspeakable mercie and goodnesse towards us, in vouchsafing us an holy Ministerie, wherein the puritie of doctrine is, and hath beene long, and may bee still through Gods mercie maintained and published. This ought to move us to all thankfulnesse unto God, and to endevour to shew the fruit of this true Religion in all holinesse and pietie, both of heart and life towards God and man.

*V. 44. But I say unto you, Love your enemies: blesse them that curse you: doe good to them that hate you, and pray for them which hurt you, and persecute you.*

Here our Saviour Christ propounds his Answer unto the former false doctrine of the Jewish Teachers, for the *hating of an enemie*. Wherein first hee layes downe a generall Rule, containing the summe of his whole answer, saying, *Love your enemies*: then hee expounds that Rule in the same verse, and after proves it, v. 45, 46. Of these in order.

For the first, *Love your enemies*. In this Rule two things must be knowen: I. what is an enemie: II. what it is to love an enemie: both these are evident in the words following, wherein Christ expounds this Rule, *Blesse them that curse you, &c.* *An enemie* then, is any one that of hatred doth wrong unto his neighbour, either in word, by cursing or evill speaking; or deed, by striking and persecuting him. But what is it to love our enemie? *Love* properly is an affection of the heart, whereby one is well pleased with another. But here more generally, love comprehendeth these two things: first, to bee lovingly affected in heart towards an enemie; secondly, to use an enemie lovingly in speech and action: so it is taken, 1 Joh. 3. 18. *Love not in word and tongue only, but in deed and truth.* And Rom. 10. 13. *Love is the fulfilling of the Law.* For the first, love in the heart comprehendeth all good affections that one man beareth to another; as mercie, compassion, meeknesse, and desire to doe unto them

An enemie described.

What it is to love an enemie.

A what good wee can; as it is more plainly expressed, Luk. 6. 36. *Be yee therefore mercifull, as your heavenly father is mercifull.* And for the second, that kinde usage which love expresseth in word and deed, is here set out unto us in three branches: First, *blesse them that curse you*: where is commanded all good speech, both unto our enemie, and of our enemie. The second, *Doe good to them that hate you*: where is prescribed all loving usage in action, by affording them help, releefe, and comfort, any way we can. The third, *Pray for them that persecute you*: that is, for their good estate in this life, so farre forth as it serveth for Gods glorie, and for their conversion and salvation in the world to come.

B See the evidence of these things in examples: For *the affection of the heart, take Christs example*, who so loved his enemies, that hee was contented to shed his owne hearts bloud for them, and to suffer the pangs of hell upon the crosse for their salvation. For *love in comely speech, see Davids practise towards Saul his professed enemie*: for though *David* had him in his hands, and might have killed him sundrie times; nay, though he was provoked thereunto by his [a] *servants*, yet hee spared him, and with all termes of reverence towards *Saul* appeased his servants, calling *Saul his master*, and *the Lords anointed*. Thus lovingly also in speech did *Paul* behave himselfe to [b] *Festus* and *Agrippa*, though they were heathen men,

C and his enemies. For *doing good in action to an enemie, reade* Exod. 23. 4, 5. *If thou meete thine enemies Oxe or his Asse going astray, thou shalt bring him to him againe: and if thou seest thine enemies Asse lying under his burden, wilt thou cease to helpe him? thou shalt helpe him up againe with it*: and Prov. 25. 21. *If thine enemie be hungrie, give him bread to eate: if he thirst, give him drinke.* See the practice hereof in [c] *Elisha*; when God delivered them into his hands, that sought his life, he brought them to Samaria; and when the King of Israel would have slaine them, he forbade him: nay, he caused the King to refresh them with bread and water, and so sent them to their owne master. For *praying for our enemies*, we have the example of the Prophets, of [d] *our Saviour Christ*; and of [e] *Steven*,

D who prayed for those that put him to death.

*Object.* 1. It will be said, the Scripture elsewhere seemes to make against this; as Psal. 139. 21, 22. *Doe not I hate them, O Lord, (saith David) that hate thee; and doe I not earnestly contend with them that rise up against thee? I hate them with an unfained hatred*: whereby it seemeth, that in some cases a man may hate his enemies. *Answ.* First, we must put a difference betweene our enemies cause, and his person; their evill causes and their sinnes must bee hated, and we must give no approbation thereto: but yet their persons being Gods creatures, and bearing his image in some sort, must bee loved. Againe, enemies be of two sorts; pri-

vate

Ad Matth. 5. vers. 43.

a 1 Sam. 24. 7. and chap. 26. 9, 10.

b Act. 26. 25. and 27.

c 2 King. 6. 14. 19. 21.

d Luk. 23. 34.
e Act. 7. 60.

Of hatred towards enemies.

Two kinde of enemies.

vate, and publike: a private enemie is he that hateth a man for ſome private cauſe in himſelfe, or concerning his affaires: and ſuch an one we muſt love, and not hate, as Chriſt here commandeth. A publike enemie, is he that hates a man for Gods cauſe, for Religion and the Goſpels ſake: and theſe publike enemies be of two ſorts, curable, and incurable. If our publike enemies be curable, we muſt pray for their converſion, hating their conditions: If they be incurable, and we have plaine ſignes of their finall impenitence, then we may hate them, for ſo we hate the Devill: So *Paul* ſaith, [f] *If any man love not the Lord Ieſus, Anathema Maranatha, let him be finally and wholly accurſed.* And yet this we muſt know, that we ought to direct our hatred to their ſinnes, and for their ſinnes hate their perſons, and no otherwiſe. Now *David* in that Pſalme, ſpeaketh not of private, but of publike enemies, who hated not only him, but God alſo in his religion, and were alſo incurable.

f 1 Cor. 16. 22.

*Object.* 2. But the practice of Gods children ſeemes to be otherwiſe: for *David* often curſeth his enemies, and prayeth for the deſtruction of them and theirs, Pſal. 109. 9, 10. and *Peter* wiſheth, that [g] *Simon Magus may periſh with his money*: and *Paul* prayeth the Lord, *to reward Alexander the copper-ſmith according to his doings*, 2 Tim. 4. 14. How can this ſtand with the Text? *Anſw.* There be divers interpretations of theſe facts: Some ſay (which is true) that in *Davids* Pſalmes, his curſes are in proper ſenſe, prophecies of the deſtruction of publike incurable enemies of Gods Church, and are only propounded in the forme of prayers. Againe, *David*, *Peter*, and *Paul*, were inlightned by Gods ſpirit, and ſaw into the finall eſtate of theſe their enemies whom they curſed, and therefore doe they wiſh for their confuſion, not for their owne cauſe, in way of private revenge, but upon a deſire of the furtherance of Gods glorie, in the execution of his juſtice upon them whom he had forſaken. And it is not unlawfull for Gods children, to pray that God in juſtice would glorifie his name in the juſt puniſhment of impenitent ſinners, that be cruell enemies to his Church.

g Acts 8. 19.

*Object.* 3. God gave Commandement to his people the Jewes, [h] *to deſtroy the Canaanites, and to root out their enemies out of the land*: now, how could they love them, whom they muſt ſo cruelly kill? *Anſw.* Wee muſt only love the Lord abſolutely, and others in God, and for God; that is, ſo farre forth as it ſtandeth with his pleaſure: and therefore when he commandeth to kill, we may lawfully kill. And this wee may doe by way of puniſhment appointed by God, not only without hatred, but in love, both forgiving the wrong which concernes us, and alſo praying for grace and mercie for the partie, if he belong to God.

h Deut. 7. 2.

*Object.* 4. There bee ſome that ſinne unto death, for whom wee are forbidden to pray, 1 Joh. 5. 16. and therefore we may not alwayes pray for our enemies? *Anſw.* Chriſts commandement to pray for our enemies, admitteth this exception, *unleſſe they ſinne a ſinne unto death*; but that ſinne is hardly knowen of the Church of God: and therefore private men muſt not incumber themſelves thereof, but exerciſe this dutie, to pray for their enemies. Thus then is this Text to be underſtood; *Love your enemies*, that is, your private enemies, *and doe good unto them*, unleſſe God command you otherwiſe, and *pray for them*, if they ſinne not that ſinne unto death.

Vſes.

1

Popiſh doctrine of loving our enemies.

Here is diſcovered the old received doctrine of the Church of Rome, touching the love of our enemies, as coming neere to the doctrine of the Phariſes: They teach that a man is bound alwayes not to hate his enemies; but for loving them in good uſage outwardly, a man is not bound, ſave in two caſes: [a] Firſt, when our enemie is in *neceſſitate*, and danger of life, then he muſt be releeved and helped. Secondly, [b] in the caſe of ſcandall, when as by helping or releeving him wee give offence unto others: but out of theſe two caſes to ſhew kindneſſe to an enemie, is a matter of counſell and perfection. But this doctrine is damnable, flat againſt this Text, and the practice of Gods ſervants expreſſed in his Word: and therefore we muſt renounce it, and acknowledge that we are bound in conſcience, on everie occaſion, to ſhew our love in word and deed unto our private enemies.

a Aqu. 2. 2. q 25. art 8, 9. Bonav. in 3. ſent. d. 30 q. 4. & 5.
b Toller. inſtruct. 8. ſacer. l. 4. c. 10.

2

To wrong an enemie unlawfull.

Secondly, hereby is condemned the common practice of men in theſe dayes; which is, to wrong their private enemies any way they can, by word or deed: ſome will raile upon them, as *Shemei* did on *David*, and [i] *Rabſhekah* did on *Hezekiah*, *and the people of God, yea, on God himſelfe.* This is a damnable practice, flat againſt this commandement of Chriſt, and his holy practice, 1 Pet. 2. 23. Nay, *Michael the Arch-angell durſt not blame the Devill with curſed ſpeaking, when he ſtrove againſt him*, Jude 9.

i 2 Sam. 16. 7.
k Iſa. 36. 4. 6. 13.

3

O'd grudges unlawfull.

Thirdly, that fruit of rancour is here likewiſe reproved, whereby men will profeſſe they will never forget their enemies, though they doe forgive them. It is indeed agreeable to our corrupt nature, to keep a grudge long in minde, and to revive old wrongs: but this commandement of Chriſt condemneth this practice, and bindeth us both to forgive and forget: and therefore wee muſt labour to beat downe this ſpirit of revenge, and endevour to love our enemies in word and deed.

4

Hate not a mans perſon.

Fourthly, here alſo ſee, that it is not lawfull to profeſſe enmitie to any mans perſon, for we ſhould love everie man. But how can we love him, to whom we profeſſe our ſelves enemies: Chriſtianitie and private enmitie cannot ſtand together: and therefore wee muſt labour to abandon out of our hearts, the hatred of any mans perſon, and ſtrive to ſhew forth loving uſage, even towards our enemies; though it bee againſt our nature, both by ſpeaking well

well of them unto others, and shewing kindnesse unto them, both in word and deed; wee must pray for them, and goe so farre in all good duties towards them, that by our well-doing, 1 *we may heape coales of fire upon their heads*: that is, cause their conscience like a fire to burne within them, accusing them of their ill dealing towards us, and not suffering them to rest, till they lay away their enmitie and maliciousnesse against us.

1 Rom. 12. 20.

Fifthly, this commandement of loving our enemies in word and deed, shewes it to be unlawfull for any man to utter evill speeches of another, at any time, unlesse the occasion be just, and he be lawfully called thereunto: for love covers a multitude of sinnes, but disgracing speeches are fruits of hatred. Though *Saul* were *Davids* professed enemie, and sought his blood, yet *David* never reviled him; and wee ought to follow his good example.

**V. 45 That yee may bee the children of your father which is in heaven: for he maketh his sunne to arise on the evill, and the good: and sendeth raine upon the just and unjust.**

Because it is against mans nature to love his enemie, therefore our Saviour Christ inforceth his Disciples hereunto, by the benefit they shall reape hereby, *in manifesting themselves to bee the children of God*: for he spake to those that were Gods children, thus perswading them to love their enemies: *That which will make you knowen to be Gods children, that you must doe; but by loving your enemies you shall make it manifest, that you are Gods children*: this he proveth in the words following, because it is a propertie of God so to doe; *for hee maketh the sunne to arise on the evill and on the good, &c.*

*Vse.* 1 A trie marke of Gods childe.

Here first observe a true note of the childe of God; namely, to imitate God his heavenly father, in loving his enemies, and expressing the same by all kinde usage both in word and deed, praying for them, and releeving them in their necessities. And because it is so blessed a thing to bee the childe of God, wee must therefore hereby stirre up our selves to the conscionable performance of this dutie.

The exercise of a Christian.

Secondly, from the ground of this reason wee are taught, that wee ought principally to imploy our selves to those things, by the doing whereof, we may get assurance that we are the children of God; as also to shun the doing of all such things, as declare us to be the children of Satan: that is, all sinnes which are indeed workes of darknesse and of the Devill. In the evill day, whether it be of death, or of affliction, when no man can comfort us, this will bee an only joy unto our hearts, which will swallow up all feare, that we know our selves to be Gods children: for then the Lord will acknowledge us for his owne: but if by sinne we be like the Devill, God will refuse us, and so we fall wholly to the Devill. Let us therefore practise those things, whereby this ground of comfort may be reasumed in our hearts.

3 Whereto Gods glorious titles serve.

Thirdly, note here the style and title of honour, which Christ giveth unto God; he calls him not only *their father* but *their father which is in heaven*: this he doth, to stir up reverence in his hearers towards God, and so have Gods children done, Dan. 9. 4. before that holy Prophet powres out his prayer unto God for his people, he sets out the Lord with most glorious titles, *O Lord God, great and terrible, which keepest covenant and mercie, &c.* And *Jeremie* praying unto God, spends three or foure verses, in setting out Gods great power and Majestie, Chap. 32. 17, 18, 19. So *Hezekias* in his prayer for the people, calls the Lord, *the good God*; which no doubt he did, to stirre up reverence in his owne heart, and in the people, towards God. Whereby we are taught, when we have occasion to mention the name of God, to doe it with all reverence, and to use some titles of honour therewithall, to stirre up our selves and our hearers, to a gracious awe of heart towards Gods Majestie. But lamentable is the practice of the world in this behalfe: for every where the name of God is tossed in mens mouths like a tennis-ball: some in the middest of their laughter use, *O God, O Lord*, for breathing words; but others spare not to make Gods glorious name the ensigne of their rage and furie, in bloudie and blasphemous oaths: but void of grace are all such.

Gods preserving providence.

For *he maketh the sun to rise on the evill, and on the good, and sendeth raine on the just, and on the unjust*. Here Christ propounds the propertie of God in doing good, and shewing kindnesse to his enemies, to prove that by so doing, wee shall shew our selves to bee his children. Wherein first observe, the manner of Christs speech; he saith not, *He hath caused the sunne to rise*, and *hath* sent raine, &c. but speaking of the time present, *he doth now cause the sunne to rise, and sendeth raine*: so likewise Joh. 5. 17. *My father yet worketh, and I worke together with him*. In which phrase is expressed a notable worke of Gods heavenly providence; namely, that after the creation of all things, whereby God gave being unto the creatures, and power and vertue to doe the things for which they were created, he doth by his providence still preserve that being, and so in every particular creature. It is God that gave being to the Sunne at the beginning, and it is he that ever since continueth the being of the Sunne, with the light and vertue thereof: and the same is true of all creatures, and of our selves: [a] *for in him we live, move, and have our being*:

[a] Act. 17. 28.

*being*: hee is not like a Carpenter who builds an house, and then leaves it, but still hee preserves the things hee hath created. Herein hee may well be compared to a spring or fountaine, which causeth the rivers to flow while it sendeth out waters, but when it is stopped, they are dried up: even so, whiles God continueth the being and use of creature, so long they are; but if he with-hold his hand from them, they cease to be, and the use of them continueth no more. Thus it is with us, both in regard of our soules and bodies, with the faculties, powers, and graces thereof; but [b] *what hast thou that thou hast not received from him? who* [c] *beareth up all things by his mightie word.*

b 1 Cor. 4.7.
c Heb. 1.3.

Duties from Gods preserving providence.

Now hence wee must learne these duties; First, to seek to know him that is daily about us, and preserveth us in soule and in body, from houre to houre. Secondly, to cleave unto God with our hearts, and to set our affections of love, feare, joy, and hope, wholly upon him, because hee is the author and continuer of our being, what ever it bee. Thirdly, to obey our God in all things: for shall hee give being to our bodies and soules, and shall wee dispose of them after our pleasures, to offend him, who doth wholly support us, and that continually?

The sunne is the Lords.

Secondly, here note Christ saith, *his sunne*, not *the sunne*, teaching us, that the sunne which shineth in the firmament, is Gods sunne, not mens: God himselfe is the sole author and governour thereof, hee continueth that being which it hath, and the power and vertue which it sheweth forth. And the same thing by proportion, must be understood of all other creatures both in heaven and earth, the moone and starres, all beasts and cattell, yea, and wee our selves are Gods creatures, and he is our Creator, our Lord, and Governour: Psal. 50. 12. *The whole world is mine, and all that is therein.* Now hence wee must learne two things: First, not to abuse any creature to our lust, as food, rayment, &c. but to use whatsoever we enjoy to Gods glorie, according to his will. Secondly, to endevour to bee led by the creatures which wee enjoy, to the knowledge of our Creator, for they are his: but alas, the practice of the world is otherwise, men suffer themselves by the creatures to bee drawen from God; for some make their belly their God; to others, riches and pleasures are their God.

Thirdly, Christs saying of the Father, *that he maketh his sunne to arise on the evill and on the good*, doth shew us that common bountie which God vouchsafeth to his creatures, both good and bad: for the rising and shining of the sun, is an excellent worke of God, by which many other blessings are convayed to the creatures: For first, everie thing upon the earth receiveth heat and warmnesse from it, *nothing is hid from the heat thereof*, Psal. 19. 6. In which regard it may well be called, the *universall fire of the whole world*. Secondly, the sunne serveth notably for the distinction of times, by day and night, weekes, moneths, quarters, and whole yeares, whereby wee know the terme of times from the beginning, and so may doe till the end of the world: in regard whereof it may well bee called, *the clocke of the whole world*. Which things considered, may make us to blush and bee confounded in our selves, for that light regard wee have had of so excellent a creature, whereby God convayes so manifold blessings upon the earth: let us therefore learne to blesse God for the sunne, and to expresse our thankfulnesse by all good duties.

The benefits of the sunne.

1

2

*And sendeth raine on the just and unjust.* Here is noted the second common blessing bestowed of God upon the world; to wit, the falling of the raine upon the ground, both of good and bad. Now here first observe the forme of speech used by Christ, saying, *God raineth*: see Deut. 11. 14. *The Lord giveth raine in due season, the first and latter raine.* This worke is attributed to God, for weightie causes: First, to shew that the same God, who ordained in the beginning, that the clouds should water the earth, doth by his owne power uphold the continuance of the same blessing unto this day: and indeed, if hee should not will the continuance thereof, it would for ever cease to raine upon the earth. Secondly, to teach us that God disposeth of the raine that falleth, restraining and inlarging it at his pleasure, either for the blessing, or the punishment of the place whereon it falleth, and that many times without the helpe of the second causes. Levit. 26. 3, 4. *If yee walke in mine ordinances, I will send you raine in due season*: and verse 19. *But if you will not obey me, I will make your heaven as iron, & your earth as brasse.* Amos 4. 7. *I have with-held the raine from you, and caused it to raine upon one citie, and not upon another; one peece was rained upon, and that which was not rained upon, withered.*

Raine a common blessing of God.

Why God is said to raine.

1

2

Here then we must learne first, that we ought to pray unto God for his raine of blessing; that is, for fruitfull seasons; and also to be thankfull unto God for seasonable weather when we receive it, because he sendeth it.

*Vse* 1.

2. This must teach us to obey and serve God: for hee hath the clouds in his hands like a spunge, and when hee will hee presseth out the raine thereof: now, if wee obey him, hee will cause it to fall upon the earth for a blessing; but if we rebell against him, hee will either hold it backe, or powre it downe upon us for a curse.

2

3. Seeing God sendeth downe the raine, we may gather that no man can certainly tell, by the course of the heavens, the particular season of the weather day by day. If the raine depended wholly upon the celestiall bodies, then should it fall alike in all places, that be of like position to the heavens; but that is not so, for God ordereth it according to the state of the people, upon whom it falleth, either for a blessing, or a curse, as we have heard.

3

Astrologicall prediction of raine uncertaine.

4. Hence we may gather, that neither witches

4

Witches cannot cauſe raine.

ches by the helpe of Satan, nor yet Satan himſelfe can cauſe raine, as many thinke; for it is God alwayes that raineth. The Devill indeed is the prince of the aire, and by Gods permiſſion he may joyne himſelfe unto a ſtorme, and make it more terrible and hurtfull; as hee did in the deſtruction of [a] *Iobs cattell and children, by fire from heaven, and by a mightie wind:* but yet he cannot make the matter of wind, or of raine; that is proper to God.

[a] Iob 1. 16, 19.

5 Vnſeaſonable raine Gods puniſhment.

5. Doth God raine upon the earth? then we may well conſider, why the land is ſo often plagued with unſeaſonable raine: it is no doubt for our diſobedience, as wee have heard, Levit. 26. 19. and the contempt of the word, among other ſinnes, is one maine cauſe of this judgement. Now if we would either remove, or prevent this plague at any time, wee muſt turne unto the Lord, and repent of our ſinnes, for thereto we are called by this judgement, Amos 4. 7. And if we doe turne, then will the Lord ſend a gracious raine upon our Land; but if we will not turne, wee ſhall have another raine, the raine of Sodome and Gomorrha; for [b] *upon the wicked God will raine ſnares, fire, and brimſtone.* And this is certaine, where God ſends his judgements for the contempt of his word, and yet men doe not repent, there [c] *one judgement is but the fore-runner of a greater, till they bee conſumed.* And ſith experience teacheth, that after inundations of waters, uſually comes plague and peſtilence: for the preventing of theſe judgements, let us repent.

[b] Pſal. 11. 6.

[c] Lev. 26. 21, 24, &c.

Gods friends and enemies.

The laſt point to be here obſerved is this: In what termes our Saviour Chriſt expreſſeth, who be the friends of God, and who be his enemies. His friends, he calleth *good and juſt*; his enemies, *evill and unjuſt.* Now that wee may diſcerne of our eſtate towards Gods in that behalfe, we muſt ſee what *a good and juſt man is.*

A good and juſt man.

In everie ſuch an one two things are required: Firſt, true faith, whereby a man layes hold on Chriſt for his righteouſneſſe, ſanctification, and redemption; and for the obtaining hereof, hee muſt deny himſelfe, and become nothing in himſelfe, that he may be all in Chriſt. Secondly, true converſion of the whole man unto God, from all ſinne, ſo as his heart muſt be renued and diſpoſed to pleaſe God in all things. And becauſe theſe things are inward and ſecret, therefore to make them knowen, there is further required, that a man carrie in his heart a reſolute and conſtant purpoſe, from time to time, never to ſinne againſt God: and this purpoſe of heart hee muſt teſtifie by a godly and conſcionable endevour of life, to pleaſe God in all things: for this is the fruit of true faith, and of ſound inward converſion: and in regard hereof, were *Enoch, Iob, David, Zacharie,* and *Elizabeth* called juſt. But hee that wants this conſtant purpoſe, and a daily endevour, from a beleeving and penitent heart to pleaſe God in all things, is a wicked perſon, and as yet Gods enemie.

A

By this, firſt, we ſee how many are deceived everie where, with civill honeſtie: for if a man live uprightly among his neighbours, and doe abſtaine from murther, adulterie, oppreſſion, and ſuch like ſinnes, hee is preſently counted a good man: ſuch an one indeed may be counted an honeſt man civilly, as K. *Abimelech* was, but yet this outward honeſtie makes not a man juſt and good in the ſight of God, ſo as hee reputes him for his friend: thereto are required true faith and true repentance, teſtified by new obedience.

Vſe 1. Civill honeſtie deceives many.

[c] Gen. 20 6.

B

Secondly, here alſo ſee, that neither the knowledge of Gods word, nor the hearing of it with ſome gladnes, and bringing forth ſome fruits, nor yet to bee able to conceive a prayer for the forme thereof; that none of theſe, (I ſay) no nor all of theſe, doe make a man the friend of God indeed; for all theſe may bee in an evill man, who hath a purpoſe in his heart to live in ſome ſin, in whoſe heart as yet there is no true faith, nor ſound repentance: without which (as we heard) no man is juſt in the ſight of God, nor accounted for his friend. And therefore wee muſt not content our ſelves with theſe things, but labour to be good and juſt indeed. When affliction ſhall befall us, or death approach, wee would give all the world, if it were in our hands, for good aſſurance that God were our friend: now then let us labour for true faith and repentance, and teſtifie theſe by a conſtant purpoſe, and a godly endevour to

C

pleaſe God in all things, thorow the whole courſe of our lives; and then will the Lord eſteeme us for his friends.

A man may goe farre in religion, and not be the true friend of God.

## V. 46 *For if you love them that love you, what reward ſhall yee have? doe not the Publicans even the ſame?*

In theſe words our Saviour Chriſt propounds a ſecond reaſon to perſwade his Diſciples and hearers to love their enemies; and to the end it might take the deeper root in their hearts, hee repeats the ſame againe in the next verſe, which in effect is the ſame with this. The words are plaine, if we know what Publicans were:

A ſecond reaſon to love our enemies.

D

*Publicans* therefore were Officers that gathered toll and tribute, taxes, and rents of the Jewes, for the Roman Emperour, to whom the Jewes were in ſubjection. Now in the gathering of it they uſed much injuſtice and oppreſſion: for which cauſe they were hated of the Jewes, above all other people, and eſteemed moſt baſely of. Now (ſaith Chriſt) though theſe Publicans be void of all good conſcience, yet *they will love their friends, of whom they are loved.* And hence Chriſt reaſons thus; *If you my hearers doe but love them that love you, yee doe but as theſe Publicans doe: but you muſt doe more than ſuch ungodly perſons doe: and therefore you muſt love your verie enemies.*

Publicans.

Here

Here firſt obſerve, that Chriſt doth not forbid one friend to love another, for then hee ſhould bee contrarie to himſelfe; but here hee condemnes carnall love, whereby one man loves another, only becauſe he is loved againe, which in effect is nothing elſe, but for a man to love himſelfe in another. And here to note the true manner of loving our neighbour, this Rule muſt be remembred, that *all the Commandements of the ſecond Table muſt bee practiſed in and with the firſt Commandement, touching the love of God*: Thus father and mother muſt be honoured, in God, and for God; and thus one man muſt love another in God, yea though he be his enemie, becauſe he is Gods creature, and beares his image, as well as he himſelfe doth: yea, he is by God commended to our love. This muſt be the ground, though for other reſpects our love may increaſe towards our brother.

Rule of loving our neighbour.

What things we muſt ſpecially addict our ſelves unto.

*What reward ſhall ye have?* Here Chriſt would teach us ſingular wiſdome for the ordering of our lives; namely, that we give our ſelves eſpecially to the doing of ſuch things, as with God have promiſe of reward: what moved *Moſes* to refuſe to bee called the ſonne of *Pharaohs* daughter, to forſake the pleaſures and riches of Ægypt, and to chuſe to ſuffer affliction with Gods people? the word of God is plaine, *hee had reſpect to the recompence of reward.* But this doctrine is not regarded, elſe how ſhould all places abound ſo much with idle perſons, and ſuch as give themſelves wholly to gaming and company keeping, to ſports and delight: now what reward can theſe looke for at Gods hands, unleſſe it be the wages of ſinne, which is eternall death? Let us therefore beware of ſuch a courſe, and learne to abound in good works, which are things good and profitable.

6 Heb. 12. 25, 26.

Chriſtians muſt abound in love.

*Doe not the Publicans even the ſame?* Our Saviour Chriſts intent in this inſtance, is to ſhew that his Diſciples, and ſo all profeſſours of the Goſpell, muſt goe beyond all other people in duties of love: indeed their whole life ſhould be ſpent in the practice of this vertue, Epheſ. 5. *Walke*, that is, lead the courſe of your life *in love*; and the ſtate of the Church is, *to dwell in love*, 1 Joh. 4. 16. The reaſon is great, for Chriſtians of all other, receive the greateſt meaſure of love from God, through Jeſus Chriſt, and therefore they muſt abound in this grace; firſt towards God, and then one towards another: this is the badge of a Chriſtian, and the grace of our religion, and therefore let us ſhew it forth.

V. 47 *And if yee bee friendly to your brethren only, what ſingular thing doe yee? doe not even the Publicans likewiſe?*

Chriſts drift in theſe words, is further to inforce the duties of love, to the ſame effect with the former verſe. The word tranſlated *bee friendly*, betokens the friendſhip which was ſhewed in that countrey in ſalutations, by embracing; now ſaith Chriſt, the verie Publicans will kindly embrace their friends, therefore you muſt doe more.

We obſerved before three branches of kinde uſage to be ſhewed towards an enemie, to wit, to ſpeake well of him, to pray for him, and to doe him good: now here wee may annex a fourth, even friendly ſalutation. This Chriſt injoyned to his Diſciples, when he ſent them to preach; *when yee come into an houſe ſalute the ſame*, Mat. 10. 12, although it may be afterward they curſed it, becauſe it was unworthy. And hence we muſt learne to be kinde and courteous in ſalutation to our profeſſed enemies.

Kinde uſage of an enemie.

Friendly ſalutation.

*Object.* 1. This is to countenance them in their ſinne and wrong doing unto us? *Anſ.* In ſaluting an enemie, we muſt put a difference betweene his perſon and his ſinne; wee muſt ſhew kindneſſe to his perſon, but not countenance his ſinne: nay, when we embrace his perſon, if occaſion be offered, we muſt diſgrace his ſinne.

*Object.* 2. 2 Joh. 10. *If any man bring not this doctrine, bid him not God ſpeed.* *Anſ.* Iohn there ſpeakes of ſuch perſons as are enemies to God, to his truth, and to his Church; and ſuch indeed wee muſt not embrace: 2 King. 3. 14. *Eliſha ſaith to Iehoram the idolatrous king of Iſrael, that hee would not have looked upon him, nor ſeene him, had it not beene for reverence of Iehoſaphat the good king of Iudah then preſent.* But private enemies, of whom Chriſt here ſpeaketh, muſt alwayes be kindly uſed in ſalutation. And yet there is a caſe, wherein this kinde ſalutation may be denied to one that is not a publike enemie: to wit, when a ſuperiour omitteth it as a part of chaſtiſement and correction upon the inferiour. Thus *David* denied libertie to *Abſalom* to come in his ſight for a time, after hee had pardoned him for killing *Amnon*, 2 Sam. 14. 24. but among equalls and private men this muſt be practiſed; yea, we muſt ſalute kindly, though they ſalute us not againe.

V. 48 *Be ye therefore perfect, as your father which is in heaven is perfect.*

Here Chriſt inferres an excellent conſequent from the former reaſons, wherein hee exhorts his Diſciples to perfection in all the duties of love. In it obſerve two parts: a commandement *to bee perfect*; and a patterne thereof in God. For the firſt, why doth God command that which no man can performe, for who can be perfect? *Anſ.* God gives this and ſuch like commandements for divers cauſes: Firſt, in regard of his elect, for to them Gods commandements ſerve as meanes of obedience, God by his grace inabling them to doe that which by command

Why God commands men to bee perfect.

command hee requires: for as in the creation Gods commandement gave being to the creatures, so is it after a sort in the regeneration, as here, *be yee perfect*, is a meanes to make Gods children perfect. Secondly, in regard of the wicked, as well to restraine corruption in them, for the peace of his Church, as also to leave them without excuse, seeing the best workes they doe are short of that which they are bound to performe.

Of perfection.

To come to the vertue commanded, which is *perfection in duties of love*. Perfection in generall, is twofold: of the Law, and of the Gospell.

Legall.

Perfection of the Law is, when a man loves God and his neighbour, according to the rigour of the Law. This is in no man in this life, but this shall be in Gods elect in the life to come.

Evangelicall.

Perfection of the Gospell, is that endevour of obedience which God accepts in Christ, at the hands of his children. This distinction the Apostle maketh, Philip. 3. for first hee saith, *he hath not attained to perfection*, v. 12. meaning the perfection of the Law: and yet after hee speaketh of himselfe and others, as being perfect, v. 15. *Let us* (saith he) *as many as bee perfect, be thus minded*; that is, as many as be perfect according to the Gospell. Thus were *Noah*, *Abraham*, *Iob*, *Zacharie* and *Elizabeth* perfect, that is, sincere and upright before God, both in heart and life: and this is that perfection which Christ here requireth.

Parts of Evangelicall perfection.

1

Further, this Evangelicall perfection hath two parts; either of mans nature, or of his actions. The perfection of mans nature is by regeneration: for as in originall sinne, is both guilt of *Adams* sinne imputed, and corruption inherent, which is the seed of all sinne: so in regeneration, which is the renuing of mans corrupt nature, there is an abolishing of corruption, and a restoring of grace in everie part and faculte of the soule: for looke how far corruption spread it selfe by *Adams* sinne, so farre doth grace extend by regeneration.

Three branches of Evangelicall perfection in mans nature.

1

Of this perfection there bee three branches; First, an *upright judgement in the minde*, whereby a man understands and beleeves not only the grounds of religion, but everie other doctrine truly grounded in the Word, and is ready to receive it, as it is further revealed; this is sinceritie in judgement: whereby it is plaine, that to hold only the grounds of religion, and for other points, to follow the time, is a great imperfection and want of sinceritie. Secondly, *a pure and honest heart*, whereby a man is free from any purpose to live in sin; and on the contrarie is inclined to everie thing that is good. Thirdly, a good conscience, giving testimony according to the Word, and so excusing, that a man may say with *Paul*, [a] *I know nothing by my selfe*: meaning, for which he should condemne himselfe. And looke where nature is renued, there these three are never wanting.

2

3

a 1 Cor. 4. 4.

2

Perfection of mans actions.

Perfection of mans actions stands in two things; First, in bewailing his wants and imperfections, known and secret: for it is a degree of perfection, to bewaile our imperfection. Secondly, in setting himselfe from a sincere heart, to obey God in all his Commandements, as occasion is offered: Psal. 119. 6. *I shall not be confounded, when I have respect to all thy Commandements*: and this indeed is the perfection of a Christian: halfe obedience is nothing: for as [b] *Iames* saith, he that failes in one Commandement of purpose and customе, is guiltie of all, because if occasion were offered, hee would breake all the rest.

b Iam. 2. 10.

Perfection in parts and in degrees.

But it will bee said, a man may have both these, and yet want much of perfection. *Answ.* A thing is said to be perfect two wayes; either *in parts*, when it hath all the parts of perfection, though in weake measure; or *in degrees*, when it hath a full measure of perfection in everie part. A childe new borne is a perfect man in regard of his parts, having all the parts and members of a man; but it is not perfect in degree, till everie part grow up to his perfection. Now the childe of God when he is regenerate, hath all parts of perfection, both in soule and bodie, though in weake measure; but in this life, hee is not perfect in degrees, which is that full measure the Law requireth. 2 Chron. 15. 17. *The heart of Asa is said to bee perfect towards God all his dayes*: and yet the high places were not taken away; yea, he failed in seeking to the Physitian, and not unto God, chap. 10. 12. *Asa* then had perfection of parts, but to perfection of degrees hee attained not in this life: and therefore he failed in these particulars, through the weaknesse of sanctification, which here is not finished till death.

So then it is plaine, there is a perfection in the childe of God, though joyned with much weaknesse, even in this life, his nature is perfect, being renued in soule to sound judgement, to an honest heart and a good conscience: his actions are perfect in Gods acceptance through Christ, whiles hee bewailes his imperfection, and endevours sincerely to please God in all things. This is that which Christ injoynes to his Disciples: this wee must labour for, if wee will resemble our heavenly Father: we can get no higher in this life; but let us attaine to this, and in the life to come wee shall bee perfect in degrees, for then our regeneration shall bee accomplished.

1

Who faile in seeking perfection.

But herein men faile and come short of their dutie; as first, all those that spend their strength and wit to get the things of this world: these men little thinke of this perfection which the Lord requires in his children: it may be they will heare the Word, but yet their hearts are so glued to the earth and earthly things, that they savour not of regeneration, they know not what it meanes: but if they will be Gods children, they must follow *Iehoshaphat*, 2 Chr. 17. 6. who *lift up his heart to the wayes of the Lord*: for that is the meanes to come to perfection.

Secondly, those also are reproved, that content

tent themselves with a small measure of knowledge, and doe not strive after perfection, as Christ requireth: how can they have a sound judgement, which study not to know the doctrine of the Scripture.

? The generall want of Christian perfection.

Thirdly, that generall want of Christian perfection is here reproved, when men content themselves, to yeeld to the outward duties of the first Table, that concerne Gods worship, and yet neglect the duties of the second Table, that concerne their brethren in generall, and pertaine to their functions and callings in particular. This is a common fault in Magistrates, Ministers, Parents, Masters, Servants, &c. they will be Christians in the Church, but they neglect to shew the power thereof in their callings, but this is a grievous want of sincerity, which makes them farre unlike their heavenly father: for he is ever like himselfe, and therefore looke what men professe in Gods worship, that must they practise in their callings. A Magistrate must bee a Christian upon the Bench, as well as in the Church; in the administration of Justice, as well as in the Congregation: and so must Ministers, Masters, and all estates. God allowes not of that service in the Church, that serve their wicked lusts at home, Jer. 7. 9, 10. Gods Sacrifices under the Law must bee whole and sound, not halt and lame, or maimed; and such should our obedience be under the Gospel, with sincere respect to all Gods Commandements. It profited *Herod* little to heare *John* gladly, and to doe many things, so long as he kept his brothers wife; nor *Judas* to follow Christ, while his heart was upon the bag. Let our practice of religion therfore, shew forth the truth of our publike profession, and so shall we in some sort resemble our heavenly Father.

# CHAP. 6.

## V. 1 *Take heed that you give not your Almes before men, to bee seene of them, or else yee shall have no reward of your Father which is in heaven.*

4. Part of Christs Sermon.

IN the former chapter, the Evangelist hath faithfully recorded three parts of our Saviour Christs Sermon, and here he beginneth the fourth, which reacheth to the 19. verse of this chapter: wherein our Saviour Christ goeth about to reforme his hearers of all abuses in doing good workes, and he instanceth in these three; *Almes-deeds*, *Prayer*, and *Fasting*: not so much commanding them, as giving direction for the right manner of performing them, so as they may be acceptable unto God. From the first verse to the fifth, he intreateth of Almes-deeds, propounding two severall commandements, touching the manner of giving Almes. The first is in this 1. verse, *Take heed that you give not your Almes before men, to be seene of them*: which he inforceth by an effectuall reason in the words following, *or else ye shal have no reward of your Father which is in heaven*. And then exemplifieth it by a particular example of a corrupt manner of giving Almes, borrowed from the ambitious practice of the Scribes and Pharisies, vers. 2. The second commandement touching Almes-giving, is in the 3. verse, whereof hee renders a reason in the 4 verse.

Of Almes-deeds.

For the first Commandement, *Take heed, &c.* This may seeme to bee repugnant to that precept given before, Chapter 1. 16. *Let your light so shine before men, that they may see your good workes.* But here is no contrariety, if wee marke well: for in the former Chapter wee are commanded to doe good workes before men, that they may see them, and glorifie God for the same. Now here wee are not forbidden simply to doe good workes before men, but to doe them before men for this end, *to have our praise of men*, that wee might bee glorified for doing them, howsoever it went with God.

A diverse reading.

Before wee come to the Rule, the words are somewhat to be scanned: for whereas we read them thus, *Give not your Almes before men, &c.* Some ancient Churches, after other copies and translations read them thus, *Doe not your righteousnesse or justice before men*: which must not seem strange that in Gods book there should be diverse readings: for in former ages, before Printing was invented, the Scriptures of God were conveyed from hand to hand, by meanes of writing: now they that writ out the copies of Scripture, did now and then mistake some words and letters by negligence, or ignorance, and put one thing for another, whereupon doe come these diverse readings: yet wee must not think that the word of God is hereby maimed or made imperfect: for the true sense of the holy Ghost remaines sound and perfect, though it may bee wee cannot discerne of the

right reading. And the sense of Scripture is rather to bee judged the word of God, than the words and letters thereof. Now it being here uncertaine, whether reading to follow, (for either of them contains a sense convenient to the place) therefore I will exclude neither, but from them both propound this instruction:

Almes-giving is justice.

*That the giving of almes is Justice, and a part of righteousnesse before God required at our hands.* This the Apostle sheweth plainly out of the [a] Psalmes, 2 Cor. 9. 9. *He hath distributed and given to the poore, his righteousnesse remaineth for ever.* And in common reason it must be so, for a man is but a steward over the goods he possesseth, the poore with whom he liveth, hath title to part thereof, and he must give unto them by [b] *Gods expresse commandement*: so as unlesse he give in some sort, hee playes the theefe, and robs the poore, by keeping backe that which is their due.

[a] Psal. 112. 9.

[b] Deut. 15. 8.

Provision for the poore a duty.

In regard whereof wee must learne: first, to acknowledge that providing of maintenance for the poore, is not a worke of freedome or liberty, left to mens choice, whether they will doe it or no, but a matter of justice; and the not doing of it is injustice, against the law of God and of Nature, which require that the poore should bee maintained at home without begging abroad. Secondly, this should move us, to lay aside some portion of our goods to give unto the poore, for the poore have interest unto them: and for this cause we ought to cut off our superfluities in feasting, in attire, in sports and pleasures, that so wee may bee better inabled to doe justice in giving unto the poore: for hereby commonly men are disabled to doe this part of justice. Thirdly, this should teach us according to our places, to see those good orders well maintained and set forward, which are provided for the convenient relefe and maintenance of the poore: for the neglecting of them is injustice, and a kinde of theft against the poore.

Secondly, observe the word translated, *Almes*: it is very pithy, signifying *mercy* and *pitty*: whence we may learne First, what it is that makes our giving to the poore to be Almes: it is not the thing given, but the *mercifull* and *pitifull heart of the giver*, be the thing never so small, as was the poore widows mite: and therefore all our almes must proceed from a pitifull heart. Secondly, it shewes what a one that party must be that is to be relieved, namely, such a one as is to be pitied: not our lusty beggers, but infants, orphanes, the lame, blinde, weake, maimed, and aged persons.

What makes giving to be Almes.

Thus much for the words: now followeth the Commandement it selfe. *Take heed that you give not your almes before men, to be seene of them.* This Commandement tendeth to this end, to teach men how to avoid the unlawfull manner of giving Almes: for a good thing may be done in an ill manner, and usually men offend this way in their good deeds. Now

Scope.

A this Commandement prescribes a double circumspection in giving Almes: first, touching the ground: secondly, touching the end of Almes-giving. The *ground* of our Almes must not be the pride of our hearts: This Christ forewarnes us of, if we looked it should be good and acceptable in the sight of God. This is a point of great importance, and therefore for the better observing of it, I will here shew two points: I. What this pride is: II. Why it must bee so carefully avoided in our almes-deeds. By *pride* I meane not outward pride in apparell, but that which is inward in the soule, consisting partly in the minde, and partly in the will and affections. *Pride of minde* is a corrupt disposition thereof, whereby a man thinkes himselfe to bee better, and more excellent than indeed he is: this was the sinne of the *Pharisie*, who boasted unto God of his owne goodnesse, Luke 18. 11, 12. And hence it came that the Church of *Laodicea* [a] *glorified in her selfe*, saying, *I am rich, and increased in wealth, and lack nothing: when as indeed she was poore, and blind, and miserable, and naked.* This conceit is most dangerous, especially in the point of grace, causing many to deceive their owne soules by thinking they have grace when they have none, and overweening that which they have. *Pride in will* is an inward affection, whereby a man is not contented with that estate wherein God hath placed him, but desires a better. This befell [b] *Adam* and *Eva*, who sought to be like unto *God himselfe*; and this taketh hold of most men in every age. Now from these two proceedeth that *practice of pride* in mans life, whereby hee endevours to doe whatsoever hee can for his owne praise and glory. This *pride* is not in some few persons alone, but in every man naturally that comes of *Adam*, Christ Jesus onely excepted. And where it takes place it is so strong, that it will not bee crossed: for rather than a man will not have his will in this, he will commit any sinne. This caused *Absalom* to banish his father out of his owne kingdome: and *Achitophel* to hang himselfe, when his counsell was refused: and some Popes (as historics makes mention) to bequeath their soules unto the Devill for the obtaining of the Popedome. And this is that inward corruption which Christ here forbids to bee the ground of our Almes-deeds.

B

C

D

[a] Rev. 3. 16.

[b] Gen. 3.

Pride of heart.

Pride of minde.

Pride in will.

Practise of pride.

Sylvest. 2. Platina: and Balc. Temp.

II. *Reas.* The reasons why this inward pride must be carefully avoided, bee these two: First, because whatsoever outward good worke the child of God can doe by grace, the same may a wicked man doe through pride: as conceive a prayer, preach the word, and practise the outward duties of repentance, of love, and such like: for pride is a sinne that will counterfeit grace, and man cannot discerne it, but God onely. Secondly, many other sinnes prevaile in the wicked, but pride is the sinne that troubleth the children of God; and when other sinnes die, then will pride revive; yea, it will arise out

Why pride must be avoided.

of

of grace it selfe: for the childe of God will be proud, because he is not proud: therefore *Paul* [c] must be *buffeted by the Messenger of Satan, lest he should be puffed up with abundance of revelations.*

[c] 2 Cor.12.7.

How pride may be avoided.

Now the way to avoid this dangerous sinne stands in two things: first, we must be carefull *to know the pride* of our owne heart, for every man hath it in him more or lesse; and the more we see it, the lesse it is; but the lesse we see it, the more it is in us indeed: and though wee know nothing by our selves, yet let us suspect our selves hereof, and labour to see it in our hearts; for he that is the most humbled, is not altogether free from this inward pride. Secondly, when we see our pride, we must labour to *subdue it*; which we shall doe, first, by considering the judgements of God upon this sinne: Were not our *first parents* cast out of Paradise when they would needs be as gods? And *Herod* was *eaten up of wormes* when hee took unto himselfe the glory due unto God, Act.12.23. Therefore *Peter* [d] saith, *God resisteth the proud, and giveth grace to the humble.* A man that would beg an almes, must not goe in proud apparell; and to he that would procure the favour of God, must not come with a proud heart. Secondly, we must search into our selves, and labour to see our owne wants and corruptions, as our blindnesse of minde and ignorance, our unbeleefe, &c. and the sight of our sinnes will be a meanes to humble us: for they that feele no wants in themselves cannot choose but be puffed up. Thirdly, we must meditate upon the death and passion of Christ, which he endured for our redemption; how he sweat water and bloud, and suffered the wrath of God both in soule and body for our sinnes; now how can a man thinke that Christ endured all this for him, and yet bee not cast downe with the sight of his owne sinnes, which had a part in the cause of all the curse that caused Christ to cry, *My God, my God, why hast thou forsaken me?*

[d] 1 Pet.5.5.

An illend in Almes-giving.

The second branch of circumspection in Almes-giving here commanded, respects the end thereof: *We must not give Almes to be seene of men*, that is, to get praise and fame among men. This caveat Christ gives for a weightie cause: for the corruption of mans Nature through the instigation of the devill, causeth every one almost to doe all good workes for wrong ends: why doe many men toyle themselves so much in their ordinary callings? is it not partly for honour, partly for pleasure, partly for profit? and doe not the most men propound this end to themselves herein, to maintaine their families? But though this be a good and commendable thing, yet neither that, nor the rest are the right ends for which man should labour and travell: the *right end* of all, is the glorie of God in mans good, or the good of man in Gods glory, now when our good works proceed from an humble heart, which sincerely intends the glory of God in mans good, then is the worke pleasing unto God. Other ends or beginnings doe prophane mens labours: and therefore Christ giveth this caveat, to look both to the beginning, and the end of our Almes-deeds.

Thus much of the commandement: the reason of it is this; *or else ye have no reward of your Father which is in heaven*: so the words are, *ye have no reward*; and they are very significant, importing thus much; If you doe your workes from an humble heart, for Gods glory in mans good, then you have a reward laid up for you in heaven: which though it appeares not presently, yet it is as sure as if you had it already in possession: but if you doe not so, you have no reward laid up for you by your heavenly father.

From this reason in generall we may gather, that hee which hath grace to doe, if it bee but one good worke (as to give Almes) upon a good ground, and for a good end, shall never perish, but shall receive eternall life: which may bee a notable motive to provoke every man to doe good works: as also it proves that the child of God can never perish or finally fall away: for nothing is lost that is laid up with God.

More particularly, first, observe that the word *reward* is not taken properly, but by resemblance, thus: like as a labourer after hee hath done his worke, receiveth his wages; so the child of God having done that which God commandeth him, receiveth a reward. Secondly, it is said *of your father*, to signifie that this reward is not merited, but is the free gift of a father unto his children. Lastly, Christ saith *your Father*, speaking to all his hearers, among whom was *Iudas*, whom else-where hee cals a devil, and others whom hee knew to be none of Gods children, and yet being here a preacher and *Minister of circumcision* (as the Apostle [e] speaketh) hee leaveth the secret judgement unto God, and following the judgements of hope and charitie, taketh all his hearers, to bee the children of God: which is a notable president to all Gods Ministers, for Christ here preaching of love, practiseth it; and so ought his servants doe. This also condemneth the practice of those, that upon a little falling out will not sticke to call others damned wretches, or reprobates; there is no charity in such censures: for love alwaies hopes the best, 1 Cor.13.

[e] Rom.15.8.

*V. 2 Therefore when thou givest thine Almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues and in the streets, to be praised of men: verely I say unto you, they have their reward.*

Here Christ propoundeth by way of prohibition, a particular example of the corrupt manner of Almes-giving, proceeding from pride of heart and ambition, borrowed from the practice of the Scribes and Pharisies; and withall he annexeth in the end of the verse an effectuall reason to move men to circumspection about the ground and end of their Almes-deeds.

*The Exposition.* The originall is this; *Thou shalt not blow a trumpet before thee*; so that our translation doth also expound the words of Christ, according to the common rule of Divines; that *words of fact are oftentimes put for words of speech*: which being well observed, will cleare many places from false interpretation. Exod. 13. 2. God saith to *Moses*, *Sanctifie unto me all the first borne*: and to *Iosua*, *Make thee sharpe knives, and circumcise the sonnes of Israel*; that is, command them to be sanctified, and circumcised. Jer. 1. 10. *I have set thee over nations and kingdomes* (saith God to Jeremie) *to plucke up, to root out, to destroy, and throw downe, to build, and to plant*: that is, to preach, and by preaching to pronounce that I the Lord will doe these things. Joh. 4. 1. *Christ is said to baptize*, that is, (as the next verse imports) hee commanded his Disciples to baptize: and Act. 10. 15. God is said to *purifie* things; that is, hee pronounceth things to be pure. *As hypocrites doe in the Synagogue*] The word *hypocrite*, betokeneth one that takes upon him to represent the person of another as players doe, who sometime represent mighty Kings, otherwhiles poore beggers, and to them it properly belongeth. Now by resemblance it is applyed to any, that outwardly feigne themselves to have that goodnesse and holinesse which they have not: for hypocrisie is nothing else, but a shew of that goodnesse outwardly, which indeed is not in the heart. Now in this instance is included a second reason of the former Commandement, touching the manner of Almes-giving, serving to make all Christs hearers circumspect, both for the ground and end of their good workes: and the reason stands thus; *That which hypocrites doe, you must not doe: but they doe their Almes to be praised of men*, as is plaine in this example: *and therfore you are not to give almes to be seene and praised of men.*

Out of this example we may learne these Instructions: First, that it is the propertie of an hypocrite to doe good workes, for false ends; as *to be seene of men, and to be praised of men*: for indeed an hypocrite in his heart makes choice not of God, but of men to be the Judges and approvers of his good works. And this is grosse hypocrisie, because hereby the honour due to God is taken from him and given to men, for God ought to bee the Judge and approver of all our actions.

Now as Christ layes this sinne upon the Scribes and Pharisies, so ought every one of us to lay it on our selves, considering our selves as wee are by nature out of Christ; for so wee make not God, but men the Judges and approvers of our actions: this will hereby appeare evidently, for when we doe a good thing, and yet thereby incurre the dispraise of men, are wee not more grieved thereat, than when by sinne we offend God himselfe? which could not bee, but that our hearts doe more respect the censure of men, than of the Lord. And to cleare this point yet further; consider this, that the root of hypocrisie and of Atheisme is in our nature, whereby naturally wee doe these three things, wee *love*, *feare* and *trust* in men more than in God, and therefore doe make men the Judges of our actions. 1. for *love*; are wee not grieved when wee our selves or our friends are dishonoured; and on the contrary, when wee our selves, or our friends are praised, are we not glad and rejoice? But when God is dishonoured, who is grieved? Or whose heart doth leape for joy, when GOD is glorified? which argues plainely that our affection of love is more inclined towards our selves and to our friends, than unto God. 2. for *feare*; are not most men more afraid when they offend a mortall man like themselves, than when they offend the ever living God? 3. for *trust* and *confidence* in the time of affliction; most men are more comforted if some friend promise them helpe, than they are by all the promises of God himselfe in his Word. But men will say, that they *love* and *feare*, and *trust* in God above all: This indeed is the ordinary profession of ignorant people; but the truth is, that by nature wee refuse God to bee our Judge and our approver, and appeale unto them: and therefore we must labour to see and feele, and to bewaile this hypocrisie, and to be indued with the contrary grace whereby wee may simply and sincerely seeke to bee approved of God in all our actions.

Secondly, in this example note one evident cause of the disorder which was among the Jewes in respect of their poore: for they begged in the high wayes, in the streets of the cities, and gates of the Temple, flat against Gods commandement, *who would not have such a begger in Israel*: other occasions there were of this abuse, but one principall cause is here noted; namely, that private persons were permitted to give their private almes unto the poore with their owne hands in publike places. This was a great disorder, and the cause of many beggers: for private men could not discerne the particular wants of all that begged so; and therefore God had otherwise provided for them in the old Testament, as hee sheweth before. And in the new Testament there were chosen faithfull men called *Deacons* in every congregation, who were to looke unto their poore, to collect for them, and to distribute to every one according to their necessity. It is not unlawfull for a private man to give Almes in publike place if need require: but where the poore are no otherwise provided for, than by such

A Rule of interpretation.

f Iosh. 5. 2.

Hypocrite what it signifies.

A property of hypocrisie.

We make men, not God, the Iudge of our actions.

A maine cause of many beggers among the Iewes.

ſuch private releefe, it is a great diſorder: like as it is in a family, where the children and ſervants know not where and when to have their dinners: for the poore are Gods children in his family, and ought to bee provided for in better ſort, than by ſuch private releefe: and therefore where good order is wanting for proviſion for the poore, it ought in conſcience to be begun, and where it is begun, men muſt carefully maintaine and continue the ſame.

Sinne goes not alone.

Thirdly, in this example of a corrupt manner of Almes-giving, ſee the concurrence of ſundrie ſinnes. First, here is noted *hypocriſie*, which were enough to condemne a man; but yet with this there goes *ambition*, and with both, an *open contempt and breach of good order*, in providing for the poore; which ſhewes evidently that no ſinne goes alone, but ordinarily hath his companions: for ſinnes are ſo infolded one in another, that he which commits one, is not free from any other: this may plainely bee ſhewed by many examples. In *Adams* ſinne there was the breach of the whole law in every Commandement, either directly or by conſequence: for hee ſhewed evident want of love to God, in beleeving Satan more than God; therein hee choſe Satan for his God; hee worſhipped Satan, and tooke Gods name in vaine; he ſhewed alſo evident want of brotherly love, for hereby he became a murtherer not onely of himſelfe, but of all his poſteritie: and thus dor ſins concurre in every wicked action, in which regard it may be ſaid with *Iames 2. that he which*

1 Iam.2.10. *faileth in one Commandement, is guilty of all*: which muſt admoniſh us to make conſcience of every ſinne: for we cannot live in any one, but we muſt needs runne into many other.

*Verely I ſay unto you, they have their reward.* Theſe words containe the reaſon of the former prohibition, wherein we may ſee the vanity of this giving of Almes: for the praiſe of men is all their reward; they have none with God, as we ſhewed in the former verſe.

V. 3 *But when thou doeſt thine Almes, let not thy left hand know what thy right hand doth:*

4 *That thine Almes may bee ſeene in ſecret, and thy father that ſeeth in ſecret, he will reward thee openly.*

The meaning.

Theſe words containe Chriſts ſecond Commandement touching the *manner* of Almes-giving, with the reaſon thereof. The Commandement is in the third verſe, and it beareth this ſenſe; that if the left hand could underſtand, yet it ſhould not know what our right hand gave; and therefore much more muſt wee conceale the ſame from men. Yet here Chriſt forbids not all giving of Almes in open place, or in the ſight of men, but his meaning is to reſtraine the ambition of the heart after the praiſe of men: the giver muſt not intend or deſire that men ſhould ſee him give alines, that they might praiſe him: but his heart muſt ſimply and ſincerely ſeeke to approve it ſelfe unto God. This will appeare to be the right meaning of our Saviour Chriſt, by comparing this verſe with the firſt: for here Chriſt renewes the Commandement there given, and forbiddeth the corrupt deſire of the heart after vaine glory in the giving of Almes.

Now for our better underſtanding of this commandement, firſt, we will ſhew what is here forbidden; and ſecondly, what is commanded. Here are two things forbidden; firſt, all deſire or intention of mens beholding of us, when we give our Almes: ſecondly, all reſpect and intent to pleaſe our ſelves in Almes-giving: for the left hand muſt not know what the right hand giveth. The thing here commanded is this, that he which gives Almes, muſt do it ſimply, intending and deſiring onely to pleaſe God, and to approve his worke unto God without all by-reſpects of mens praiſe or approbation.

Here then firſt is condemned the doctrine of the Church of Rome, which teacheth men to doe good workes, with opinion of meriting life everlaſting thereby at the hands of God: for that is farre more than to doe them for this end to get praiſe of men, which yet is here forbidden: and therefore the other muſt needs be abominable.

*Vſe* 1.

Rhem. on Mat.6.ſect.2.

2

How to doe good workes well.

Secondly, ſeeing in our well-doing wee muſt ſimply intend to approve our ſelves unto God, it ſhall not bee amiſſe here to ſhew, how we may ſo doe our good workes that God may approve thereof. Hereunto foure things are required: *faith, love, humility*, and *ſincerity* or *ſimplicity*. For the firſt, in every good worke there muſt be a two-fold faith: *Iuſtifying faith*, and *a generall faith*. *Iuſtifying faith*, whereby the perſon doing the worke muſt be reconciled to God, and ſtand before God a true member of Chriſt: for of this it is ſaid, [a] *Without faith it is impoſſible to pleaſe God*. And Chriſt ſaith, [b] *Every branch that beareth not fruit in me, the father taketh away: and without mee ye can doe nothing*: where it is plaine, that whoſoever would doe a worke acceptable to God, muſt firſt be in Chriſt: and the reaſon is evident: for firſt the perſon working muſt bee acceptable to God, before his worke can bee approved: but no mans perſon is approved of God, before he bee in Chriſt: and therefore juſtifying faith, whereby wee are united unto Chriſt, is chiefly neceſſary. By *generall faith*, I meane that, whereby a man beleeves that the worke hee doth is pleaſing unto God. Hereof [c] *Paul* ſaith, *Whatſoever is not of faith, is ſinne*. A worke may bee good in it ſelfe, and yet ſinfull in the doer, if hee want this generall faith. Now unto

1. In faith.

a Heb.11.6.

b Iohn.15.2.5.

c Rom.14.23.

this are two things required: first, a word of God commanding the worke, and prescribing the manner of doing it: secondly, a promise of blessing upon the doing of it: for every good worke hath his promise, both of the things of this life, and of a better: these things must bee knowne and beleeved: upon these grounds wee must pray, give Almes, and doe every good worke, and so shall they bee approved of God. Now by this double faith required in every good worke, we see, how those that are bound to practise good workes, (as every one is more or lesse) ought to labour to bee acquainted with the word of God, that they may do their works in faith: for else though the worke be good, it may bee sinne in them because it is not of faith; which is the miserable state of ignorant persons, who through want of faith, cannot doe good workes in a good manner.

2 In love.

The second thing required, in the doing of a good worke, is *love*: a love (I say) joyned with faith: for *faith worketh by love*, Gal. 5. 9. Indeed faith doth some things of it selfe; as apprehend, receive, and apply Christ and his righteousnesse to the beleever, which is the proper worke of faith: but other things it doth by the helpe of another: and so faith bringeth forth the works of mercy, and performeth the duties of the first and second table; not properly by it selfe, but by the helpe of love: and therefore here I say, that in every good worke is required that love whereby faith worketh. Now the kindes of love required in well-doing are two: first the love of God in Christ: for as wee know God in Christ, so must wee love him: secondly, the love of our brethren, yea of our enemies: for howsoever in our understanding these two may be distinguished, yet in practice they must never bee severed; but must alwaies goe hand in hand, to move us to doe the workes of mercy, and all the duties of our calling: as *Paul* saith of himselfe, and the rest of the Apostles, *The love of God constraineth us to preach the Gospel*, 2 Cor. 5. 14.

3 In humility.

The third thing required in doing a good worke well is *humilitie*, whereby a man esteemeth himselfe, to be but a voluntary and reasonable instrument of God therein. This vertue will make a man give the honour of the worke to the principall Agent, that is, to God himselfe: who worketh in us both to will and to doe of his good pleasure.

4 In simplicity.

The fourth thing required in well-doing, is *simplicity*, or *singlenesse of heart*: whereby a man in doing a good worke, intendeth simply and directly to honour and please God, without all by-respects to his owne praise, or the pleasing of men. This is a speciall vertue directing a man to the right end in every good worke, which is the obedience and honour of God, in mans good. This vertue was in *Paul*, [d] who *in simplicity and godly pureneſſe had his conversation in the world*: thus he preached the Gospel: and so ought we to doe every good worke. Now that this sincerity may shew it selfe, wee must take heed of a speciall vice which is contrary unto it, namely, the *guile of the spirit*, mentioned Psalm. 32. 2. which maketh a man intend and propound false ends and by-regards in doing good workes; as his owne praise and delight, to please men thereby. And that we may avoid this spirituall guile, we are to know, that it may and doth usually prevaile with men in foure cases: I. When those doe practise vertue in whom God only restraines the contrary vice: thus civill honest men that have no religion, may practise justice, temperance, mercy, and other morall vertues, because they are not inclined to injustice, intemperance, and the contrary vices: but these actions in them are no good workes before God, because they proceed not from sanctified hearts, sincerely intending to obey and glorifie God hereby. II. When men doe good workes for feare of divine justice and the penalties of mens lawes; and such for the most part is the repentance of the sicke: I grant indeed, that some doe truly repent in this estate, but commonly such repentance is unsound, and proceedeth not from a single heart, but from feare; whereby, being under Gods hand, they seeke to avoid his judgement. Such also are the outward duties of Religion, performed by our common Protestants, who come to Church, and receive the Sacraments chiefly for custome sake, and to avoid the danger of mens lawes. III. When men doe good workes for the honour and praise of men. This is a dangerous thing: upon this ground a man may preach the Word, use prayer, and professe the Gospel; yea, and be zealous for Gods glorie as *Iehu* was: and hence it comes, that many fal away to loosenesse of life from a strict profession of religion, because they received not the truth in simplicitie of heart, with purpose onely to obey and please God, but rather to get the praise of men. IV. When men doe good works from some corruption of heart prevailing in them; as when a man is both proud and covetous, yet more proud than covetous: covetousnesse bids him not give to the poore; but yet pride desiring the praise of men prevailing in him, causeth him to give to the poore. And so when covetousnesse prevailes in a proud man, it will cause him to abstaine from riot and proud apparell, which yet his pride would perswade him unto. In all these cases Spirituall guile corrupts the worke that otherwise is good in it selfe: and therefore we must have a watchfull eye unto singlenesse of heart in our well-doing and to the rest of the vertues before-named, that so wee may be able to say with good conscience, that our workes are such as God approveth.

[a] Act. 12. 22, 23.

Spirituall guile in well-doing.

It prevailes in 4 cases.

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**V. 4 *That thine Almes may be secret, and thy Father that seeth in secret, he will re-***

ward

ward thee openly.

Here is the *reason* whereby Christ inforceth the former Commandement; and it hath two parts: the first is drawne from a speciall propertie in God, *to see in secret*: the second is from his bounty, in *rewarding openly*.

God the secret seer.

For the first, the words are thus in the original, *And thy father which is a seer in secret*: for the word there used signifieth a *discerning seer*: whereby Christ would teach us, that God sees and beholds things that no man can see, even the secret thoughts and desires of mans heart.

Vse 1.

Hence we must learne three things: I. To examine our selves strictly not onely of our grosse and open sinnes, which all the world may see; but also of our most inward and hidden corruptions; and when wee cannot see them, yet we must suspect our selves of our secret wants; for though men know them not, no nor wee our selves, yet God the *secret seer* beholdeth them. II. Never to hide our sinnes within our selves, but freely to lay them open before God to our owne shame, yea, to confesse our unknowne sinnes: we must not like *Adam*, sew fig-leaves together to cover our nakednesse, or flie from God thinking to hide our selves from his sight: for hee discerneth in secret. III. To be carefull not onely to doe good workes, but also to doe them in an holy manner, from good grounds, and to a right end: for *God seeth secrets*, and will not bee shifted off with false shews. [a] *David* saith, *I have kept thy precepts and thy testimonies, because all my waies are before thee.* And the rather must we be moved hereunto, because God knowing what is in mans heart, doth oftentimes prove men with temptations that he may discover the guile of their hearts: and therefore that wee may escape the judgements of God due unto hypocrisie, wee must labour to doe all good duties in singlenesse of heart.

2

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[a] Psal.119.168.

The second reason drawne from Gods bountie unto them that in singlenesse of heart doe good workes, is in these words; *he will reward thee openly*: wherein he preventeth this objection, which some of his hearers might make against his former precept. If I may not doe good workes to be seene of men, then shall I lose my labour: Christ answers, Not so: for *God the father will reward thee openly*, if thou doe good from a single heart, onely respecting the praise and honour of God in mans good. If it be asked, how this can stand with that saying of Christ, Ioh.5.22. *That the father judgeth no man, but hath committed all judgment unto the son*: I answer, that in regard of deliberation, of authority, and consent, the last judgement shall be executed by the whole Trinitie: but yet in regard of immediate execution, the Father judgeth not, but Christ onely: for hee alone giveth the sentence both of absolution and condemnation.

Of praise. 1 The Author.

The second reason teacheth us sundry things concerning praise. First, that *God himselfe is the sole author of true praise*: Paul [b] saith, *he which praiseth himselfe is not allowed, but he whom the Lord praiseth*: where hee compareth the world to a Theater, wherein men are actors, and men and Angels bee spectators; but God alone is the *Iudge*, who giveth praise and good name to every one that deserveth it, not onely in this life, but in the world to come: in regard whereof, wee must endevour our selves so to doe all our good workes, that God himselfe may approve thereof: to seeke the praise of men, is a fond thing, seeing that not man, but God is the author of true praise: yea, this must teach us not to depend upon man for praise and commendation for the good things wee doe, but upon God himselfe, from whom all true praise commeth.

[b] 2 Cor. 10.18.

2 The ground.

Secondly, that *God* as he is *a father, is the sole author of praise*, for Christ saith, your father will reward you. Now God is *our father* onely in Christ, and therefore our union with Christ is the ground of all true praise: *He is a true Israelite* (saith [b] *Paul*) *which is one within, and the circumcision is of the hart, in the spirit, not in the letter, whose praise is not of men but of God.* This then discovereth the errour of the world, in seeking after praise and reputation; for some seeke it in the comelinesse of their body, some in apparell, and some in learning, &c. but all these are wrong meanes; the right way to get true praise, is to bee in Christ, and to have an humble and sanctified heart, set purposely to keepe Gods Commandement: Psal.119.22. *David prayed God to remove from him shame and contempt, because he kept Gods testimonies*: as though the keeping of Gods Commandements had beene the onely meanes to avoid contempt, and to procure true praise and fame.

[b] Rom. 2.29.

3 The time.

Thirdly, that *the life to come is the only time of true praise*, for Christ here saith, *he shall reward thee openly*: that is, in the last day: 1 Cor. 4.5. *When the Lord shall come, then shall every one have praise of God.* This must teach us, not to care for the contempt of the world which followeth our profession, so that our conversation bee godly; but to rest patiently contented, because it is the lot and portion of Gods children, and our sinnes deserve greater reproach, alwaies remembring, that the time of our praise is yet to come. Yea, hence we must learne not to aime at our owne praise, in things of this life but wholly to seeke the glory of God in all things; for if we seeke his glory now, the time will come when he will glorifie us.

4

Fourthly, that the *praise* that God shall give his children in the end of the world, *shall bee open and manifest*, before all men and all Angels, both good and bad, when they shall stand to be judged by Jesus Christ: and this is true praise which shall never have end, whereunto the praise of men is not comparable: we count highly of applause and reputation with earthly Princes, and all men honour him whom the Prince commends: how much more then shall they be advan-

Matth. 6. vers. 5.

advanced, whom God himselfe should vouchsafe to praise and commend.

*verse 5 And when thou praiest, be not as the hypocrites: for they love to stand and pray in the Synagogues, and in the corners of the streets, because they would bee seene of men: verely I say unto you, they have their reward.*

Of prayer.

In this verse and the rest to the fourteenth, Christ intreateth of the dutie of prayer, wherein hee dealeth as in the former point touching Almes-giving; for first, hee forbids a two-fold vice in prayer: *Hypocrisie*, and *Babling*, and then teacheth the contrary vertues and the right practice of prayer. The vice of *Hypocrisie* in praier is forbidden in this fifth verse, and the contrary vertue injoined in the next.

The Exposition. *When thou praiest*] To *pray* properly, *is to intreat of God the gift of some good thing concerning our selves*: and in this sense it is onely one part of that holy worship of God, which is called *Invocation*: for 1 Tim. 2. 1. the Apostle maketh foure kindes or parts of *invocation*: to wit, I. *Supplication*, when we intreat God to remove some evill from us. II. *Prayer*, whereby wee begge at the hands of God the gift of some good thing unto us: and these two concerne our selves. The III. is *Intercession*, when as wee intreat the Lord to grant some good thing unto our brethren, or to remove some evill from them. The IV. is *Thanksgiving*, whereby wee give laud and thankes to God for blessings received, either by our selves, or by our brethren. Now in this place *Prayer* is not to bee taken strictly for one part of invocation, but generally for the whole worship of God by invocation; as it is commonly taken of us, and often used in Scripture, one part being put for the whole. *Be not as the hypocrites*] that is, doe not as they doe in prayer; by *Hypocrites* hee understandeth principally the Jewish teachers, the *Scribes* and *Pharises*, for at them hee aimeth in this part of his Sermon. For *they loue to stand and pray in the Synagogues and in the streets.*] We must not here conceive that Christ condemnes altogether this gesture of standing in prayer as unlawfull: for himselfe prayed *standing when* [c] *he raised up Lazarus*: and the primitive Church in their assemblies called [d] *Stations*, praied standing: but hee reproveth here the abuse of this gesture in these Jewish teachers. For first, they used this gesture to a wrong end, namely, thereby to get the praise of men: because standing is the fittest gesture which a man can use in prayer to make him bee seene of others. Secondly, these Scribes and

A Pharises thought themselves more righteous than all other men, and therefore judged that they had no need to humble themselves so much either in soule or body as the Publicans and sinners did. Againe, Christ here condemneth not the action of prayer in these places, the *Synagogues* and the *streets*: for no man was ever forbidden of God to pray in any place. The Patriarks were not tyed to any place; and under the Law, howsoever the Temple was the place appointed for Gods outward worship in sacrificing, and such like, yet even then it was lawfull for the Jewes to pray in any place; and after Christs comming *Paul* [d] *willeth, that men pray every where, lifting up pure hands unto God*: but here is condemned this grosse B fault of these *Scribes* and *Pharises*, that they minded to pray no where else, but in these open and publike places, which is expressed by this phrase, *they love to stand and pray*: So that in a word this is the meaning of this verse: *You my hearers, when you pray, take heed of the hypocrisie of the Scribes and Pharises, for they regard onely the praise of men, and therefore doe use such gesture in prayer, and chuse such places to pray in, that they may best bee seene of men.* Where wesee, he directly condemnes their hypocrisie, as well in respect of the *ground* thereof which was *the pride of their hearts*, and not Gods grace: as also in regard of *the end* thereof, which was *the praise of men*, and not the glory of God.

C *The use.* 1. Whereas Christ saith, *When thou praiest*: hee taketh it for granted, that all men of yeares must pray: and whereas he condemnes the false manner of prayer, and sets downe the right forme and manner thereof, he teacheth us that it is a most necessary thing for all that have discretion, to exercise themselves religiously in this dutie of prayer. And because our Saviour here urgeth this dutie so much, I will here shew the *necessitie of prayer*; which may appeare unto us by sundry reasons: I. *Prayer* is one of the most principall parts of Gods worship: for herein wee acknowledge him to bee the giver of all goodnesse, the searcher and knower of our hearts; and hereby we testifie the faith, hope, and confidence we have D in God. And prayer is called [e] *the calves of our lips*, because it is a sacrifice well pleasing unto God. II. By prayer wee doe obtaine, and also continue and preserve unto our selves every good grace and blessing of God, especially such as concerne eternall life: for God promiseth his spirit to them that aske it by prayer: and the first conversion of a sinner, howsoever it bee the free gift of God, yet by Gods grace moving and inabling a man thereunto, is obtained by prayer; and so are all the good graces following our conversion, both gotten and increased. III. The true gift of prayer is a pledge of the spirit of Adoption: and therefore [f] *Zacharie* cals the *spirit of prayer*, the *spirit of grace*. And *Paul* [g] saith, *The spirit helpes*

*our*

Parts of invocation.

The necessitie of prayer.

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[c] Iohn 11. 41.

[d] Orig. hom. 4. in Numer.

[e] Hos. 14. 2.

Luke 11. 13.

[f] Zach. 12.

[g] Rom. 8. 26. 15.

*our infirmities*, even *the Spirit of our Adoption, which teacheth us to cry, Abba, father.* IV. By prayer wee have spirituall communion and familiarity with God: for in the preaching of the Word, God speakes to us; and in prayer wee speake to God, and the more we pray, the neerer and greater fellowship we have with God: which one reason (if there were no more) is sufficient to perswade us of the necessity of prayer, and to move us unto diligence therein.

But sundry objections are made against the necessity of prayer: 1. It is said God knowes our thoughts before wee pray, and therefore it is needlesse to expresse them by prayer unto him. *Answ.* Wee pray not, to acquaint God with our suites, or with our hearts, as though hee knew them not, but to performe obedience unto his commandement, who requireth this duty at our hands. Againe, we pray unto God, to honour him, in acknowledging him to be the knower of our hearts, the giver of all goodnesse, the stay of our faith and hope, in whom onely we put all our trust and confidence.

*Object.* 2. Whether we pray or not, God will give us the blessings which he means to bestow on us. *Answ.* This is flat Atheisme: and yet we must distinguish of Gods blessings, for some are common blessings which God oft gives to men without their asking, because they serve to preserve nature: as raigne and fruitfull seasons, food, raiment, &c. Act. 14. 16. and yet even these common blessings must bee prayed for: Phil. 4. 6. *In all things let your requests be made knowne to God*: and *Iames* [h] saith, *You lust, and have not, because ye aske not*: Psal. 106. 23. *Moses prayer* saves the people from destruction. Others are speciall blessings of the elect, and these must alwayes be sought and obtained by prayer.

*Object.* 3. God hath decreed all events, and every thing shall so fall out as he hath appointed, and therefore its needlesse to pray, and oftentimes its but the crossing of Gods will. *Ans.* The reason is naught: for as God hath decreed the event of all things, so likewise hee hath appointed the meanes whereby his decree shall be effected: and *prayer* many times, is a principall meanes to bring Gods will to passe: 1 King. 18. 1. God shewed to *Eliah* that he would send raine in Israel after that long drought, and yet *the Prophet crouched unto the earth, and put his face between his knees*; no doubt humbling himselfe in prayer to God for it, as S. [k] *Iames* saith. Where we may see, that prayer is not contrary to Gods decree, but a subordinate meanes to bring the same to passe: and therefore wee must rather reason thus, that because God hath decreed the event of all things, and hath appointed prayer as a meanes to effect sundry of his decrees, therefore we must use it.

*Use.* Diligence in prayer.

Considering then that prayer is necessary, notwithstanding all that can be said against it, wee must learne with speciall reverence to give our selves unto this duty, both publikely in the assemblies of the Saints, and privately in our families, being masters and governours: for no family ought to want this morning and evening Sacrifice of prayer and thanksgiving: yea, wee must pray by our selves particularly in regard of our particular wants. Indeed the most doe thus plead for themselves, that they use to pray often: but the truth is, that the common practice of our people in prayer is nothing but lip-labour and a mocking of God: for what be their prayers, but the saying over the ten Commandements and the Creed, which are no prayers? Yea, their repetition of the Lords prayer without understanding or devotion, is no prayer with God, when they do it only of custome, and rest in the worke done. But here is required another manner of prayer than this. And to incite us unto it, let us consider the worthy examples of Gods servants herein: *Moses* prayed for the saving of the Israelites *fourty dayes, and fourty nights without meate or drinke*: *David* praied *seven times a day*: and our *Saviour Christ spent whole nights in prayer*. Now these examples were written for our learning, to teach us to addict our selves to this holy duty wherein our hearts speake unto God. The want hereof is the cause of the common Atheisme that is in the world, of injustice and cruelty in mens callings, of swearing, pride, and backbiting in mens lives: for if men would often set themselves in the presence of God, by unfained invocation, the remembrance thereof would still be before their eyes, and cause them to abstaine from all these iniquities: for who being clothed with such transgressions durst present himselfe before the Majestie of God, who is a consuming fire against all sinne and wickednesse, having *fiery eyes* to see their sinnes, and *feet of brasse* to bruise them in peeces that will not repent.

Secondly, in this prohibition against hypocrisie in prayer wee may see, that to conceive a prayer, and to make profession of religion may for the outward worke, as well bee performed from pride of heart as from the grace of God: carnall men may doe that in pride, which Gods children doe by grace, as we shewed in the former point of Almes-giving: that therefore which Christ said of hearing the Word, *take heed how you heare*, must bee conceived to bee spoken to us of prayer and the profession of religion, *take heed how you pray, and how you professe religion*. And indeed before wee pray, wee ought to enter into our harts, and there to search out our corruptions diligently, that wee may be able to discerne in our selves betweene *pride*, and *Gods grace*; and to perceive upon what ground we pray, that it be not from a damnable pride, but from the saving grace of Gods holy spirit.

Thirdly, in this prohibition Christ condemnes this false end of prayer, when men doe it to *have praise of men*; whereby we may see, that it is a thing incident to the professors of the

[h] Iam. 4. 2.

[k] Iames 5. 18.

Object. 1.

Deut 9. 18, 19.

Psal. 119. 164. Luke 6. 12.

Rev. 1. 13, 14.

Mat. 6. ver. 6.

the Gospell, to doe the duties of religion, for the approbation of men, which notably bewraies the hypocrisie of our hearts, which naturally have more respect to men, than to the Lord, even then when wee have to deale with God himselfe. Thus did the Scribes and Pharises, and it is to be feared, the same fault is common among us: for men are farre more forward and carefull to performe the publike duties of religion, in the assemblies of the Church, than private duties either in their families, or by themselves. Many will pray in the Church, that never regard private prayer at home. Againe, in performing publike duties, men have more care of the outward action, than of truth and sincerity in the heart; and many study more for fit words to delight mens eares, than for good affections, which God approveth; for what is the cause that many ancient professors, when they come to die, know not how to commend their soules to God? Surely, this especially, that in the whole course of their profession, they more respected men than God; and therefore in the time of death, when they must needs deale with God indeed, they know not what to doe, nor how to behave themselves.

Vnreverence in praise.

Lastly, Christ here reproves their behaviour in prayer, which was standing, without all humbling of themselves, either in soule or body. This is a thing incident to many in our congregations, who use to shew no manner of reverence or humility in the time of prayer; but either stand, or sit, as though they had no need to humble themselves; or else intended onely that men should see them. But wee must know, that howsoever the word of God prescribes no peculiar gesture in this action, yet it is not a thing indifferent, either to use, or not to use, some seemely gesture of humiliation in this worship of God; but some must needs be used, to expresse and further the humilitie of the heart, which is chiefly required: Isay 6. 2. the Seraphims standing before God, *cover their feet and faces with their wings*, in regard of Gods presence: and the poore Publicane that *prayed with the Pharisie*, howsoever he prayed standing, yet [m] he *cast downe his countenance, and smote himselfe on the breast*, to testifie his humiliation. Yea, Christ Jesus our Lord, when hee bare the punishment of our sinnes in the garden, fell downe upon his face, and prayed: thus also did [a] *Moses* and *Aaron*, [b] *Elijah*, [c] *Ezra*, and [d] *Daniel* humble themselves. And it hath alwaies beene the practice of Gods servants in prayer, by some convenient gesture of the body, to expresse the humilitie of their hearts; which checketh the custome of our common people in prayer, who are so farre from bringing a broken heart to God, which is the thing hee chiefly requires, that they know not what to aske; and many there be that will not submit themselves to such outward gesture, as might expresse their inward humiliation. These things are farre unseemely for Gods people, and therefore let us learne to humble our selves at Gods footstoole, first in our very hearts, and withall, we must be carefull to testifie the same by some convenient outward humiliation.

m Luke 18.13.

a Numb. 16. 45.
b 1 King. 18. 42.
c Ezr. 9. 5.
d Dan. 6. 10.

**† v. 6 *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.***

Sincerity in prayer.

Christ having forbidden hypocrisie in the former verse, doth here command the contrary vertue, namely, *sincerity*, setting downe the right manner of prayer to God in that behalfe. Now because the words are not to bee taken in that sense, which at the first reading they seeme to beare; therefore for the better understanding of them, I will here lay downe two grounds: 1. That in this place our Saviour Christ doth not forbid publike prayer in the congregation, or in publike places; for publike prayer is Gods ordinance: *Where two or three* (saith [e] Christ) *be gathered together in my name, there am I in the middle among them: and whatsoever they shall desire, shall be given them of my Father.* Againe, publike prayer serves for most worthy uses, for which it may be maintained; as first, to make mens prayers unto God more fervent and effectuall; as in the common-wealth, a private mans supplication is not so much respected, as when a whole incorporation, or a whole shire make petition to the Prince. Secondly, by publike prayer a man professeth himselfe to be a member of Gods Church, and one that severeth himselfe from all prophane societies and companies of men in the world. Thirdly, publike prayer serves to stirre up zeale in them that be cold and backward: for herein they are made acquainted with Gods blessings, they are left to see their owne wants, and they have the good example of Gods children. 2. *Ground. That private prayer* (though it be Gods own ordinance) *is not heere directly commanded:* for looke what was forbidden in the former verse, the contrary thereto is here commanded; but Christ did not simply there forbid publike prayer, hee aimed at an higher thing therein: namely, hypocrisie, and therefore here he commandeth not private prayer directly, but intendeth the right manner thereof, for sincerity, whether publike or private.

e Mat. 18. 19, 20.

The excellent use of publike prayer.
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Having laid downe these two grounds, I come now to the true meaning of the words. *When thou praiest*, that is, either by thy selfe alone, or with others, *enter into thy chamber, and when thou hast shut thy doore, pray, &c.* that is, be as though thou didst pray in thy closet, intending

tending onely to approve thy selfe, and thine heart unto the Lord, having no respect to any creature in the world: for this Christ meanes by *praying in a chamber, or closet*: namely, that a man in prayer should not respect himselfe, or any creature, but simply intend and approve himselfe unto God onely.

In the words thus explaned, wee are to observe two things; a Commandement, and a reason therof: the Commandement in these words, *When thou prayest enter into thy chamber, and when thou hast shut the doore, pray unto thy father which is in secret.* This commandement injoining the right disposition of the heart to Godward in our prayers, doth prescribe the true and perfect manner of prayer, whereto that we may the better attaine, I will shew how the same is performed.

How to pray aright.

That a man in prayer may approve himselfe and his actions unto God alone, three kinde of duties are required; some going before prayer, some in the act of prayer, and some after prayer.

Foure Duties before we pray. I

Before prayer foure duties are required: 1. A man must have *knowledge* of three things concerning prayer, (for every prayer must be made in faith, and in obedience to God, which without knowledge cannot be done) to wit, of Gods *commandement* to pray: of the *things we aske* in prayer, and of the *manner* of asking; which is this, spirituall blessings concerning life eternall; as remission of sinnes, sanctification, and other necessary graces must be asked simply without condition: but temporall things concerning this life, as health, wealth, liberty, and such like must be asked with condition of Gods will, as they serve for his glory, the good of our selves, and of our brethren. 2. A man must labour to finde himselfe converted unto God, having a true purpose of heart not to live in any sin: for [a] *God heareth not sinners*: and *David* saith, [b] *If I regard wickednesse in my heart, God will not heare my prayer.* When men come to the Lords table, they forsake their sinnes and turne unto God, which must also be done before wee pray for therein we are to deale with God, who cannot abide iniquity. 3. A man must seeke to bee in Christ, that would pray with comfort: Joh. 15. 7. *If yee abide in mee, and my words abide in you, aske what ye will, and it shall be done to you.* In the old Testament the Sacrifices were to bee offered onely upon the Altar of God, in the Temple, or in the Tabernacle, which prefigured this unto us, that in the new Testament, our prayers, which are our Sacrifices, must bee offered only in Christ Jesus, who is our [c] *incense alter in heaven*, and our spirituall Temple. 4. Before prayer a man must sever himselfe from all creatures, in his thoughts and desires, and bring himselfe before God, with feare and reverence, that every power and faculty of the soule may say, as *Cornelius* did to *Peter*, [d] *We are all here in the presence of God*: for this end, his minde and memory must be taken up with divine and holy thoughts, and his heart possessed with holy desires. God in Christ must be his whole delight, and all by-thoughts must be banished. Our Saviour Christ used to pray in the night, and in solitary places apart from the societies of men; this hee did (no doubt) for this end, that hee might set himselfe wholly before God, and bee free from all occasions of distraction in that divine duty.

a Iohn 9. 31.
b Psal. 66. 18.
c Rev. 8. 3.
d Act. 10. 33.

Five Duties in praying. I

*Duties in prayer* are especially five: 1. Wee must labour to have a true sense and feeling of our wants, of our sinnes and corruptions, and be inwardly touched in conscience for the same; for as the begger sits still at home, and never goes to begge releefe, till hee feele himselfe pinched with hunger and want, so it is with us, till wee feele our owne wants and miseries by reason of our sinnes, wee can never put up an earnest and hearty prayer to God. 2. Wee must have an inward, fervent, and unfained desire toward God, for the supply of all our wants and miseries: this is a speciall thing in prayer, which maketh it not onely to be a petition of the lips, but a true request of the heart. This the Prophet *David* expressed, when he said unto God, [e] *My soule desireth after thee, as the thirsty land doth after raine*: and *Hanna* to him, when she told *Eli* [f] that *she powred out her soule as water before the Lord.* 3. Every petition must be made in *obedience*, that is, wee must have a *commandement* injoyning us to aske the thing we pray for, and a *promise* to assure us that it shall bee granted unto us; and yet here this speciall caveat must be remembred, that wee leave both the time, and the manner of accomplishing our requests, to the good pleasure and will of God. 4. Every petition must bee presented to God in the [g] *name and mediation of Christ*: for in our selves we are sinners, and [h] *our iniquities make a separation betweene God and us*; so that wee cannot have accesse unto the father, save only by the mediation of Jesus Christ. If wee would come with boldnesse into the holy place, it must be by the new and living way, which Christ hath prepared for us through the vaile, that is, his flesh. 5. In prayer we must have *faith*, whereby we beleeve, that the thing wee aske shall be done unto us: Mark. 11. 24. *Whatsoever ye aske in prayer, beleeve that ye shall have it, and it shall be done unto you*: now the ground of this faith, must be Gods commandement and his promise, which I mentioned before.

e Psal. 143. 6.
f 1 Sam. 1. 15.
g Ioh. 16. 23, 26.
h Isa. 59. 2.

Two duties after prayer.

The *duties after prayer* are chiefly two: 1. Wee must call to remembrance the prayer wee made to God. If one man talke with another, he will be so attentive, that as neere as may be, hee will remember the words that passed betweene them; and much more ought we so to doe when we talke with God: now wee must thus meditate on our prayers, for this end, that we may the better doe the thing we aske: as we crave in prayer the pardon of our sinnes, so we must after prayer endevour to leave the

practice

practice of them. What an horrible shame is it for men to beg at Gods hands the pardon of sinne, and when they rise from prayer, to fall againe to the practice of it? This is with the dog *to returne to his vomit*, and with the desperate theefe to stealing, after he hath intreated favour of the Judge. 2. After prayer wee must bee carefull to bee as plentifull in thanksgiving for blessings received, as wee were in petition to crave them. This indeed may bee done in the beginning of our prayer, though here I mention it last, but omitted it may not bee. Ordinary men have this humanity, that where they finde friendship, they will be more plentifull in tendring thanks, than in making new requests; and if wee deale thus with men, shall wee not much more doe it with God, with whom true thankfulnesse for one blessing, is a speciall meanes to procure many more? Now this thankfulnesse must not be onely in word, but in deed testified by due obedience, in life and conversation: and these are the duties whereby a man shall avoid all carnall ostentation in prayer, and approve his heart unto God therein.

1 Pet.2.22.

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*Vse* 1. Popish errors in prayer.

By this description of the true manner of prayer, we may learne three things; First, that the Romish Church doth neither know nor teach, nor practise the duties of prayer aright; they pray not in knowledge, for they pray in an [a] *unknowne tongue*, and allow of [b] *ignorance*, as the Mother of devotion; they commend doubting, [c] by speaking against assurance, and so pray not in faith nor obedience; they pray not in humilitie for mercy for their sinnes, for they thinke to [d] *merit* by their prayers: and which is worst of all, they direct not their prayers to God only, in the name of Christ; but to God and his Saints, making the [e] *virgin Mary* their Mediatresse: yea, they [f] pray to *the wooden crosse*, which is most horrible Idolatry. Secondly, that our common people come far short of their duty in this part of Gods worship: for their prayers consist chiefly in the bare repetition of words, which is only a lip-labour: they pray without knowledge and feeling, and so must needs faile in many other duties. Now this bewraies the manifold wants that bee in the prayers of the best Christians: for besides their ignorance of many duties in prayer, their doubting and distrust, their dulnesse and deadnesse of heart, and their by-thoughts, doe all shew that their hearts are not wholly taken up with Gods glory, as they ought to be. Lastly, hereby wee may see the grosse ignorance of our common people, about spels and charmes; because they consist of good words, and many strange things are done thereby, therefore they thinke them to be good prayers. But herein they are deceived, through ignorance in the right forme of prayer: for they that make them and use them, are either graceless persons that have society with the devil, or grosly deluded through palpable ignorance: and they cannot set themselves before God to approve their hearts unto him in this action: nay, the worship that is done herein, is to the devill, and the cure that is wrought thereby, is his worke: for these charmes are his watch-word, to stirre him up to such exploits.

a Rhem.on 1 Cor.14. sect.13.
b Ibid.sect.14.
c Rhem.on Iam.1 sect.2.
d Bellar. de bonis oper.in partic. l...c.3.
e In offic.beat. Mar.à Pio.5.
f In offic.sanct. crucis.ibid.

Against spels and charmes.

Furthermore, in this clause, *Pray unto thy Father which is in secret*, that is, an invisible God; is couched a reason to induce men to the obedience of this Commandement, to this effect; *He to whom thou prayest, is an invisible God, therefore thou must endevour to approve the hidden man of thy heart unto him.* Hence I gather, first, that it is an horrible thing to make an image to represent the true God, or to worship God in it; for God is invisible. The second Commandement condemneth them both, as *Moses* himselfe doth expound it, Deut. 4.15,16. *Yee saw no image in the day that the Lord spake unto you in Horeb, therefore corrupt not your selves by making you a graven image, or representation of any signe.* Secondly, that there should be no outward pompe in prayer, either for gesture, or for garments; for prayer is made to an invisible Father. This overthrowes the whole worship of the Popish Church, which stands in outward shewes of carnall pompe; if there bee any pompe, it must bee inward, in the graces of the heart, among which humilitie is the first ornament. Thirdly, that all places are alike, in respect of Gods presence, and of his hearing; for hee is a God in secret, wheresoever a man hath occasion to pray, there God is: which confuteth them that make the Church a more holy place for prayer, than other-where, and therefore reserve all their prayers till they come thither; for now difference of place, in respect of Gods presence, is taken away: God is as well in the field, and in the private house, as in the Church: and yet Churches are ordained and used in a godly policie, because a congregation may more conveniently there meet, to their mutuall edification, in the publike exercise of the Word and prayer; otherwise private houses were as good places for Gods worship, as Churches, if they were so decent, and convenient for edification: for *in all places men may lift up pure hands unto God*, as the Apostle teacheth.

Images of God abhominable.

No difference of place in regard of Gods presence.

1 Tim.2.8.

*And thy father which seeth in secret, shall reward thee openly.* These words containe a twofold reason, whereby Christ perswadeth his hearers, and in them all others, to the carefull practice of the former duty, of sincerity in prayer. The first reason is drawne from Gods *All-seeing property*: the second from his *bountie*. Gods all-seeing property is set out in these words; *and the father which seeth in secret*: that is, though the father himselfe bee invisible, yet when thou prayest in secret, that is, as though thou wert in secret, intending onely to approve thine heart unto God in prayer, then thy father seeth thee, he knowes thine heart, and heares thy prayer. This is verified by the example of *Ionas*, who was heard praying in the Whales belly; of

of *Daniel*, praying in the Lyons denne, and of *Moses*, [b] who is said to *cry* unto the Lord, when as he prayed onely in heart.

[b] Exod.14.15.

*Vses.* 1

The use of this point is manifold: 1. It serveth to admonish us, that when wee pray, we must in singlenesse of heart, bring our selves into Gods presence, and heartily and truly put up our requests unto God, so as wee may approve unto him, both our hearts and our prayers: for there is nothing in our prayers that can be hid from God: and therefore we must not content our selves with the thing done, but labour so to pray, that God may be well pleased with the manner thereof.

Secondly, hereby wee are taught to make conscience, not onely of our doings and speeches, but even of our very thoughts, and that in secret places: for though we may conceale the same from men, yet wee cannot cover them from the eyes of God: he is invisible, and yet [c] *all things are naked before him.*

[c] Heb.4.13.

Prayer to Saints unlawfull.

Thirdly, this proveth that no prayer can lawfully be made to the virgin *Mary*, or to any other Saint departed; for hee alone is to be called upon in prayer, who sees in secret: but God onely sees in secret, neither the virgin *Mary*, nor any other of the Saints can see in secret; and therefore prayer is to be made to none but to God alone. The Papists answer, that Saints departed see in secret, though not of themselves, yet by God, and in God: but that is false: the Angels before their fall, saw not their owne future fall, nor the fall of man. The blessed Angels in heaven, know not now the time and day of the last judgement: yea, and the Saints departed lie under the Altar, crying, [d] *how long Lord?* being ignorant of the time of their full redemption: and therefore the Saints departed see not in secret.

Rhem. on Luk.15. sect.2.

[d] Rev.6.9.10.

The second reason drawne from Gods promised bounty, is in these words, *shall reward thee openly*: that is, shall repay thee for thy prayer in the day of judgement, before the Saints and holy Angels, as we expounded the same words in the fourth verse. This is a notable reason to induce men to pray in a true and holy manner: wherein we may see the endlesse mercie of God, vouchsafed to them that pray aright: if any subject put up a supplication to his earthly Prince, he takes it for a speciall favour, if the Prince vouchsafe to admit him to his presence: behold here the King of Kings will not onely vouchsafe us accesse unto the throne of grace, when we put up our supplications unto him, but if we pray aright, he doth hold himselfe indebted unto us for the same, and promiseth one day to reward us openly. This farre exceeds the love of all creatures in heaven and earth, no Prince is so kinde and gracious to his best subjects, as the Lord is to all that call upon him in spirit and truth.

Rhem. on this chap. sect.2. Bellarm. de bonis oper. in part. l.1. c.3.

From this place the Papists would gather, that prayer is a worke that merits at Gods hand eternall life, for thus they reason: *Where there is repaying by way of reward, there is something done which meriteth: but unto prayer there is a repaying: therefore it doth merit at Gods hand.* *Ans.* Reward is due to man two wayes, either by desert, or of free gift and promise; now in this place God will reward man for his prayer, not for his desert, but of his owne free will and grace, because he hath promised so to doe. That this is so, may thus appeare: If a begger should aske an almes of any man, it were absurd to say, that the begger by asking did deserve the almes: and so stands the case for the merit of our prayers; thereby we begge things at Gods hands, and therefore can no more merit thereby than the Begger can deserve his almes by asking: nay rather wee may gather hence, that Gods rewarding them that pray, proceeds from his owne free grace alone, for prayer properly is a worke of man unto God, wherein man gives nothing unto God, as the Jewes did in the sacrifices, or as is done in some other spirituall sacrifices of the new Testament; but only asketh and receiveth something from God, and therefore cannot hereby merit any thing at Gods hands. And by this may all other places be expounded, where reward is promised to mans worke.

Lastly note the phrase here used, *hee shall reward thee openly*: that is at the last day: whence I gather, that till the day of judgement, no servant of God shall fully reape the fruit and benefit of his prayers. This must be well considered of all that have care to call upon God unfainedly: for many times after long and earnest prayer, we feele little or no comfort, whereby we may be brought to dislike our estate, as though God had no respect unto us: but wee must know, that God doth often long defer to reward his servants that pray unto him: no doubt but *Zachary* and *Elizabeth* prayed for issue in their younger age, and yet they were not heard till they were both old: and *David* saith, his eyes failed for waying on God when hee would accomplish his promise made unto him: this we may also see in the petitions of the Lords prayer: for they be all according to his will, yet the full fruition of the benefits there asked, is reserved to the appearing of our Lord Jesus Christ.

## V. 7 *And when ye pray, use no vaine repetitions, as the heathen, for they thinke to be heard for their much babling.*

Against babling in prayer.

Our Saviour Christ having dealt against hypocrisie in prayer, doth here come to the second vice, which hee intends to reforme therein, namely *babling*, or filling in the outward forme of prayer. The words contain two parts, a commandement, and a reason thereof: The *commandement, when ye pray use no vaine repetitions, as the heathen doe*: where first we must

know, that Chriſt reproves not repetition in prayer ſimply, but needles repetitions only: for Pſal. 51. *David* doth ſundrie times repeat his requeſts, for the pardon of ſinne, and for ſanctification: alſo *Moſes*, *Elias*, and our Saviour Chriſt prayed fortie dayes together, and in this long prayer (no doubt) uſed many repetitions; much leſſe can we pray one day together without many repetitions. Here then by *vaine repetitions* is meant *babbling*; that is, a deſire and affectation to uſe and ſpeake many words in prayer: and under this one vice, are condemned all ſins of the ſame kinde, that is, all ſuperfluous multiplication of words in prayer. *As the heathen*, that is ſuch as were not [a] *the people of God*, but *aliens from the common-wealth of Iſrael, and ſtrangers from the covenant of promiſe.*

a Eph. 2. 12.

Abuſes in prayer.

In this Commandement are condemned many abuſes in the manner of prayer. 1. *Meere babbling*, when words are uſed for praier, which contayne neither requeſts unto God, nor giving of thanks: ſuch are many popiſh prayers, and ſuch is the uſe of the *Ave Maria*, among our common people, for it is the ſalutation of the Angell *Gabriel* to the virgin *Marie*, calling her by commiſſion from God, to be the mother of Chriſt; which words, none ſince that day, had warrant to uſe to the virgin *Marie*, only they are to be read as a part of that hiſtorie: yea, the rehearſall of the *ten Commandements*, and of the *Creed* for prayers, is but meere babbling. 2. Prayers made in *ignorance* are here condemned: thus the Popiſh ſort offend, who uſe to pray unto God in an unknowen tongue; and thus many ſin, that uſe the Lords prayer without underſtanding of the words. 3. *Cold and dull praying* is here condemned, when the lips draw neere unto God, but the heart is no whit affected therewith: this is a common vice, and ſome taint hereof may everie man finde in his owne heart. 4. *Superſtitious prayers*, when as Gods worſhip is meaſured out by ſet numbers. This is the Popiſh practice anſwerable to their doctrine, that the rehearſing of ſo many *Pater noſters*, *Aves*, *Dirges*, *Maſſes*, and ſuch like, are effectuall with God, to procure ſuch and ſuch things: this opinion takes place with our common people, for they thinke God is ſerved by the worke done; if the words bee ſaid, all is well. 5. *Raſh praying*, without due preparation, is here condemned, when men pray only on the ſudden, by the motion of the ſpirit, as they uſe to ſpeake: too many are of this mind, allowing no ſet forme of prayer to any ſort; but howſoever conceived prayer be moſt comfortable, yet without due preparation of the heart, it is moſt ſubject to vaine repetitions. 6. *Raſh vowes*, eſpecially of things not lawfull, or above our power. 7. *Raſh wiſhes*, of good or evill, being framed according to our carnall affections, and not by the word of God. And in a word, all vaine and ſuperfluous ſpeech in any manner of invocation, wherein the heart is not affected according to the will of God: all which muſt be remembred, for they ſhew plainely, that our common prayers are farre ſhort of that which the Lord requireth and alloweth.

4 Horæ Virginis Mariæ ad uſum Sarisb. Eccleſ.

5

6

7

Here ſome will ſay, If ſo many things be diſallowed in prayer, how ſhall we ſpeake aright in prayer? *Anſw.* As the Apoſtle *Paul* ſaid of ſinging, ſo ſay I of prayer; it muſt bee [b] *with grace in our hearts*, and all our words both for meaſure and number muſt be tempered thereto, and no more ought to be uſed in prayer, than may ſerve to expreſſe and further in our ſelves, or others, ſome inward grace of God; as faith, repentance, zeale of Gods glorie, &c. Eccl. 5. 1. *Be not raſh with thy mouth, nor let thine heare be haſtie to utter a thing before God; for God is in heaven, and thou art on earth, therefore let thy words bee few*: where wee have expreſſe command, not only to prepare our hearts, but our words alſo, when wee come before God in prayer, that they be ſuch as may expreſſe ſome grace of our hearts.

How to ſpeake aright in prayer.

b Col. 3. 16.

*As the heathen.*] In this inſtance wee may note, that the heathen had ſome inſight into matters of religion: for firſt, they knew there was a God, and that the ſame God may bee worſhipped: Secondly, they practiſed many excellent vertues of the ſecond Table; as Juſtice both in word and deed, liberalitie, continencie, fidelitie, and ſuch like: yea, they cared to doe ſome duties of the firſt Table, as here wee ſee they prayed unto God: and ſome of them performed this dutie in ſuch ſort, as they obtained hereby ſome temporall bleſſings. [c] *The heathen Marriners* that carried *Ionas* towards Tarſhiſh, *prayed unto God, and obtained ſafetie*: and *Ahab*, a wicked Idolater, [d] *humbled himſelfe unto God in prayer and faſting*, and obtained a temporall freedome from a fearefull judgement. Now the conſideration of this point, ſerves to checke many among us, who thinke that God will hold them excuſed, becauſe they meane well, and doe no man harme; they plead that they are no adulterers, theeves, nor outragious offenders: but all this the heathen man can doe, and yet he is but in a damnable caſe: for though theſe be good things, yet they will not bring any man to ſalvation: we muſt therefore get faith in Chriſt, and from thence practiſe all Chriſtian vertues.

c Ion. 1. 14.

d 1 King. 21. 28.

*For they thinke to be heard by their much babbling.* Theſe words are a reaſon of the former commandement, wherin we may note three opinions of the heathen concerning God. 1. They thought God was like an earthly man, who might bee inſtructed and perſwaded by words. 2. They denied Gods providence, and were not perſwaded that God ſaw them, or regarded their eſtate; and therfore thy uſed many words to acquaint him therewith. 3. They thought by the force of words to prevaile with God.

Three Opinions of the heathen concerning God.

Hence wee may learne theſe inſtructions. 1. That though the heathen knew there was a God, yet they turned him into an Idoll, when they worſhipped him; and therfore *Paul* ſaith,

[c] they

[c] *they were without God in the world*: for they made him like unto man, without any providence, and perſwaſible alſo by mans reaſon, and by many words.

2. By theſe opinions of the heathen touching Gods, we may gather, that there was not alwayes in the old Teſtament, *an univerſall grace given to all*, wherby they might be ſaved, if they would: for if they had had any ſuch grace, they would never have thought ſo groſly of God as they did: one ſparke of true knowledge of the Meſſias, would have expelled all theſe carnall conceits of God out of mens hearts: and therefore howſoever the heathen had ſo much knowledge of God, as made them without excuſe, yet we are to hold, that before Chriſts comming, they were left to themſelves, and forſaken of God in his juſt judgement, in regard of his ſpeciall grace and favour.

Mens naturall conceit of God.

3. By theſe heathen wee may ſee what bee our naturall conceits of God, for our nature is the ſame with theirs: and therefore of our ſelves we thinke God to be like ſome old man, ſitting in heaven, without any regard of us at all: and when we have all things needfull we will truſt in God, but when meanes faile, we forſake him ſtraight: and this we ſhew, by uſing unlawfull meanes to helpe our ſelves in the time of diſtreſſe, as by ſeeking to witches, &c. Laſtly, naturally we thinke we can prevaile with God by our words. The Papiſts teach, that the ſaying of five words, *Namhoc eſt corpus meum*, will turne the bread and wine in the Sacrament into the body and bloud of Chriſt: and it is the common opinion of our ignorant people, that the ſaying of words pleaſeth God: they thinke that the words of Scripture written or ſpoken, have vertue in them to doe ſtrange things, and this is one maine ground of all the practices of ſorcerie which bee ſo common among us: but we are to know, that there is no ſuch vertue in any words, it is only faith in the heart that makes Gods word effectuall for our good. Words of themſelves can doe no more but ſignifie, and that they doe not of themſelves, but by the pleaſure of men: and therefore wee are to renounce the uſe of all ſpels and charmes: for be the words never ſo good, they are but the Devils watch-word, and the ceremonies uſed therewithall, are his Sacraments to cauſe him to worke wonders. Wee therefore muſt learne by the word of God, to conceive better of God than Nature can teach us, as of an heavenly and inviſible God, governing all creatures by his providence, and not perſwaded by mans reaſon, but working all things according to the counſell of his owne will.

In vi verborum: Conc. Trident. ſeſſ.13.cap.3.

## V. 8 *Bee yee not like them therefore: for your Father knoweth whereof you have need before you aske.*

In this verſe our Saviour Chriſt repeateth the former commandement touching prayer, made after the manner of the heathen: and withall annexeth a ſecond reaſon to enforce the ſame. The commandement is repeated from the former reaſon in theſe words, *Bee yee not like them therefore*: as if he ſhould ſay, conſidering that the heathen in their prayers looke to bee heard for the multitude of their words, therefore yee muſt not pray in that manner which they doe. This repetition of the commandement ſerves to imprint the ſame more deeply in the hearts of his hearers, to cauſe them, and ſo us in them, to be more carefull to avoid needleſſe repetitions in prayer.

Diſtinction of people before Chriſts death.

Now having handled this commandement in the former verſe, I will here only obſerve this point of doctrine, touching the diſtinction of people before the death of Chriſt: for here Chriſt ſaith unto the Jewes, *Be ye not like them*: that is, like the Gentiles: where hee putteth a plaine difference betweene the Jewes and all the Nations of the world beſides. And therefore when he firſt ſent his Diſciples to preach, he forbade them [a] *the way of the Gentiles, and the cities of Samaria*: commanding them *to goe to the loſt ſheepe of the houſe of Iſrael*. And this diſtinction was not only in Chriſts time, but had been from the beginning, for the ſpace of 4000. yeares. In the firſt age of the world there were [b] *the ſonnes of God*, and the *daughters of men*: after the floud, the [c] *children of the fleſh*, and *the children of the promiſe*. And under the Law, a [d] *people of God*, and *no people*. This diſtinction ſtood in two things. 1. In regard of the grace of adoption, and of the ſpeciall favour of God; for in this Text Chriſt ſaith, the *Jewes had God for their Father*, which the *Gentiles had not*, for they were *ſtrangers from the covenants of promiſe*, Ephes. 2. 12. 2. In regard of Gods true worſhip: for concerning prayer, a ſpeciall part thereof, Chriſt here ſaith to the Jewes, *Yee ſhall not be like the Gentiles*. If any ſhall here thinke that this preferment of the Jewes before the Gentiles, in regard of Gods ſpeciall mercie came from this, that God foreſaw ſomething in them, which was not in the Gentiles, let them heare what *Moſes* ſaith to the Jewes; [e] *The Lord did not ſet his love upon you, nor chooſe you for your multitude, but becauſe the Lord loved you, and would keepe the oath which he ſware to your fathers*.

[a] Matth.10.5,6.
[b] Gen.6.2.
[c] Gal.4.29.
[d] Hoſ.1.10.
[e] Deut.7.7,8.

The promiſe of life not univerſall to all.

From this ground of doctrine touching the diſtinction of people, in regard of Gods ſpeciall mercie, follow three weighty points to bee knowen and beleeved: Firſt, that the promiſe of remiſſion of ſinnes, and life everlaſting in the *Meſſias*, is not univerſall to all, but indefinite to many of all ſorts, kindes, and eſtates: for if the promiſe pertained to all, then there could be no diſtinction of man and man, of people and people, in regard of mercie: and therefore the opinion of univerſall grace is falſe and erroneous. Secondly, that though Chriſt

Against universall redemption.

Against universall vocation.

died for all, (for so the Scripture saith) yet hee died not alike effectually for all: for if Redemption by Christ had beene universall, then had mercie belonged alike to all, which is against the Text, and therefore the opinion of universall redemption is also a forgery of mans braine. Thirdly, that God calls not all men effectually to salvation by Christ, for then should every one have God to be his Father in Christ: and the Jew had no privilege before the Gentile, in regard of mercy, and the grace of adoption: but here we see, that God for many hundreds of yeares, was the Father of the Jew, and not of the Gentile, in regard of grace and adoption. And by this doctrine wee may cleare that place of the Apostle Saint *Paul*, 1 Tim. 2. 4. where he saith, *God would have all to be saved*: for he meaneth not all men in all times, but in this last age of the world, after the ascension of Christ, when as the partition wall was broken downe, and the distinction betweene Jew and Gentile taken away, in regard of mercy and the grace of adoption.

## *For your Father knoweth whereof yee have need, before yee aske of him.*

These words are a second reason against the heathenish manner of prayer, to this effect; It is needlesse for you to use vaine repetitions in your prayers, because God knowes your wants before you pray: and therefore few words well ordered are sufficient.

The exposition. *Your Father knoweth*] This knowledge of God, is not a bare notice taken of our wants, but such a knowledge as doth withall include a speciall care to make supply unto them: for this is a rule in the expounding of Scripture, that *words of knowledge are often-times put for words of affection*: as Psal. 1. 6. *The Lord* knoweth *the way of the righteous, but the way of the ungodly shall perish*: where the opposition of knowledge to destruction, sheweth plainly, that by knowledge there is meant, *the Lords due regard and respect* unto the wayes of the godly: which is a point full of all comfort to the children of God: and for the clearing of it, three questions are to be scanned, which may well be moved out of this Text:

A rule in expounding Scripture.

Why we pray seeing God knowes our wants:

1. *Quest.* If God know our wants before we pray, why then should we pray at all? *Ans.* We pray, not to informe God of the things we want, as though he knew them not; but for other causes: as 1. to stirre up our hearts, to seeke unto Gods presence and favour: 2. to exercise our faith in the meditation of Gods promises: 3. to ease our wofull hearts, by powring them out into the Lord: 4. to testifie our obedience unto Gods commandements, and our trust in his providence, for the receiving of every good thing we desire.

2. *Quest.* If God know our wants, and have care to make supply thereof, why then doth God oftimes delay to grant the prayers of his servants? *Answ.* God deferreth to grant the request of his children for many respects, tending to their great good: as 1. thereby to kindle their faith, and to stirre up their zeale in prayer, that they may more earnestly begge the things they want: for this end our Saviour Christ reasoned with the woman of Canaan, before hee would cure her daughter: 2. to keepe them in humility, and to prevent spirituall pride: thus hee denied to remove from the Apostle *Paul*, the *buffeting of Satan*, though he prayed for it, *lest he should be puffed up through multitude of revelations*, 2 Corin. 12. 7, 8, 9. 3. to make them esteeme more highly of the blessings of God, and to stirre them up to more thankfulnesse for the same: for it is commonly true, that things lightly gotten, are lightly set by.

Why God delaies his grant to our prayers.

3. *Quest.* How falleth it out, that God doth never grant some men their requests? *Ans.* 1. Because they make their prayers, but not according to Gods will, either failing in the time, as did the foolish virgins, who cryed, *Lord, Lord, open to us, when the doores were shut*, Mat. 25. 11, 12. or in the things they aske, and so the [a] *sonnes of Zebede* had not their request, because *they asked they knew not what*. 2. Because they *doubt and waver in prayer*, for such shall not receive any thing of the Lord, Jam. 1. 6, 7. 3. Because they pray for wrong ends; *Yee aske and receive not, because yee aske amisse, that yee might consume it on your lusts*, Jam. 4. 3.

Why God never grants some mens requests.

[a] Mat. 20. 22.

*The Vse.* First, this provident eye of God over all our wants, teacheth us what to do when we are assaulted by any enemy, either of body or soule: we must first of all make God our refuge and tower of defence, by getting assurance of our adoption: for if we be Gods children, he is our father, knowing, and weighing our wants, and he is most carefull to make supply thereto, before we pray, Genes. 25. 22. when the two twinnes strove together in *Rebecca's* wombe, she went to aske the Lord thereof, no doubt by *Isaac* her husband, who before had prayed for her, v. 21. So when *Iehosaphat* was beset with many enemies, *he cried unto the Lord for helpe, and was delivered*, 2 Chr. 18. 31. and chap. 20. 12. And it was the Prophet *Davids* practice to have recourse to God in all his troubles, for which cause he calls the Lord *his rocke, his resting and hiding place*.

Christian behaviour in distresse.

Secondly, hereby wee are taught to have a moderate care for the things of this life: for we have a Father in heaven, who careth for us, knowing all our wants, and ready to make supply thereof before we pray. In these dayes, most men set their hearts upon the world, and trust to outward meanes more than to God himselfe, which comes from this; because they want a true perswasion of their adoption in Christ: for if they knew that God were their Father, then surely this perswasion would take place in their

A ground of contentation.

their hearts; *God knowes my wants, and is carefull for the ſupply thereof, and therefore I will truſt in him, and obey him.*

Christian behaviour in affliction.

Thirdly, this teacheth us, in any neceſſity or affliction, to ſubject our ſelves to the will of God, labouring to be thankfull for that eſtate, as well as for proſperity, and ſtudying to pleaſe and honour God therein: for he is a father who ſeeth all our wants before we complaine, and is carefull for our good, knowing that affliction is better for us than proſperity, or elſe he would ſend us deliverance: for it is all one with him, and hee delights not in the affliction of his people.

Fourthly, this ſerves to arme us againſt all carnall and ſlaviſh feare, whereby mens hearts are oppreſſed, either in regard of death, or of the day of judgement: for though the devill rage againſt us, yet when death commeth, God is our father, who knoweth our wants, and the way to comfort us, and is both willing and able to ſave us. In a word, this meditation ſerveth to ſtir us up to all dutifull obedience in the whole courſe of our lives: for who can be but thankfull to ſuch a father, as knowes all his wants, and as he is able, ſo alſo he is willing and ready to make ſupply thereto: this therefore ſhould enlarge our hearts to bleſſe God, that is ſuch a father unto us in Chriſt.

## v. 9 *After this manner therefore pray yee: Our Father which art in heaven, hallowed be thy name.*

Our Saviour Chriſt having forbidden his Diſciples all carnall and ſuperſtitious kinde of praying, doth here preſcribe unto them a moſt holy forme of true prayer: but before we come unto it, hee gives them this commandement, *After this manner therefore pray yee:* S. *Luke* hath it thus; *When you pray, ſay, Our Father, &c.* in which words Chriſt injoynes his Diſciples to uſe a right and holy forme of prayer, the patterne whereof is after ſet downe. Now becauſe this point is controverſall, I will briefly ſet downe, how farre forth this prayer of Chriſt is preſcribed unto us; to wit, for matter and forme we muſt imitate and follow it in all our prayers, but wee are not tied to the very words of this prayer, but may freely uſe them, or other words at our pleaſure: for our Saviour Chriſt ofttimes prayed in other words, and ſo did the Apoſtles, as we may ſee by *Pauls prayers* in his Epiſtles, wherein he obſerveth the matter and manner of this prayer, but yet uſeth other words: yea, S. *Luke* ſetting downe this very forme of prayer, doth ſomewhat alter from the words of Saint *Matthew*.

How farre forth the Lords prayer is preſcribed.

Upon this commandement it may well bee demanded, whether it be profitable and neceſſary to uſe a ſet forme of prayer, either privately or publikely in the ſervice of God? *Anſw.* I take a ſet forme of prayer, either publikely or privately, to be both profitable and neceſſarie; *ſet* (I ſay) both for the matter and manner, and if need require, for the very words alſo: my reaſons are theſe: *I.* That which God hath ordained, is both profitable and neceſſarie; but God hath ordained that men ſhould uſe ſet formes of prayer: for the Prieſts were injoyned a ſet forme of prayer in bleſſing the people, Numb.6.23,24. and the 92. Pſal. is a ſet prayer for the Sabbath day: yea, all the Pſalmes of David, (ſome few Pſalmes of doctrine onely excepted) are ſet formes of prayers to bee uſed of the Church of God for ever: and in this place, Chriſt preſcribes a ſet forme of prayer, not only for the matter and manner, but alſo for the words: and the like did *Iohn Baptiſt*, when hee taught his diſciples to pray. *II. Reaſon.* In man there be ſundry wants in prayer, as ignorance in the underſtanding, diſtractions in the minde, oblivion in the memory both of Gods commandement and promiſes; in the heart is much deadneſſe, dulneſſe, and diſtruſt; in the tongue many times, is want of ſuch convenient utterance as ſhould be in him that would ſpeak unto God; and in moſt men there is that baſhfulneſſe, that they cannot utter and diſpoſe the deſires of their heart before others in that order which were meet. Now to make ſupply of all theſe wants, a ſet forme of prayer is to be uſed, whereunto all the powers of body and ſoule may be well fitted. *III. Reaſon.* The ancient Church of God, long before the time of Popery, uſed a ſet forme of prayer: indeed for the firſt three hundred yeares after Chriſt, by reaſon of continuall perſecution, they could not doe ſo: but after thoſe times, there was a ſet forme of prayer uſed in all Churches, inſomuch as the ſouldiers in the field had their ſet praiers. And in many Councels it was decreed, that no Church ſhould uſe any forme of praier, but ſuch as was allowed and appointed, and that for theſe cauſes: firſt, that there might be an uniformity in the ſolemne worſhip of God: and ſecondly, that the ignorance and negligence of many Paſtors might be prevented, who otherwiſe would have omitted this duty in their congregation: and therefore there was then ſet downe a generall forme of Confeſſion of faith, of prayer, and thankſgiving, and of adminiſtration of the Sacraments.

Of a ſet forme of prayer.

Reaſons for it. 1

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Now conſidering ſet prayer is Gods ordinance, and the imperfections of man require it, and the ſame hath beene ſo long uſed in former ages, I doubt not to affirme the ſame to bee both profitable and neceſſarie: whereby we may ſee how blinde and raſh they are, who terme ſet prayer an *abhominable Idol*, and as loathſome unto God, as ſwines fleſh was to the Jewes. Theſe be loathſome and unreverent termes: but that we may know their errour and folly the better, let us here ſcanne their principall Reaſons againſt ſet prayer; and

Barrow and Greenewoods refut p.48.

they be two: I. To read a sermon penned by an other, is no preaching, and therefore to repeat a set prayer is no prayer. *Answ.* The reason is naught: for in reading a penned Sermon, a man cannot expresse the gift of prophecie; but in reading a set prayer he may shew the gift of praier; as namely, a touched heart for his sinnes, an hungring desire after grace, and a thankful heart for Gods mercies; and herein doth prayer consist, and not in words. *II. Reason.* We must pray freely as the Spirit moves us; and therefore to use set formes of prayer, is to stint and quench the good motions of the Spirit. *Answer.* This reason were somewhat, if every one received such a portion and measure of the Spirit as did inable him hereunto: but seeing in this life we have but the *first fruits thereof*, and not the *tenths* (as one saith;) we are to use al good helps to make supply unto our wants: for in the practice of holy duties, we are like unto a man that is newly recovered of some grievous sickness, who can walke in his chamber, yet not by himselfe alone, but either with his staffe, or leaning upon another mans shoulder: even so we being weake and feeble in prayer, had need of the helpe of set formes of praier, to hold up our feeble hands unto God: and therefore it is requisite for men to use set formes of prayer, at least for the matter and order thereof in their owne hearts; yea, and many times it is needfull for some to use set prayers for words: for many that have true grace in their hearts, want utterance to expresse it: and if they might not use set forms of prayer, they should be deprived of many great comforts, especially when they pray with others. So that if the heart be rightly prepared thereto, set prayer doth not quench, but helpe the weake gifts of the Spirit both in the heart and tongue.

By this then we see, that neither our Church, nor any other, where a set forme of divine service is established, is therefore to bee blamed; because the same is both necessary and profitable. Secondly, here we see, that it is meet and necessary wee should have some set forme of prayer in our hearts according to our peculiar estates, whereby wee may expresse unto God our peculiar wants, and crave supply thereof particularly: some thinke we must onely pray upon extraordinary instinct and motion of the Spirit: but so many be our wants, that unlesse we prepare our selves before-hand, we cannot pray aright: and therefore to avoyd many distractions and lets in our minde, heart, and utterance, it shall be found needfull to prescribe unto our selves a set forme of prayer: wee are content to keepe a set order for our diet and apparell, and why should we not doe it in prayer, which concernes the comfort and refreshing of our soules.

The Lords prayer a most excellent forme of prayer.

A second thing to be gathered from this commandement is this; That the Lords prayer is the most excellent forme of prayer that is, or can be made by any creature: for it was indited and propounded by the Sonne of God, who is the wisdome of the Father. Now the excellency of it stands in these things: I. in the pithy shortnesse of it: for in few words it compriseth endlesse matter: II. in the perfection of it: for it containeth in it whatsoever is to bee asked in prayer: in which respect it is well called of one, the *abridgement of the whole Gospell*: III. in the order thereof, which hereafter wee shall see in the resolution of it: IV. in the acceptation it hath with God the father: for it containeth the words of Christ his Sonne, in whom the Father is well pleased.

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Breviarium Evangelii. Tertul.
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*Vse.* 1. The excellency of this prayer sheweth plainely, that if any set forme of prayer may be used, then this may, being indited by the Mediatour of the Church. And therefore the Anabaptists of our dayes are foully deceived, who deny the use hereof for a prayer, when as before this time, for the space of fifteene hundred yeares after Christ, there was never any that disallowed it. Secondly, hence we see that the practice of those Preachers is commendable, who use to conclude their prayers with the Lords prayer: for hereby, as by a most perfect and excellent prayer, the wants and imperfections of our prayers are supplied. Thirdly, whereas some would gather from the perfection and excellency of this prayer, that it alone is sufficient to be used, they are deceived: for Christs intent was rather to commend this prayer unto us for matter and manner, than for the words thereof. Againe, though it bee a most perfect prayer, yet it is onely generall: but every true beleever must have particular prayers, whereby in speciall forme and manner his particular estate and condition may be made knowne unto the Lord; yet so, as they bee alwayes sutable unto this forme here prescribed. And thus much of the Commandement: Now followeth the prayer it selfe.

## *Our Father which art in heaven, hallowed be thy name, &c.*

This Prayer hath three parts: I. a *preface*: II. the *petitions*: III. the *conclusion*. The *Preface* in these words: *Our Father which art in heaven.* In the handling whereof, as also in the rest of this prayer, I will first propound the *Meaning*, then the *Instructions*.

*I. The Meaning. Our Father*] This title *Father*, properly belongs to God, who is a Father simply, by creation giving being to all things, and preserving them by his providence. Men indeed are called fathers, but that is onely secondarily, because in some properties of fatherhood they resemble God. Now this title is given to God, sometime simply considered without personall relation; as Deut. 32.6. *Doe ye so reward the Lord, O foolish people? is not he thy Father that hath bought thee?* Other-while it is given to the particular persons in Trinity; as first and principally to the first person, who is com-

commonly called the *Father*. And the ſecond perſon in Trinitie is ſometime called *Father*, as Iſa.9.6. *the Father of Eternitie*: becauſe hee is the ground of our adoption, whereby we become eternally the ſonnes of God: and therefor hee is brought in thus complaining of reproach: *Behold, I and the children which the Lord hath given me, are as ſignes and wonders in Iſrael*; For the Author to the Hebrewes expounds that place of Chriſt, Heb. 2. 13. and he is ſaid *to have ſeed*, Iſa. 53. 10. And the Holy Ghoſt may proportionally be called *Father*, becauſe with the Father and the Sonne hee gives being to all things. But in this place by *Father*, is meant properly the firſt perſon, who is firſt and chiefly the *Father* of Chriſt; and in Chriſt our *Father*. He is the *Father of Chriſt*, firſt by nature, begetting him as he is the Sonne, of his owne ſubſtance before all worlds, by communicating unto him his whole Eſſence or Godhead. Secondly, hee is the Father of Chriſt, as Chriſt is man, by the grace of perſonall union: for the manhood of Chriſt doth wholly ſubſiſt in the Godhead of the ſecond perſon, and therefore Chriſt as he is man (I ſay not his manhood, which is a nature, not a perſon) may well bee called the Sonne of God. And in this relation of himſelfe to the firſt perſon, Chriſt ſaith, *My Father is greater than I*, Joh. 14. 28. God the Father is our father, not by nature, or in regard of perſonall union, but by the *grace of Adoption in Chriſt*: for *God ſent his Sonne made of a woman* (that is, incarnate) *that wee might receive the adoption of ſonnes*. And this grace wee receive, when wee *truly beleeve in his name*, Joh. 3. 12. and Gal. 3. 26. God for Chriſts ſake being content to receive us for his ſonnes and daughters.

Iſa. 8. 18.

Gal. 4. 4, 5.

*Which art in heaven*] God is ſaid to bee *in heaven*, not as though he were included in the circle of the heavens: *For the heavens, and the heaven of heavens are not able to containe him*, 1 King. 8. 27. and indeed hee is neither included nor excluded any place, being infinite, and ſo everie where; but becauſe his majeſtie and glorie is moſt eminent in the higheſt heavens to his Saints and Angels: and thence doth he manifeſt himſelfe unto us in his power, wiſdome, juſtice, and mercie, while we are on earth: for *Heaven is his throne, and the earth is his footſtoole*, Iſa. 66. 1. So that the meaning of this preface is this; *O Lord God, thou art the Father of our Lord Ieſus Chriſt, and in him our moſt mercifull Father by adoption and grace, thou art a moſt glorious God, who doeſt in heaven and from heaven manifeſt thy glorious power, and mercie, thy wiſdome, juſtice, &c.*

2. *The Inſtructions.*

To whom wee muſt pray.

I. This title *Father*, here given to God, teacheth us to whom we muſt direct our prayers: not to Saints or Angels, or any other creatures, but to God alone. *Reaſons.* I. This is a perfect patterne of true prayer, wanting no direction for the right performance of this part of Gods worſhip: now this directs us only unto God in prayer. II. God only is the Author and Giver of all good things, Jam. 1. 16. and therefore we muſt aske them of him alone. III. The Lord only who is infinite and omnipotent, can heare all mens prayers at all times, and in all places: and therefore hee alone is to be prayed unto, and not Saints departed, as the Papiſts teach.

The order of prayer to God.

II. By this title wee may ſee, in what order we muſt direct our prayers unto God: for as the word of God revealeth God unto us, ſo muſt we pray unto him: now the Scripture revealeth God unto us, to bee one in eſſence and three in perſon, *viz.* the Father, the Sonne, and the Holy Ghoſt; whereof the Father is firſt, the Sonne is the ſecond, the Holy Ghoſt the third in order, though not in time or greatneſſe. Thus and no other wayes muſt wee conceive of God, neither ſevering the Godhead from the perſons, nor the perſons from the Godhead. And thus alſo muſt we worſhip him, even one God in three perſons, and three perſons in one God. And yet ſeeing the Father is firſt in order, the Sonne the ſecond, and the Holy Ghoſt the third, therefore when wee pray to God, wee muſt obſerve this order, directing our prayers to God the Father, in the mediation of the Sonne, by the aſſiſtance of the Holy Ghoſt, as Chriſt here teacheth us to ſay, *Our father.*

*Queſt.* May we not direct our prayers to the *Sonne*, or to the *Holy Ghoſt* by name? *Anſ.* Yes: for *Stephen* prayed to the Sonne, Acts 7. 59. *Lord Ieſus receive my ſpirit*: and Chriſt bids his Diſciples, *Goe teach all nations, baptizing them in the name of the Father, the Sonne, and the Holy Ghoſt*: that is, calling upon the name of the Father, Sonne, and Holy Ghoſt. *Obiect.* But in this perfect platforme, we are taught to pray to the Father alone. *Anſw.* Though the Father alone be here named, yet the other two perſons are not hereby excluded: the Father indeed is moſt uſually named, becauſe hee is the firſt in order, but yet with him alwayes is implyed the Sonne, and the Holy Ghoſt: for as all the three perſons ſubſiſt in one and the ſame divine nature or Godhead, and are not ſevered in will, in counſell, or in outward actions, as creation, preſervation, and redemption, ſave only that they are diſtinguiſhed in the manner of working; ſo likewiſe muſt they be all conceived in our mindes together when wee pray, and none ſevered out though they be not named: we muſt pray to all, though wee name but one, having in that one relation to the reſt in our minde and heart. And if we conceive aright of the order of the perſons in Trinitie, ſubſiſting in the unitie of eſſence, wee may ſafely name in our prayers which perſon we will, ſo that withall wee include the reſt in our minde, and may alſo (if we name all) place them in ſuch order as beſt fitteth our preſent occaſion: as the Apoſtle doth in this benediction, 2 Cor. 13. 13. *The grace of our Lord Ieſus Chriſt, and the love of God*

Matth. 28. 19.

*God the Father, and the communion of the Holy Ghost be with you all, Amen:* where he placeth the second before the first, because by the grace of Christ we come to be partakers of the love of God the Father.

Whence we have boldnesse with God in prayer.

III. In this title *Father*, see the true ground of that boldnesse wherewith Gods children come before God in prayer; namely, their interest in the covenant of grace in Christ, in whom God becomes their Father. The Scripture mentioneth two covenants: one of works, which saith, *Doe this, and thou shalt live:* the other of grace, concerning reconciliation by the *Messias* through faith: for it saith, *Beleeve in the Lord Iesus, and thou shalt be saved.* Now the covenant of works through the corruption of our flesh, drives us from God, and throwes us to hell: but the covenant of grace shewes our reconciliation to God in Christ: *for* [a] *God was in Christ, and reconciled the world unto himselfe, not imputing their sinnes unto them:* for which the first covenant would have condemned them. And when wee truly beleeve in Christ, wee performe the condition of this covenant, and so *through* [b] *faith in him have peace with God:* yea, [c] *boldnesse, and entrance with confidence.* And therefore when wee come to God in prayer, we must ground upon this covenant in Christ, and so shall wee goe boldly unto the throne of grace: bring faith in Christ, then is God thy Father, and so thou shalt bee welcome: Hence it was that the Prophets and holy men under the Law doe so often intreat the Lord in their prayers, to remember his covenant made with *Abraham, Isaac,* and *Iacob,* which was the covenant of grace; as the Apostle sheweth, Gal. 3. and Rom. 4.

[a] 2 Cor. 5. 19.

[b] Rom. 5. 1.

[c] Ephes. 3. 12.

How to dispose our selves towards God in prayer.

IV. In this title *Father*, we are taught how to dispose our selves towards God when wee pray unto him; namely, as children towards their father, for our whole behaviour both outward and inward. And this stands especially in foure things: *I.* In due reverence both of heart and gesture, like as gracious children come before their awfull parents: *II.* In true humilitie, from our hearts renouncing our owne merits, and our owne wills, and relying wholly on Christs righteousnes, and on the will of God in him: *III.* In true contrition and sorrow of heart for our owne sinnes, whereby we have offended God, who hath beene so gracious and mercifull a Father unto us in Christ; *IV.* In a sound purpose of heart to breake off the course of all sinne, and to walke before God in new obedience to all his Commandements. This is such behaviour as beseemeth Gods children in prayer; and hereunto must wee labour to conforme our selves when wee come before God, or else we shew our selves not children, but Rebels and Traytors: beware therefore of all unreverent behaviour in prayer; beware of pride, of hardnes and wickednesse of heart, as having the least purpose to live in sinne: for as *David* saith, *If I regard wickednesse in my heart, God*

Psal. 66. 18.

A *will not heare my prayer: but* (saith he) *I will wash my hands in innocencie, and so will I compasse thine altar: with a contrite and broken heart,* Psal. 51. 17. disclaiming his owne righteousnesse, v. 1. and Psal. 115. 1. and in all reverence of behaviour, Psal. 95. 9.

Psal. 26. 6.

Thus much of the title *Father.* Now let us see how we must apply it to our selves in praier; *Our Father,* that is, my Father in Christ, and not mine only, but the Father of all that truly beleeve in him.

Hence we learne sundrie instructions:

Applying of Gods promises to our selves.

I. That when wee pray, wee must apply to our selves all the promises of God in Christ, touching righteousnes and life everlasting: for he that makes them is our Father, and therefore B they belong to us that bee his children. These promises are many and excellent. And that they must be applyed to our selves in prayer, is granted on all parts; but how, there is the controversie. The Papists say, we must apply them to our selves by hope; we say, by faith, which is the ground of things hoped for, laying hold on them for our selves particularly, as *Thomas* did on Christ, [a] *My God, and my Lord:* which I prove thus: Whatsoever we aske in prayer, we must [b] *beleeve that God will grant it for his Sonnes sake:* but this we cannot doe, unlesse wee beleeve that God is our Father in Christ, and Christ our Redeemer: and therefore wee must first by faith lay hold upon the maine promises of righteousnesse and life everlasting in C Christ, which is the ground of all other blessings we receive from God. O (will some say) this is hard to doe. *Answ.* Yet wee must doe our endevour herein, and strive against doubting, using the meanes whereby wee may come to that measure of grace, to say with *Paul; I live now by faith in the Sonne of God, who hath loved me, and given himselfe for me;* doing this in sinceritie, God accepts the will for the deed, even our desire and endevour to apply Christ and his benefits, for application it selfe. And if we continue in this use of meanes, he that hath begun in us this good desire, will finish it in the fruition of grace and full assurance.

[a] Ioh. 20. 28.

[b] Mark. 11. 24. Iam. 1. 6.

Gal. 2. 20.

We must pray for others.

II. This teacheth us when we pray, to bee mindfull of Gods whole militant Church and D people: for we must say, *Our Father.* Indeed it is not unlawfull to apply this title in prayer to our selves particularly, for God saith of every one that truly beleeveth, *Thou shalt call me my Father,* Jer. 3. 19. and so did [c] Christ and his [d] Apostles apply to themselves this title in their prayers. But yet Christ would have us alwayes to pray for our brethren, being assured from this his direction, that they likewise pray for us. This was *Davids* usuall practice, no doubt: for when hee prayed [e] most earnestly for the pardon of his owne personall sinnes, he then forgets not Zion, but prayes the [f] *Lord to doe well unto it, and to build the walls of Ierusalem.* Now if in everie prayer wee make, wee must have respect to the Church of God; then undoub-

[c] Matth. 26. 39.

[d] 1 Cor. 14. 18.

[e] Psal. 51. 1.

[f] vers. 18.

Matth. 6. vers. 9.

undoubtedly in the course of our lives we must imploy our selves to seeke the good of others, especially of Gods Church: for our conversation must expresse the truth of our devotion. Everie one will say, this is the Ministers dutie: which is most true; but yet it is not his only: for as in the naturall body everie member imployes it selfe for the good of the whole body, so must it be in the mysticall body of Christ: for the meanest Christian hath some gift of the Spirit; and *the manifestation of the Spirit* (whersoever it is) *is given to profit withall.* The common saying is, Everie man for himselfe, and God for us all: but this is a graceleese saying, flat against the communion of Saints, wherein everie one seekes anothers good.

2 Cor.12.7.

Brotherly love needfull in prayer.

III. Hence we learne, how wee must come affected towards our brethren when wee pray to God, namely, lovingly and peaceably, as to children of the same Father: when we come to the Lords Table, wee make conscience of love and amitie with all men; and so should we doe in prayer, for therein we bring a spirituall sacrifice unto God, and therefore we must bee [a] *reconciled to our brethren* when wee offer it: for when mens hearts bee full of malice, or *their hands full of blood,* [b] *God will not heare them, though they make many prayers.* If therefore wee call upon God as on our Father, wee must be sure to love his children as our brethren: for [c] *this commandement wee have of God, that hee which loveth God, should love his brother also; and he is not of God, that loveth not his brother,* 1 Joh.3.10.

a Matth.5.23.

b Isa.1.15.

c 1 Ioh.4.21.

Fatherhood in God is equall towards all true beleevers.

III. Here wee see that all true beleevers, whether high or low, poore or rich, are in an equall condition in regard of God: for God is no respecter of persons: and here Christ teacheth everie one to say, *Our Father.* In earthly Kingdomes there bee differences of estates and degrees: some be noble, some bee base; some rule, others serve and obey; but *with God in Christ there is neither bond nor free, &c.* Col. 3.11. The beleeving shepherd may call God his Father, as well as the beleeving King, and have as good a place in Christs Kingdome. Which serves notably both to encourage the poore to embrace the Gospell in sincerity, seeing their meane outward estate can nothing prejudice or hinder their high acceptance with the Lord, if they be faithfull: as also to admonish the rich and noble in this world, not to bee puffed up with these outward things to contemne the poore: for these things give them no title to the Kingdome of God: nay, [b] *not many noble, nor mighty after the flesh are called: but God hath chosen the poore of this world, that they should be rich in faith,* Jam.2.5.

b 1 Cor.1.26.

*Which art in heaven* ] These words shew towards what place we must dispose our selves in prayer: our Father to whom wee pray *is in heaven,* and therefore thither must wee direct our hearts, our eyes, our hands, and all that is in us. Indeed the Jewes under the Law looked towards the Temple, and in the Temple towards the Mercie-seat, because the Lord had there promised the manifestation of his presence: and therefore [i] *Daniel* turned his face towards Jerusalem when hee prayed in Chaldea: but now in the new Testament difference of place in respect of Gods presence, is taken away, and we are not tied in prayer to looke East or West, North or South, but men may now everie where, and everie way lift up pure hearts and hands unto God; towards heaven thou must dispose thy heart, because thy Father to whom thou prayest is there: and look which way thou wilt, or goe whither thou wilt, heaven is not neerer nor further off. Which shewes evidently two notable and grosse Popish fooleries in the matter of Gods worship; the first is, their *going on pilgrimage* from place to place to serve God the better: for God whom thou must worship is in heaven: in respect whereof all places are alike, goe whither thou wilt thou art not neerer, and stirre no foot, thou art not further off. Their second foolerie, which is also abominable before God, *is to worship God in an Image, at Crosses, and in Crucifixes, &c.* These they use to put them in minde of God, and of Christ; but this they learne by the precepts and traditions of men, and therefore it is but meere vaine and foolish worship in the sight of God: Christ teacheth us to set our hearts towards heaven, and not to pore on dumbe Images here on earth.

i Dan.6.10.

Two popish fooleries.

Reverence required in prayer.

*II. Instruct.* Is God in heaven; then when we pray we must come before God with all reverence, feare and trembling; for he is in heaven a most glorious God, full of all majestie and power: Eccles.5.1. *Bee not rash with thy mouth, nor let thine heart be hastie to utter a word before God: why so? for he is in heaven, and thou art upon earth, therefore let thy words be few.* Now this reverence must shew it selfe, first, in the holy disposition of the heart and affections towards the Lord, when the minde is not carried away with by-thoughts, but applyeth it selfe wholly and only to the present service it hath in hand: secondly, in the comely gesture of the body befeeming so holy an action, done to so high a majestie: thirdly, in the humble and reverent uttering of our requests, having before-hand well considered the things wee are to utter before God. But goes the case thus with men in their ordinarie prayers? nothing lesse; for beside the multitude that pray without understanding, even the better sort in the time of prayer, have their mindes running upon other matters, some about their profits, others about their sports, or such like: now is not this Pharisaicall prayer, wherein the lips draw neere to God, but the heart is farre removed? Againe, many shew no reverence in gesture or in speech; some disdaine to bow to God in prayer, and others doe rush upon God in many words without premeditation. But all these sinne grievously: for howsoever unrever-

How it must be shewed.

rent

rent praying troubles few mens conscience, because it is not easily discerned, being against the first table: yet it is to be esteemed as a disgrace unto the Almightie: and being carelesly practised, when it is once knowen, it is plaine mockerie of Gods Majestie, worser than mocking of father or mother: and therefore we must with all carefulnesse avoid it, and set our hearts with all reverence towards God in prayer.

What we must aske of God in prayer.

III. Hence we must learne to aske of God in prayer heavenly things especially: these earthly blessings may be asked, so farre forth as they are helpes to further us towards our everlasting inheritance in heaven, to which we are called, 1 Pet. 1.3,4. But to be ever groveling in the earth, is against the nature of him that hath a father in heaven.

Our affection towards heaven.

IIII. Our principall care must bee how to come to heaven, for there our father is: ordinarily a childe desires to be with his father, and is best pleased on his mothers lap, or in his fathers armes; here in therefore we must testifie our selves to bee the sonnes and daughters of God, by our unfained desire to bee in heaven where our father is. It is unnaturall for a childe not to be delighted with his fathers house; and so it argues them to be void of grace, that have no affection towards heaven and heavenly things: let us therefore delight to pray, whereby we may creepe into our fathers bosome, and though our bodies be on earth, yet in affection and desire let our soules mount up to heaven: here we are but pilgrims, if God be our Father, our hearts must bee upon our home which is heaven where our Father is.

A double prop to our prayers.

Now the words of this preface thus opened, containe a two-fold notable ground and prop to all our prayers: to wit, that God is both *able* and *willing* to heare and helpe when we pray: for his being *in heaven*, imports that he is Almightie, and therefore can heare and helpe us: *Our God is in heaven, and he doth whatsoever he will.* And being a *Father*, yea, our Father in Christ: he must needs be willing and ready to grant our requests: for no father is so tenderly affected towards his naturall sonne, as the Lord our God is towards all his children in Christ: Psal. 103.13. *As a father hath compassion on his children, so hath the Lord compassion on all that call upon him:* Luk. 11.13. *If you that bee evill can give good things to your children, much more shall your heavenly Father give the Holy Ghost to them that aske him:* And hence it is that Christ saith, *Whatsoever you aske the Father in my name, he will give it you,* Joh. 16.23. Of these two must everie one be perswaded that prayes aright: everie one will grant that God is able to heare and helpe; but of his willingnesse thereunto none can be assured, but hee that is the childe of God, who knoweth God to be his Father. Yet here must none deceive himselfe, to thinke whatsoever hee askes on his owne head, God will grant it: for if we aske amisse we shall not receive; and therefore

Psal. 115.3.

A wee must carefully marke and observe the direction of Gods word, both for the things wee aske, and for our manner of asking.

## *Hallowed be thy name.*

Thus much of the preface: here begin the petitions, which are six in number; whereof the three first concerne God, the three latter concerne our selves. Againe, of those which concerne God, the first concernes Gods glorie it selfe, the other two the meanes whereby Gods glorie is manifested and inlarged among men: for *Gods name is then glorified among men, when his kingdome doth come, and his will is done.*

B Now this petition for the glorifying of Gods name, is rightly set in the first place: for Gods glorie is the absolute end of all things: Prov. 16.4. *The Lord made all things for his owne sake, yea even the wicked for the day of evill,* and therefore it must be preferred before all things: before life it selfe, yea before salvation, which is life eternall: Joh. 12.27,28. our Saviour Christ preferres the glorie of his fathers name, before his owne life. And *Paul* preferres it afore his owne salvation: for he professeth that for Gods glorie in the salvation of the Jewes, *hee could wish himselfe separate from Christ,* Rom. 9.3.

In this petition, as in the rest, we are to observe this order: first, shew the meaning of the words; then propound the uses.

Gods name.

C *1. The meaning. Name.*] The word ascribed to God, is here taken generally; first, for God *himselfe*; as Psal. 20.1. *The name of the God of Iacob defend thee:* that is, the God of *Iacob* defend thee: Rom. 10.13. *Whosoever shall call upon the name of the Lord shall be saved;* that is, upon the Lord. Secondly, it here betokens any thing whereby *God may be known,* as men are by their names: and thus it comprehends, I. his *divine attributes*; as justice, mercie, power, wisdome, &c. II. his *word*, the holy Scriptures which reveale to them the true knowledge of God. III. Gods *Judgements*, publike or private; for thereby hee makes knowen his presence, his power and justice. IV. his *works* and *creatures*; for all these beare a stamp of Gods name, and in them may the invisible things of God be seene, Rom. 1.20.

Two kindes of honour.

D *Hallowed, or sanctified.*] To *hallow Gods name*, is to glorifie Gods name, as Joh. 12.28. and this wee doe, when wee give unto him the highest honour that may be: the highest I say, because there are two kinds of honour; First, the honour of religion, when wee give our hearts to God, loving him, fearing him, trusting, and delighting in him above all; which we testifie by all outward adoration prescribed in Gods word: this is the highest honour of all. Secondly, there is the honour of societie, which passeth between man and man in Common-wealths; and it consisteth in the acknowledgement of preheminence and superioritie in another, either by word or gesture, civilly: thus subjects honour Princes and Magistrates; and inferiours

1. Religious.

2. Civill.

their

their ſuperiours. This is due to the creature: the former to the Creator only, and that is the honour we heare pray for.

How we hallow Gods name. 1. In himſelfe.

That we may yet the better underſtand the meaning of this petition, wee muſt know that Gods name is hallowed or ſanctified of us two wayes: either in God himſelfe, or in his works. In himſelfe by three actions: 1. When we conceive God in our mindes, and acknowledge him as hee hath revealed himſelfe in his Word, to wit, Creator and Governour of all things, moſt holy, moſt wiſe, juſt, mercifull, &c. 2. When we *ſanctifie the Lord in our hearts*: that is, when we love him above all, and feare him above all, and put our truſt in him in all eſtates. 3. When wee praiſe and laud the name of God, for his goodneſs, yea, though we ſhould never taſte of his ſpeciall favour, yet for his generall mercie, juſtice, and moſt wiſe providence, we ought to extoll the Lord with our mouthes.

a 1 Pet.3.15.

2. In his creatures.

Gods name is hallowed or ſanctified in his creatures, by three ſpeciall actions: 1. When we acknowledge the wiſdome of God, and his powerfull hand in everie creature. 2. When we have a reverent eſtimation of the creatures, and uſe them in Chriſtian ſobrietie, in regard the ſtamp of Gods power and wiſdome, which appeareth in them. 3. When wee ſanctifie our moderate uſe of them, by the word and prayer, as God requireth, 1 Tim.4.5. See the practice hereof in the word of God, which is his owne ſolemne ordinance, whereby he makes himſelfe knowen unto his Church. Therein we ſanctifie and hallow Gods name: I. When we acknowledge the wiſdome, mercie, and power of God in it: II. When we have a reverent eſtimation of the word, in regard of the glorious Image of God which appeareth in it: III. When we uſe it in a ſanctified and holy manner, comming unto it reverently with prepared hearts, hungring after the graces of God which are wrought thereby, and giving our ſelves in heart and life to be framed and ruled thereby. And thus we ſanctifie God in afflictions, (for they are his worke) when we labour to ſee the hand of God therein, in juſtice, mercie, and great wiſdome chaſtening us, when we have a reverent regard to the hand of God appearing in them; and labour to bee humbled thereby for the increaſe of our repentance, and the exerciſe of our faith and patience.

How we ſanctifie God in his Word.

Thus then in this petition we deſire in mind, in heart, and life, to glorifie God both in himſelfe and in his workes: and the meaning of it may be thus expreſſed: *O Lord, open our eyes that we may know thee aright, and may diſcerne thy power, wiſdome, juſtice, and mercie: and inlarge our hearts that we may ſanctifie thee in our hearts, by making thee our feare, love, joy, and confidence: and upon our lips, that we may bleſſe thee for thine infinite goodneſſe: yea, O Lord, open our eyes that wee may ſee thee in thy works, and ſtrike our hearts with reverence of thy name appearing in them: and grant that when wee uſe any one of them, wee may honour thee in our ſober and ſanctified uſe thereof.*

A

*The Vſes. I. Wants to be bewailed.*

Sins prophaning Gods name.

I. Here wee are to call to minde our wants, and to humble our ſoules for thoſe ſinnes, whereby we have hindred Gods glorie, or prophaned his name: and theſe eſpecially are foure: I. *Pride of heart*: a vile affection whereby wee ſeeke our own praiſe and glorie, and not Gods. This is naturall, and ſo the more hardly diſcerned: but while it is nouriſhed, Gods glorie is neglected, and therefore when we deſire to *glorifie God in deed*, we muſt acknowledge and bewaile this inward corruption. II. *Blockiſh dulneſſe, coldneſſe* of heart towards God. This is an inward corruption which deadneth the Lord in our hearts, and takes away that high eſteeme of God which ought to bee in us. This cauſeth us to omit to glorifie God, and to defend the cauſes of God, and the honour of his name, when wicked men diſgrace and reproach the ſame: he that hath any inſight into his owne eſtate may perceive this in himſelfe: now it mightily hinders the glorie of God, and therefore we muſt unfainedly bewaile it in our owne hearts. III. *Hardneſſe of heart*, whereby wee are hindred from the true knowledge of God in his Word, and from diſcerning his wiſdome, power, juſtice, mercie, &c. in his workes, though wee have them before our eyes: Hence it comes, that either wee neglect the Word, and paſſe by the workes of God without conſideration; or if we uſe them, yet it is without glorie to God, or profit to our ſoules. Mark. 6. 52. *Chriſts owne Diſciples conſidered not the matter of the loaves, becauſe their hearts were hardned*: they diſcerned not, or at leaſt remembred not the power of God in that miracle, though themſelves were inſtruments about it, and they might perceive the food to increaſe in their hands. IV. *Prophaneneſſe and impietie in life*: for God is *glorified*, when wee bring forth the *fruits of grace*, Joh.15.8. and our *good workes* cauſe others to glorifie God, Matth.5.16. And therefore our prophane life is a reproach unto the Lord, and cauſeth others to diſhonour and blaſpheme his name, Rom.2.24. Now this prophaneneſſe appeareth, either in mans ſpeech, by blaſpheming the name of God, abuſing his titles, attributes, his Word, his creatures, or any worke of his providence; or in their converſation, when they diſpoſe the whole courſe of their lives to wrong ends, ſeeking themſelves and not Gods glorie.

B

C

D

These are the ſpeciall ſinnes againſt Gods glorie, which wee are to ſee and to bewaile in our owne hearts: if wee ſee them not in our ſelves our caſe is the worſe, and wee muſt ſuſpect our ſelves the more: if wee perceive them in us, we muſt be humbled for them, yea, aſhamed and confounded in our owne hearts, thinking evill of our ſelves by reaſon hereof: and then ſhall we be able to ſay with ſome truth of

heart,

heart, *O Lord, hallowed be thy name.* And indeed till wee bee inwardly humbled for these corruptions in some measure, the heart can never speake these words as a sonne and daughter of God ought to doe.

2. *Vse. Graces to be desired.*

Secondly, this petition teacheth us, earnestly to desire of God those spirituall graces, whereby wee may glorifie his name in our selves and others. The graces inabling us hereto, are these especially: I. The true *knowledge of God*, as he hath revealed himself in his word, and in the workes of his power and providence: for hee that knowes not God cannot possibly glorifie his name. II. To *sanctifie God in our hearts*; by loving, fearing, and trusting in him above all. This makes greatly for his glorie, when we depend upon him in soule and body for all good things. III. The *calves of our lips*, which is a sacrifice of praise to God for all his mercies: Psal. 50. 23. *Hee that offereth praise shall glorifie me.* IV. To *see Gods hand* in all his workes, how mightie, wise, just, and gracious the Lord is. V. To *reverence the works of God* for his justice, mercie, power, &c. appearing in them. VI. To *use all his creatures reverently*, sanctifying the same unto our selves by the word and prayer.

Graces inabling us to glorifie God.

These graces we must hunger after, and labour to have a lively feeling of in our hearts, and so shall we sanctifie Gods name, and honour him in all his works. And hereby we shall know our selves to bee the sonnes and daughters of God: wee may indeed belong to God in his secret counsell; but without these sanctified affections, we are not effectually called, and so indeed not actually become Gods children.

3. *Vse. Duties to be practised.*

Thirdly, whatsoever we aske of God in praier, we must unfainedly endevour to practise in our lives: as therefore we pray that Gods name may be hallowed, so we must be carefull to sanctifie the same in our conversation. For this end we must have regard to three things:

Duties whereby we may glorifie God.

I. That our lives be unblameable, not tainted with any sinne, that as *Paul* said of earthly servants, *They must count their masters worthy all honour, that the name of God be not evill spoken of*: so the same may bee verified in everie one of us towards the Lord our master in heaven. Away therefore with all Idolatrie, blasphemous oathes, and cursed speaking, with Sabbath-breaking, and all other sinnes against the second Table: for a prophane life brings great reproach upon the name of God which men professe.

I

1 Tim. 6. 1.

II. We must propound the right end of our life everie day in our calling and conversation, to wit, Gods honour and glorie, and not our owne praise, wealth, pleasure, or dignitie.

2

III. When God offers occasion by any worke of his providence, wee must endevour therein to glorifie and magnifie God: Example;

3

A Say: God sends a grievous dearth and famine of bread among us, or the plague of pestilence as he hath done sundry times; then must wee strive herein to glorifie and praise Gods name: first, by labouring to see the hand of God smiting us for our sins: secondly, by reverencing the worke of God, esteeming it as his hand upon us; thirdly, by humbling our selves unto God, and renuing our repentance for our sinnes, that have brought Gods judgements upon us. Thus should wee glorifie God in his judgements; but alas, such is our blindnesse and securitie, that though Gods hand be upon us, yet few lay it to heart: where is he that saith, [a] *What have I done?* nay, though God himself *call unto weeping and mourning, and to girding with sackcloth* (as the Prophet [b] speaketh) *yet behold, joy and gladnesse, — eating and drinking*: so as Gods name is dishonoured in his judgements. So when Gods blessings are upon us, wee should glorifie his name, by labouring to see his hand of mercie; and effecting of them reverently, with praise and thanksgiving to God that is the giver: but herein also men dishonour God, by poring upon the meanes, praising their owne wit and industrie, and so *sacrifice to their nets*, as the [c] Prophet saith.

a Ier. 8. 6.

b Isa. 22. 12, 13.

c Hab. 1. 15, 16.

Motives to glorifie God.

Now because this dutie is of great weight and importance, I will adde some speciall reasons to move us herunto: I. From the necessitie hereof in Gods Church and children: for Gods name is dishonoured over all the world,

I

B in the great dominions of the Turke, God is acknowledged, but yet out of the Trinitie: And the Jewes confessing God, deny Christ: The Papists in words confesse and acknowledge the Trinitie: but yet by their idolatrie they greatly rob God of his glorie, they rob Christ of his offices, and give divine worship unto creatures. And in the bosome of the Church are many Atheists, blasphemers, oppressors, drunkards, adulterers, and voluptuous persons, whose belly is their God; all which, though they will professe God in word, yet by their workes they deny him; so that unlesse Gods children seeke to maintaine and advance Gods glorie, it is like to be trampled and trodden under foot.

C

II. There is great danger to Gods children in

2

D omitting and neglecting this dutie; for by calling they are brought neere unto God: now God will bee glorified in all that come neere him: if wee doe not honour him according to our profession, his hand will be upon us for his glorie in our confusion: hence it was, that God slewe *Nadab* and *Abihu* the sonnes of *Aaron*, for offering strange fire before the Lord: and he debarred *Moses* and *Aaron* out of the promised land, [e] *because they glorified him not at the waters of strife*. This made the wrath of God to burne like fire against the house of *Eli*, for [f] *the iniquitie of his sonnes, which their father saw in them, and yet stayed them not, and so honoured them above the Lord*. Wee had need therefore to looke unto our selves, that wee glorifie God

d Levit. 10. 1, 2.

e Numb. 20. 12.

f 1 Sam. 2. 29, 31. and 3. 13.

in

in himselfe and in his workes, else his hand will be upon us in soule or body, goods, or calling, or some other way for the glory of his justice: for God will not lose his glory. 4. If wee say, *Hallowed be thy name*, with our mouth, and seeke not his honour in our life, wee bewray in our selves damnable hypocrisie, and make profession of that sinne which the Lord utterly detesteth: wee esteeme very basely of dissemblers among men; but much more odious is this sinne in the matters of God: and therefore let the practice of our lives shew the sincerity of our hearts, when wee pray for the glorifying of Gods name.

3

*Vse 4.* We must labour to be sanctified.

Fourthly, this petition teacheth us, that wee our selves must be hallowed and sanctified, for else wee cannot hallow Gods name. *Thou that bearest the vessels of the Lord*, in his Sanctuary, *must bee cleane*, Isa. 52. 11. How much more ought they to be holy, that beare the glorious name of God? When *Ananias* doubted of going to *Paul*, the Lord said to him, *Goe, he is a chosen vessell unto me to beare my name*: alluding to that state of sanctification, whereto the Lord had lately called him, whereby he made him a fit instrument for the glory of his name, in the ministery of the Gospell. And the same state must we labour after, if wee would be answerable to that we seeme to desire in this petition. We must therefore labour to be new creatures, changed in minde and heart, for an unholy person cannot truly desire the glory of God: but when wee once feele the grace of sanctification, then will the desire of Gods glory breed in our hearts, and wee shall know how worthy the Lord is to have all glory given unto his Name.

8 Act. 9. 15.

*Vse 5.* More plentifull in thanksgivings than in petition.

Fifthly, if we compare this petition with the reason wherewith Christ concludes this prayer, wee shall see that the praise and honour of God, is the beginning and end of Christs prayer, and so as it were the first and last thing with Christ: whence wee learne, that we ought to be more frequent and plentifull in thanksgiving unto God, than in petition and request. Thus wee deale with those that bee bountifull unto us on earth, wee give them many thankes for one good turne; and therefore should wee much more abound in thanksgiving to our heavenly Father, from whom wee receive every good gift that wee enjoy. It becomes not the child of God to bee alwayes and onely begging, as though hee had nothing: but withall must be plentifull in thanks and praise, for that argues he hath a taste of Gods mercy towards him: this made *David* say, [h] *Praise is a comely and pleasant thing; it well becommeth upright men to be thankefull.* Our life of glory shall be spent in praising God, and therefore we should inure our selves thereto, in this time of grace: and indeed, according to our thanksgiving is our grace; little praise, little grace; but he that abounds in thanksgiving, abounds in Gods blessings. Againe, hearty thanksgiving for that

h Psal. 147. 1.

i Psal. 33. 1.

A wee have, is an effectuall prayer for more increase.

Lastly, the place wherein this petition is set in this prayer, teacheth us to seeke the glory of God simply and absolutely, before all other things. This ought to be the affection of Gods child, though hee should receive no blessings from God; for looke what God prefers in his direction, that must we always prefer in all our actions, though no good should follow unto us thereupon for the time. God gives us time to live in this world, that we might glorifie God in our places and callings: and hee that imployeth himselfe otherwayes, prophaneth Gods name, and transgresseth this heavenly order, set downe by Christ, who is the wisdome of his Father.

B

## V. 10. Thy kingdome come.

*The Coherance.* Christ having taught us to pray for the sanctifying of Gods name, in the former petition; doth in this and the rest which follow, as if were expound the same, by directing us to the meanes whereby Gods name is hallowed of us: for then doe we glorifie Gods name, when he sets up his kingdome in us; and wee suffer him to rule in our hearts, when wee doe his will, depend upon his providence for the things of this life, trust in his mercy for the pardon of our sinnes, and use his power and strength against temptation. Now of them all, this severall that the accesse depends upon the former, as being an especiall meanes thereof: for men ought to glorifie Gods name on earth, but of themselves they cannot doe it, till God rule in their hearts by his Word and Spirit, and so set up his kingdome in them.

C

*The teaching.* Gods *kingdome* is two-fold; *Generall* and *Speciall*. Gods *generall kingdome* is his absolute power and soveraignty, whereby hee ruleth all things in heaven, in earth, and in hell, even the Devils themselves: Psalm. 103. 19. *The Lord hath prepared his throne in heaven, his kingdome ruleth over all*: and this we acknowledge in the end of this prayer, *For thine is the kingdome*. Now this wee pray not for, because it is alwayes every where, no creature can hinder it, no not all the devils in hell: for every creature is subject hereunto, and can doe nothing but that which God either willeth or permitteth: [k] *according to his will he worketh in the army of heaven, and in the inhabitants of the earth: and none can stay his hands nor say, What doest thou?*

D

Gods kingdome two-fold. 1 Generall.

k Dan. 4. 32.

*Gods speciall kingdome* is that, whereby hee ruleth his elect and chosen people, working his will not onely by them, as he doth in his generall kingdome, by the devils themselves, but in them also by his holy Spirit: and it is called *speciall*, because it is not exercised over all the world, but onely over the Elect, whom he hath ordained to eternall life.

2 Speciall.

This speciall kingdom of God is two-fold, either of *grace* or of *glory*. The *kingdome of grace*

Gods kingdome of grace.



Gods glory must be sought absolutely.

is a spirituall estate, wherein God makes men willingly subject to his written Word, by his spirit. I call the kingdome of grace, *a spirituall estate*, both because it is principally exercised in the conscience, and also because this regiment in the conscience, is by the Spirit of God. Secondly, I shew wherein it consists; namely, in a voluntary subjection of the whole man in soule, and body, and spirit, to the will of God, revealed in the word. Psalm. 110. 3. *Thy people shall come willingly in the day of assembling thine army, in holy ornaments.* And this subjection standeth in three things: in *righteousnesse, peace, and joy in the holy Ghost*, Romans 14. 17, 18. In *righteousnesse*, that is, first, in Christs righteousnesse imputed: and secondly, in the righteousnesse of a good conscience; the ground whereof, is sanctification by the Spirit, which Christ gives to them, whom hee doth justifie. In *peace*, that is, peace of conscience towards God, and peace with Gods Church; yea, with all creatures, so farre forth as is needfull for them. Now under peace, wee must comprehend love, and all duties of love: for a righteousnesse concernes the person in soule and bodie, so peace respects all duties and actions of the life. Righteousnesse is the root, from whence springeth this peace, with every blow thereof; for when the heart is sanctified, the life is reformed. Lastly, *joy in the holy Ghost*: this is a fruit of both the former, respecting especially the state of affliction: for when a man is justified and sanctified, and hath peace towards God; then ariseth in his heart a spirituall delight in God, in all estates: yea, though great afflictions light upon him for Gods cause, yet they beareth them with inward joy and delight, knowing that the spirit of glory, and of God, resteth upon him, and that hee shall bee glorified with Christ, if hee suffer with Christ: which things, while he compareth together, he little esteemeth the afflictions of this life, in respect of the glory that shall be revealed; l *For the light affliction, that is but for a moment, worketh unto us a farre more excellent and eternall weight of glory.* These are the branches of this spirituall subjection, which whosoever hath, is a good subject in the kingdome of Grace; as the Apostle saith in the next verse, m *Hee that in these things serveth Christ, is acceptable unto God, and approved of men.*

2 Cor. 4. 17.

m Rom. 14. 18.

Gods kingdome of glory.

The *kingdome of glory* is the blessed estate of Gods elect in heaven, whereby God in Christ becomes all things unto them immediately, 1 Cor. 15. 28. This estate of glory is a subjection also, but yet such a subjection, as is indeed a glorious regiment: for there wee raigne with Christ, in whom, and through whom, God himselfe becomes honour, peace, health, food, raiment, and all things needfull to the perfection of felicity. Now these two being Gods Kingdome, differ thus; The state of Grace is the beginning and entrance to the state of glory: and the state of glory is the perfection of the state of grace. This state of glory is the city, and the state of grace, as it were, the suburbs of it. In this life, wee live in the kingdome of grace: but the kingdome of glory is reserved for the life to come: and this speciall kingdome of God in both these estates, doe we here pray for.

A

*Thy kingdome*] This imports that there is an other kingdome, even the kingdome of Satan, which is a kingdome of darknesse, full of all disorder and confusion through sinne, which greatly hindereth and annoyeth Gods kingdome of grace especially.

*Come*] That is, to us men in the world; and then it commeth, when God doth erect and establish the same in their hearts: now unto perfection it comes by five degrees: 1. When God gives unto men the outward meanes of salvation, wherein hee doth reveale his grace and favour in Christ: as the Gospell preached, which is therefore called the *word of the Kingdome*, Matth. 13. 19. And so Christ having relation to his preaching, which he confirmed by miracles among the Jewes) saith, *The kingdome of God is come unto you*, Luke 11. 20. and being demanded by the Pharisees, *when the kingdome of God should come*? he tells them, *it was among them*, Luke 17. 21. intimating, that it was brought unto them by the ministery of *John Baptist*, of himselfe, and of his Disciples; although indeed it were without profit to many of them. 2. When the word preached inlightens the mind, so as a man knows and understands the mysterie of the Gospell, which is the Law of this kingdome. 3. When a man is thereby regenerate, and so brought into this kingdome: for by regeneration wee have effectuall entrance into the state of grace, wherein Christ rules in us by his Word and Spirit, and wee yeeld subjection unto him. 4. At the end of this life, when the body goeth to the earth, but the soule to God that gave it, being translated to the joyes of heaven, in the glory of this kingdome. 5. At the last judgement, when body and soule being united againe, are both made partakers of the glory of this kingdome: and this is the full and perfect comming of it.

B

Gods kingdome comes by degrees.

C

So then our request to God in this petition, is to this effect; *O Father, let thy kingdome come to us that bee pilgrimes and strangers here on earth, prepare us for it, and enter us into it, that be yet without; rome us by thy Spirit, that wee may be subject to thy will, confirme us also in this estate, that our soules after this life, and both soule and body at the day of judgement may bee fully glorified: yea, Lord hasten this glory to us, and to all thine Elect.*

D

*The Use.* 1. *Wants to be bewailed.*

The wants wee are to bewaile in this petition, either concerne our selves, or others. First, we must lament and mourne for our owne miserable estate by nature, whereby wee are the servants of sinne, and so in thraldome and bondage under Satan: sinne leads us into bondage,

Mans naturall bondage under sinne.

dage, [a] *for he that committeth sinne, is the servant of sinne*: and where sinne raigneth, there the devill hath dominion. And hence it comes that we rebel so much against the kingdom of God, and refuse to stoope to the scepter of his Word. Indeed this bondage is weakened in Gods children, but none is wholly freed from it in this life, as *Pauls* complaint declares, Rom. 7. 14. *The Law is spirituall, but I am carnall, sold under sinne.* The naturall man is dead in sinne and feeles it not; wee therefore must labour to feele in our selves this spirituall bondage under sinne; and when we feele it, we must bewaile it, and so shew some life of grace to be in us. This *Paul* did, Rom. 7. 24. *O wretched man that I am, who shall deliver me from the body of this death?* Looke as the prisoner feeles his bolts and fetters, so sensibly should wee feele the chaine of sin, wherewith our soules are kept in bondage; and til we feele it and bewaile it, the Kingdome of Christ doth not come unto us: we must therfore every day, crie unto Christ our Lord, that hee would shew himselfe to be our Redeemer, by breaking the fetters of sinne, wherewith our soules are kept in bondage, and giving us that free spirit, which may fully erect his blessed Kingdome in our hearts: *for where the spirit is, there is liberty*, 2 Cor. 3. 17.

[a] John 8. 34.

Bewaile the sinnes of the world.

Secondly, we must bewaile the sinnes of all the world, in the transgression of Gods Law, whereby God is dishonoured, and his kingdome hindred, and the kingdome of darknesse furthered: 2 Pet. 2. 7, 8. *Iust Lot vexed his righteous soule, with the unclean conversation of the wicked of his time.* 1 King. 19. 10. *When Elias saw the children of Israel forsake Gods covenant, breake downe his altars, and slay his Prophets with the sword, then he became very zealous for the Lord of hosts.* Psal. 119. 136. *Mine eyes* (saith *David*) *gush out with rivers of water, because they keepe not thy Law.* vers. 139. *My zeale hath even consumed me, because mine enimies, have forgotten thy Law.* Mar. 3. 5. *Christ mourned for the hardnesse of the harts of the people.* and Luk. 19. 41, 42. *he wept over Ierusalem, for that they knew not the day of their visitation.* Now look how these were affected with the raiguing sins of their times, so must wee also mourne for their sinnes that raigne among us; as Atheisme, and prophanenesse, contempt of Gods Word, blasphemie, Sabbath-breaking, oppression, cruelties, and pride. All good subjects are grieved much when they see forren enemies display among them banners of victory; how much more then ought the godly to grieve, when they see impietie practised with an high hand, which is as it were a flag of defiance in the Kingdome of Christ, and a speciall cusigne of Satans triumphing in the increase of his kingdome of darknesse? When the devil sees one that hath lived in sinne, but cast a looke toward the kingdome of Christ, he rageth greatly, and labours by all meanes to turne him backe: and when wee see those that have made profession of religion, returne againe to the lusts of their former ignorance, O it should grieve our soules, and cause us to pray, *thy Kingdome come.* Doe wee perceive the Turke, or Pope, or any instrument of Satan, either by subtiltie or tyranny, to hinder the Gospell preached, which is the scepter of Christs Kingdome, and the arme of God whereby hee puls men from the kingdome of darknesse? O then we should mourne. Or doe wee see the want of Gods ordinance in preaching, sacraments, and discipline, which serve for the furtherance of Christs kingdome: or the Lords people committed to ignorant or idle Ministers, to scandalous Teachers, either for life or doctrine? In all these wee have cause of mourning, and they should stirre up our hearts to cry unto the Lord, *Thy kingdome come.*

*Vse. 2. Graces to be desired.*

As we must mourne for the wants and hinderances of Christs kingdome, so wee must hereby learne to have our hearts inflamed with spirituall desires after all helps and furtherances unto Gods kingdome, both in our selves and others: as first, for the preaching of the Gospell, and all other divine ordinances, whereby Gods kingdome is erected and maintained: our hearts desire to God must be, that these may be set up and continued, where they are wanting, and that God may blesse them, where they are vouchsafed. Secondly, that God would enlighten the eyes of our mindes, that we may see the wonders of his Law, as *David* did, that so the Lords ordinance may bee blessed unto us. Thirdly, that wee may be wholly subject unto Christ, and that of conscience, not only in outward behaviour, but in minde, and heart, and will, and in all our affections: wee must make sure this holy desire be in us indeed, and therefore must deny our selves, and subject our selves wholly unto God, as a willing people to serve him, and none but him; and then wee may be sure his kingdome is come unto us. Fourthly, wee must desire to be dissolved, and to be with Christ in the kingdome of glory, for this end, that wee may make an end of sinning, and become more obedient subjects unto Christ, yea wholly ruled by him, though for the good of others we must be content to live. Fifthly, that Christ would come in judgement, when all things shall bee subdued unto God, and all his obedient subjects shall be fully glorified. This we may desire in heart, though wee must leave the time to Gods good pleasure, still waiting for it by faith in his promise. Sixthly, that God would inlarge his sanctuary here on earth, gather his elect more and more, and still defend and maintaine his Church in every place in the world: when these desires affect our soules, then doe we truly say, *Thy kingdome come.*

1 2 3 4 5 6

Psal. 119. 18.

*3 Vse. Duties to be practised.*

Duties furthering Gods kingdome.

Whatsoever we aske in prayer, that must we endevour after in life and conversation, else we

mocke God, saying well, and doing nothing. First, therefore, as we say, *Thy kingdome come*, so must we seeke to meet it, and strive to enter into it: for this end God gives us time to live in this world, that here wee might enter the gate of grace, and wait for the fruition of glory: and therefore wee must diligently frequent the suburbs of this heavenly Jerusalem, even the preaching of the word, and therin labour both for true *humiliation* and *conversion*, or else wee cannot enter into this Kingdome, Matth. 18.3. John 3.5. First, wee must have the pride of our hearts pulled downe, and become as little children, being humbled in our selves through the knowledge of our sinnes, and the feeling of that misery which is due unto us for them: yea, wee must confesse them unto God, and cry unto him for mercy, and by this means lay aside this burthen, which hinders our entrance into the gate of grace. Secondly, wee must be converted and changed by the renuing of our minds, our hearts must cleave unto God, and we must carry therin a resolute purpose not to sinne: when these things bee in us, wee enter into Gods Kingdome: but till wee endevour after them in some truth, wee say in vaine, *Thy Kingdome come.*

Secondly, we must be carefull to bring forth the fruits of this Kingdome; for therefore doth he send it amongmen, and for want hereof doth he take it from them: Matth. 21.43. Now these fruits are *righteousnesse, peace, and joy in the holy Ghost*, Rom. 14.17. whereof we have [a] spoken before: all which, we must labour to find in our hearts, and to expresse in our lives; else this kingdome shall be taken from us, and we shall never see the glory of it.

Thirdly, hence wee must learne to be contented in all estates of this life whatsoever, the hope of the glory of this kingdome which wee pray for must swallow up all the sorrowes that earthly calamities can bring upon us: This it was that made the Patriarkes to walke contented in the state of Pilgrims and strangers here on earth, Heb. 11.13,14. Yea, this renues [b] *the inner man*, it cheers the heart, and keeps it from fainting, *though the outward man perish*, to look after the joyes of this kingdome, which are *the things not seene*: and therefore Christ herewith comforts his Disciples against the sorrow of affliction, saying, *Feare not little flocke, it is your Fathers good pleasure to give you the kingdome*, Luke 12.32.

Fourthly, wee must all labour in our places and callings, to bring one another into this kingdome, one neighbour another, and one friend another: Ezek. 18. 30. *Returne*, (saith the Lord to the house of Israel) *and cause one another to returne.* This the Prophet *Isay* noteth as a practice of the subjects of this Kingdome, that *they shall say one to another, come, let us go up to the mountain of the Lord*, Isa. 2.3. But masters of families especially must looke to the practice of this duty, and labour to bring

A Gods kingdome into their families: for this end they must see to these things; first, that there be no manifest or open sin permitted in their families: rid thy house of such a person, if thou canst not reforme him, Psal. 101.7. Secondly, instruct thy family in the way of the Lord, that they may know to live righteously and uprightly both before God and man. Thirdly, set up and maintaine the private worship of God in thy family, joine thou with them in holy duties, especially in daily calling upon the name of God. In regard of these and such like duties it is, that the [c] Scripture ascribes salvation to a family, where the master or the governour of the house is converted to the faith. And for the practice hereof, the holy Patriarkes are commended to al posterity: God saith of *Abraham*, B [d] *I know him, that hee will command his sonnes, and his household after him, that they keepe the way of the Lord*: and [e] *Iacob commands his family to put away their strange gods, and to cleanse themselves*: and [f] *Ioshuah* professed publikely, *That hee and his family would serve the Lord.*

Fifthly, hence wee must learne, every day to prepare our selves to die: for by death our soules enter into the glory of this kingdome, which we pray may come unto us; and therefore we must bee ready to receive it every day, that whensoever our King commeth unto us, either by death, or in the last judgement, we may passe from grace to glory. And indeed wee cannot with comfort make this petition, unlesse wee bee in some measure prepared for death, and that every day. Now being prepared, wee must *wait*, as *Iob* [g] did, *every day till our changing come.* Looke how the godly in the old Testament looked for Christs first comming in the flesh; so must we wait for his comming to us, either by death, or judgement; neither must any thing dismay us in this waiting, no not death it selfe: for the sooner we die, the sooner wee may enter into glory. And here wee may take a view of the monstrous hypocrisie of the world: for who will not say these words, *Thy kingdome come?* But yet the most men neglect to prepare themselves for entrance into this kingdome; nay, many contemne the word and praier, which are the meanes whereby wee have admittance into the state of grace, and are prepared for the Kingdome of glory.

Sixthly, wee may here learne of our Saviour Christ the practice of humility, and in all things to give all glory to God: for though this kingdome pertaine equally to him (as hee is God) with the Father, yet because he hath it from the Father, as he is the Sonne, therefore he will have it wholly attributed unto him: for he teacheth us to say, *Our Father, Thy kingdome come.*

Lastly, here observe the necessity of this petition, in respect of our outward estate: for the comming of this kingdome to any estate, is a speciall cause of prosperity and happinesse

unto

1 Duty.
2 Duty.
3 A ground of contentation.
4 Duty.
5 Prepare to die.
6
7 Gods kingdome brings prosperity.

[a] Is the meaning of the petition.

[b] 2 Cor. 4.16.18.

[c] Luke 19.9.

[d] Gen. 18.19.

[e] Gen. 35.2.

[f] Iosh. 24.15.

[g] Iob 14.14. Luke 2.25.

unto in: for where this Kingdome is, Gods hand of blessing and protection is in a speciall manner: here the Lord raigneth and his glorious and blessed Angels, which are mightie in strength and power, keepe watch and guard in that kingdom, and about that people who have the Lord for their King and God. Hence it is, that this our Kingdome hath so long enjoyed peace and protection from many dangerous assaults, because wee embrace and professe the Gospel, which is the scepter of Gods kingdom; and if wee could doe it in sincerity, and walke worthy of the Lord our King, our prosperitie should bee as the floods, and our peace as the Sunne and Moone in heaven. And therfore they that love the peace of this kingdome, must embrace and obey the Gospell, and pray for the happy and flourishing estate thereof: for therein stands our peace.

## *Thy will be done, in earth as it is in heaven.*

*The Coherence.* This petition dependeth on both the former thus; as a meanes whereby we doe that which wee desire in the first petition: for Gods name is glorified, when his will is done: and as a manifestation of that which we desire in the second petition, for there we pray, that Gods kingdome may come unto us, and he rule in our hearts by his word and spirit: now here we crave that we may doe his will, and so testifie our selves to be his loyall subjects.

*The meaning.* This petition is propounded in a comparison, which naturally standeth thus; *As thy will is done in heaven, so let thy will bee done in earth.* And it hath two parts: The first respects the grace of obedience which we pray for, *Thy will be done in earth.* The second shewes the right manner of performing it, *As it is in heaven.*

For the first, *Thy will, &c.* Gods will is onely one, considered in it selfe, as God is one: yet for our understanding, it may be thus distinguished: It is either *absolute*, or *revealed.* Gods *absolute will* is the will of his good pleasure, whereby according to his eternall counsell, hee determines of all things, what shall be done, or what shall not bee done, and in what manner. This absolute will extendeth over all creatures, and over all their actions; Ephes.1.11. *Wee are predestinate according to the purpose of him that worketh all things after the counsell of his owne will.* Rom.9.19. *Who hath resisted his will?* Mat. 10.26. *Without this will of God, a sparrow cannot fall to the ground.* And this absolute will of God is hidden from us, till God reveale it by the event. Gods *revealed will* is the sacred doctrine of God in his Word, whereby he signifieth unto man, so farre as concernes his happinesse and salvation, what hee ought to doe, or what he ought not to doe. This is not Gods absolute will, but rather an effect thereof concerning man, revealing unto him, not what hee

Gods absolute will.

Gods revealed will.

A simply and absolutely willeth to bee done, for that must needs bee done; but what is pleasing or displeasing unto him, done by man, and what he will have man to doe, or not to doe, if hee desire to come to life, and would not be condemned. And this revealed will comprehendeth both the Law and Gospell, with all their Commandements, prohibitions, threatnings, exhortations, promises, and such like, whereto the Apostle hath relation, when hee saith, *Prove what is the good will of God, and acceptable*, Rom.12.2.

Now this distinction of Gods will being according to the Scripture, hath his use in this place: for when wee say, *Thy will be done*, wee meane not the absolute, but the *revealed will of* B *God. Reasons. I.* The absolute will of God is alwayes done, and cannot be resisted; *My counsell shall stand* (saith [a] the Lord) *and I will doe whatsoever I will:* and againe, [b] *Who hath resisted his will?* that is, his absolute will: for his revealed will is generally transgressed by men, and men doe that, which seemeth good in their owne eyes, notwithstanding God reveale his will to the contrary. II. A man may sometime dissent from the absolute will of God without sinning, so be it hee still submit himselfe to the will of God, resting therein, when it is revealed. Thus *Abraham* [c] prayed for the safety of Sodome (yet submissively) which God willed and decreed to destroy: and *David* [d] prayed for the life of his child, which God would have to die: and our [e] Saviour Christ prayed for the removall of that cup, which God had absolutely decreed hee should drinke of, yet submitting his will unto his Fathers. And [f] *Paul* according to his Apostolike function, desired to preach the Gospel in *Bythinia*, but the Spirit suffered him not; which shewes plainly it was not the will of God that he should preach there, and yet he desired it religiously without sinne, as did the rest before mentioned. And as in will, so in affection a man may dissent from Gods absolute will without sinne: Christ as the Sonne of God, knew his Fathers will, concerning the destruction of Jerusalem, and yet [g] *he wept for it*, in a tender compassion over their misery to come: and so the brethren at *Cæsarea*, [h] *wept and lamented for Paule going to Jerusalem*, though *Agabus* propheſied that God would have it so: neither must this seeme strange unto us, for two things may remaine both good, and yet differ one from another; and so may mans created will differ from Gods absolute and uncreated will, and yet both remaine good.

Having found that this petition must be understood of the revealed will of God, wee now come to search out the speciall branches of Gods revealed will; which wee shall finde in severall places of the holy Scripture. The first is, the *conversion of a sinner*, Ezek. 33. 11. *As I live* (saith the Lord) *I will not the death of a sinner, but that the wicked turne from his way and live.* The second is, that wee

Branches of Gods revealed will.

a Isa.46.10.
b Rom.9.19.
c Gen.18.23.27.
d 2 Sam.12.16.14.
e Matth.26.39.
f Act.16.7.
g Luk.19.41.
h Act.21.13.

deny our selves, and rely wholly on our Saviour Christ Jesus for life and salvation: John 6. 40. *This is the will of God, that he that seeth the Son, and believeth in him, should have everlasting life: and I will raise him up at the last day.* The third is our *sanctification* in soule, and body, and spirit: 1 Thes. 4. 3. *This is the will of God, even your sanctification.* The fourth, is that every one that lives in the Church of God, beside his generall calling of a Christian, should have a *particular calling to live in*, wherein hee must seeke the glory of God, in the good of others: 1 Cor. 7. 20. *Let every man abide in the same vocation wherein hee is called, and therein walke with God*, v. 24. The fifth part of Gods will is to *subject our selves* under the hand of God in all crosses and afflictions whatsoever: when the brethren at *Cæsarea* saw *Pauls* resolution to goe to Jerusalem, notwithstanding the bonds that there remained for him, they said (as it were expounding this petition) *The will of the Lord be done*, Act. 21. 14.

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*Bee done*] According to the Scripture there be two degrees of doing Gods will: the first is prescribed in the Gospell, to wit, a sincere endevour and strife according to all the power of grace that God hath given us, to doe the will of God; and this especially is here meant. The second is commanded in the Law, and it is a fulfilling of Gods will, doing that which God commandeth in that manner of perfection which he commandeth: but this is not attained unto in this life; and therefore our desire of God in this petition is, that he would give us grace, sincerely to endevour to doe his whole will here on earth, and to hasten that time and state unto us, wherein we shall doe it perfectly as the Law requires.

Obedience two fold.

Evangelicall.

Legall.

*1 Use. Wants to be bewailed both in our selves and others.*

I. This petition teacheth us to bewaile our naturall disposition, whereby wee are prone to rebell against the will of God, being wholly bent to disobedience in doing that which is evill.

Hinderances to obedience.

II. We must bewaile our naturall hypocrisie, even that which remaineth in us after grace received: for though we may say these words, yet we cannot possibly have our hearts affected with such a perfect desire after obedience to Gods will, as we ought to have.

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III. Though we have never so much grace, yet here wee must labour and bewaile our want of obedience in all good duties: for though we give our selves to doe good things, yet the best of us all faile in the manner of doing of them; as in hearing the Word, in receiving the Sacraments, and prayer; so as wee must be humbled for our wants, and confesse that we are unprofitable servants, when wee have done all that is commanded us, Luke 17. 10.

Secondly, wee must bewaile the sinnes of others, whereby they disobey the will of God, and so rebell against him; hereby God is dishonoured, and therefore in zeale of Gods glory, and love to our brethren, wee must be grieved when others sinne. Thus was *David* affected, Psal. 119. 136. and *Paul*, 2 Cor. 12. 21. *I feare lest when I come unto you, my God abase me among you, and I shall bewaile many of them that have sinned already.*

*2 Use. Graces to be desired.*

Desires furthering our obedience.

As wee must bewaile the wants that hinder the doing of Gods wil in our selves and others; so wee must stirre up our hearts unto heavenly desires after those graces whereby Gods will may be done. As first, that wee may have grace to deny our selves, our owne wils and affections; for naturally we are herein unlike God, and like the Devill: and this must every one learne that would bee Christs Disciple, Luke 9. verse 23.

1

Secondly, that God would incline and dispose our hearts towards his holy word, that we may not onely know, but obey Gods revealed will. This was *Davids* usuall request; Psalm. 119. 27. *Make mee to understand the way of thy testimonies*: and 36. *Incline my heart unto thy testimonies.* For how should wee doe the will of God, unlesse wee know it? and how shall wee know it, unlesse our hearts affect the meanes of grace and of obedience.

2

Thirdly, that God would hasten that time and state unto us, wherin we shall perfectly doe the will of God: that is our state of glory.

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Fourthly, that under every crosse which God shall lay upon us, wee may possesse our soules with patience, and so subject our selves to Gods absolute will. Thus *Paul* prayes in behalfe of the Colossians, that *GOD would strengthen them by the power of his might, unto all patience and long suffering with joyfulnesse*, Col. 1. 12.

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Fifthly, that God would turne the hearts of men from sinne, and bring them every where to the obedience of his will.

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*3 Use. Duties to be practised,*

Duties furthering our obedience.

Because we must seeke to practise that which we aske in prayer, therefore hereby we are also taught to endevour our selves after these good duties: First, to *prove what is the good will of God, and acceptable*, Rom. 12. 2. We must by often triall of our actions by the Word of God, become expert in Gods will, use in all things makes perfect, and therefore in all our affaires we must consult with God, whether the things wee goe about bee agreeable to his will. Most men will have an eye to the lawes of the Land in their civill affaires, as in buying and selling; and why should wee not bee as wise for our soules in the matters of God? Doe we not dissemble with GOD when wee say with our tongues, *Thy will bee done*, and yet in life and conversation, have no regard to square our workes thereby?

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Secondly, wee must be strict in the matter of sinne, making conscience of every evill way; yea, even of the first motions unto sinne, that never

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never come to conſent: for this petition for obedience, reſpects not onely our words and deeds, but our ſecret thoughts: for even they muſt bee brought to obedience to God, 2 Cor. 10.5.

3 Thirdly, wee muſt ſeeke to cut off all things that hinder us from doing Gods will: we muſt mortifie and crucifie the luſts of the fleſh, and all ſinfull motions of our corrupt hearts; for theſe make us rebels againſt God in tranſgreſſing his will. This is an hard thing to doe, and unto a naturall man of himſelfe altogether impoſſible, and therefore wee muſt uſe ſpirituall meanes: for the deeds of the fleſh muſt bee mortified by the Spirit, Roman. 8.13. Now the ground of this worke is the death of our Saviour Chriſt applied by faith to our corrupt hart; *for the old man is crucified with him*, (as the Apoſtle *Paul* ſaith) *that the body of ſinne might be deſtroied, that henceforth we ſhould not ſerve ſin*, Roman. 6. 6. This therefore muſt wee doe, if we thinke our ſelves to have part in Chriſt; we muſt perſwade our hearts, that when our Saviour Chriſt was upon the Croſſe in our roome and ſtead, bearing the puniſhment of our ſinnes, then were we, in regard of the old man, crucified with him; the vertue and efficacy whereof, we ſhall undoubtedly finde in our ſelves, for the mortifying of ſinne, when wee doe truly beleeve; for our fellowſhip with Chriſt begins in his death; and if wee bee dead to ſinne, how can the motions thereof yet live and reigne in us? When a malefactor is put to death, he ceaſeth from his bad courſes; and ſo, if our corruption be crucified with our Saviour Chriſt, it muſt not reigne in our hearts, to bring forth the fruits of ſinne. Let us therefore meditate on the death of our Saviour Chriſt, and apply it to our ſelves by faith, and conſider the vileneſſe of our ſinnes, in the bitterneſſe of his paſſion; and then no doubt wee ſhall bee moved to ſtrive againſt evill motions: *For if we be Chriſts, wee have crucified the fleſh with the affections and luſts*, Gal. 5.24.

4 An orderly life. Fourthly, we muſt not live inordinately, but in that ſort which God injoineth Chriſtians in his word: every one muſt have a double calling; the generall calling of a Chriſtian, common to all that live in the Church, concerning the ſervice of God, in righteouſneſſe and holineſſe; and a particular lawfull calling, in ſome ſet ſtate of life, tending to the good of the Church, common-wealth, or family, wherin a man muſt glorifie God in the good of men: this is to live in order, and hee that wanteth both, or one of theſe, lives inordinately, for God would have every man to abide in that vocation wherein he hath called him: every one therefore according to his gift and grace received of God, muſt live in a lawfull calling, and hee that doth not ſo, reſiſteth Gods will. Whereby wee ſee that wandring beggers are not to bee ſuffered in Church or common-wealth; for they live without any calling, and ſo tranſgreſſe Gods will: yea, their courſe of life is here alſo condemned, that ſpend their life in ſports and gaming; for ſuch a life is rebellion againſt God, who will be glorified in workes done by vertue of our lawfull calling.

5 Patience under the croſſe. Fifthly, it is the will of God, that through manifold afflictions wee ſhould enter into his kingdome; and therefore when any croſſe befals us walking in our lawfull callings, we muſt endevour to ſubject our ſelves patiently to the will of God therein: in proſperity wee are cheerefull and thankfull, but when affliction comes, our nature would repine: O remember we ſay in all eſtates, *Thy will be done*: and therefore in the moſt bitter croſſes that can befall us, we muſt labour to ſay with *Iob*, *The Lord giveth, and the Lord taketh away: bleſſed be the name of the Lord*, Iob 1. 21. So did the Prophet *David* being baniſhed his kingdome by his owne ſonne, 2 Sam. 15. 26. *But if hee thus ſay, Behold, I have no delight in thee, behold, here am I, let him doe to mee as ſeemeth good in his eyes*: and chap. 16. 10, 11. when *Shemei* curſed him, he ſtayed *Abiſhai* from revenge, upon conſideration of Gods will to have it ſo; ſaying, *Suffer him to curſe, for the Lord hath bidden him*.

## *In earth as it is in heaven.*

Having ſpoken of the grace of obedience deſired in this petition, wee now come to the manner how it muſt be performed: to wit, *In earth as it is in heaven*: that is, of us men living on earth, as the bleſſed Angels and glorified Saints doe it in heaven: for [a] *the Angels that excell in ſtrength, doe Gods commandements, in obeying the voice of his word*. And becauſe this expoſition is generally received, I will not ſtand to prove it; this onely we muſt remember, that here wee pray not to performe obedience equall in meaſure and degree, to the obedience, of the Saints and Angels in heaven, but ſuch as is like unto it: for this note of compariſon here imports a likeneſſe and reſemblance, and not equality.

[a] Pſal. 103.20.

Reſemblance of mans obedience to the Angels.

Now this likeneſſe here ſtands in 4. things: 1 Firſt, in *cheerefulneſſe and willingneſſe*: for the holy Angels obey the Commandement of God freely, and readily, without murmuring or conſtraint: for this cauſe they are ſaid to *come and ſtand before God*, Iob 1.6. *and to behold his face*, Matth. 18. 10. to expreſſe their voluntary ſervice unto God: and ſo ſhould Gods children obey God, as *Paul* ſpeaketh of [b] *Philemons* beneficence, *it muſt not bee as it were of neceſſity, but willingly*. As in the caſe of *Almes-giving*, [c] *God loves a cheerfull giver*, ſo in all obedience hee likes a cheerefull doing: and therefore hee ſaith, [d] *if there be firſt a willing minde, it is accepted according to that a man hath*. In this regard, *Peter* beſought the Elders, [e] *to feed the flocke of God, depending on them: and to care for it; not by conſtraint, but willingly; not for filthy lucre, but of a ready minde*: and the Apoſtle

[b] Philem. 14.

[c] 2 Cor. 9.7.

[d] 2 Cor. 8.12.

[e] 1 Pet 5.2.

Paul

f 1 Cor.9.17. *Paul* saith, f *If I do it willingly, I have a reward.* This vertue the Prophet *David* expressed notably, Psal.40.6,7,8. when God as it were bored new eares in his soule, then he said, *Loe I come, I desire to doe thy will.*

2 Secondly, in *priority*, for the Angels preferre to doe the will of God, before all other things: and therefore they are said to stand in his presence continually as it were waiting upon his pleasure: and the like affection for obedience unto God, must bee in all his children.

g Gen.22.16. This g *Abraham* notably testifies, when at Gods command he would have *killed Isaac*; testifying thereby, that he preferred obedience unto God, before the dearest thing in the world: this also we may see in *David*, Psal.119.14. *I have had as great delight in the way of thy testimonies, as in all riches*: and vers.127. *I love thy commandements above gold, yea, above much fine gold*: and in our Saviour Christ, who said, when hee was weary and hungry, *My meat is to doe the will of him that sent me, and to finish his worke*, Joh.4.34.

3 Thirdly, *in speed*, and *quickenesse*: for the Angels doe Gods will without all delay or slackenesse, which the Scripture signifies by their wings, and flying, which it ascribeth unto them: and the like alacrity should Gods children shew in their obedience unto God, Psal. 119.60. *I made haste and delayed not to keepe thy commandements.*

4 Fourthly, in *faithfulnesse*; the Angels doe not Gods will by halves or peece-meale, but thoroughly and perfectly, wherein soever God imployeth them: and so should wee bee faithfull in doing Gods will, endevouring to yeeld sincere obedience, not to some, but to all Gods commandements which concerne us: Psal.119. 6. *I shall not be confounded when I have respect unto all thy commandements*, 2 King.23.25. King *Iosias* turned to the Lord, *with all his soule, with all his heart, and with all his might, according to all the law of Moses*: an example to be followed of all Gods children, that so they may be like to the blessed Angels.

*The 1. Vse. Wants to be bewailed.*

1 First, this patterne of Angelicall obedience here propounded for our imitation, must teach us to acknowledge and bewaile the naturall hardnesse, deadnesse, and untowardnesse of our hearts, in yeelding obedience unto the will of God: if wee feele not this dull and untoward heart, we may suspect our selves of the want of grace, for every gracious heart feeles it more or lesse, and bewailes it unto God: and so must we doe, if wee say in truth, *Thy will be done in earth as it is in heaven.*

2 Secondly, wee must here also bewaile the want of sincerity and faithfulnesse in doing Gods will: our maymed and halt obedience, shewes how farre we come short of this Angelicall example: many content themselves with the outward service of the body, and never regard the inward worship of the heart; and others have respect to outward duties of piety, that concerne God, but for uprightnesse and mercy towards men, they little regard: this the Angels doe not.

Isa.29.13.

*2. Vse. Graces to be desired.*

Hereby also wee must learne to pray for the Spirit of freedome, whereby we may be delivered from the bondage of corruption, and so may the more freely, and cheerefully, and heartily endevour to doe Gods will: Psal. 51.12. *Restore to me the joy of thy salvation, and stablish me by thy free Spirit*: the holy Ghost is therefore called *the free Spirit*, because it gives liberty from the bondage of sinne, and makes the heart free, and forward, and cheerefull in Gods service; *for where the Spirit of the Lord is, there is liberty*, 2 Cor.3.17.

*3. Vse. Duties to be practised.*

Imitation of the Angels. Because wee must practise the good things we pray for, therefore here wee are taught to frame our lives to an holy Imitation of the blessed Angels. Though we cannot attaine to the measure of their obedience, yet wee must endevour after their manner of obedience, in *readinesse*, &c. and so by following them beginne our heaven in this world. This will not stand with their humour, who account zeale in religion, affected precisenesse: but such as call God Father in sincerity, must set before them the obedience of the holy Angels, as a patterne for their imitation. Now in them we may observe these things for us to follow:

1 First, they desired before Christs incarnation, to looke into the mystery of our redemption wrought by Christ, 1 Pet.1.12. although it concerne them not as it doth us: for they never fell, and they are established by another grace than of redemption; now herein we must follow the Angels, or (if it were possible) goe beyond them, for *Christ tooke not the Angels, but the seed of Abraham*: his redemption concerns us, and therfore we much more must be diligent searchers out of this mystery in the Gospell.

2 Secondly, the Angels are maintainers of true religion, and of the worship of God: for the Law was given by Angels, Gal.3.19. The most of *Daniels* visions were shewed by an Angell; and so was the revelations unto *Iohn*, Revel.1. 1. the Angels brought the Apostles out of prison to preach the Gospell a sundry times. They are enemies to Idolatry; for, Apoc.19.10. when *Iohn* would have worshipped the Angel, he forbade him, saying, *See thou doe it not, worship God*: herein also we must be followers of Angels, by furthering the Gospel and true worship of God to the uttermost of our power; by hindring al Idolatry, & shewing our selves enemies to all the enemies of God and of his truth.

a Act.5.19. and 12.7,8. and 16.26

3 Thirdly, the Angels were alwayes serviceable unto Christ: they brought the tidings of his birth to the shepherds, Luk. 2.9,10. *They ministred unto him in his temptation*, Matth.4. 11. *in his agony*, Luk. 22.43. *in his resurrection*, Mat.28.2. *and ascension*, Act.1.10. and so should

should we performe unto Christ all the service we can.

4 Fourthly, they spend their time in praising and landing the name of God: and so should we labour to have our hearts inlarged for his glorie, and our mouthes filled with his praises.

5 Fifthly, they be serviceable for our good, if we be Gods children, though they be farre better than we are: Heb. 1. 14. *They are ministring spirits, sent forth to minister for their sakes which shall be heires of salvation.* Psal. 91. 12. *They are as nurses to beare Gods children in their hands.* Psal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him:* And all this they doe unto us of love, as though it were not injoyned them? So we after their example must imploy our selves in soule and bodie, calling, credit, and all we have for the good of men.

6 Sixthly, the Angels are joyfull when sinners are humbled and converted from sinne unto God: Luk. 15. 10. and they are grieved when men by sinne dishonour God. And the like affections should be in us: we should mourne for all sinne in our selves and others, whereby God is dishonoured; and have our hearts to leape for joy, when sinners repent and turne unto God. In the world to come we shall be like the Angels in heaven in glorie, Matth. 22. 30. let us therefore here testifie this hope by beginning our heaven upon earth, in becomming like to the Angels, though not in glorie, yet in obedience.

*Use 4.* Here lastly observe, what honour we are to give to the Angels of heaven, namely, the honour of imitation, becomming like unto them in obedience, and treading in the steps of their vertues: but for the honour of invocation, that is due to God alone, and we must not give it to Angels: damnable therefore is the doctrine and practice of the Church of Rome, who pray unto the Angels, and give unto them the honour of God in religious worship.

Bellarm. de sanct. beat. l. 1. c. 19. missale Rom. à Pio. 5. p. 304.

**V. 11. *Give us this day our daily bread.***

*The coherence.* Hitherto wee have handled the petitions that concerne Gods glorie; now we come to the petitions that concerne our selves: as the word *Vs* doth plainely shew, in these three which follow: and they depend upon the former, as an explication of the manner of our obedience: for there we asked grace to doe Gods will, and here we pray for those blessings and mercies wherein we may expresse our obedience, for we doe Gods will, when we *depend upon his providence* for the blessings of this life: when we *relie upon his mercies* for the pardon of our sins, and *trust in his power for strength* against temptation and deliverance from evill. Now then, to come particularly to this fourth petition: having in the former craved grace to doe Gods will in our particular callings, here we pray for such sufficiencie of all

A temporall blessings, whereby we may glorifie God therein.

In the handling of this petition, six points are to be considered: 1. what we aske, *Bread*: 2. what bread we aske, *daily bread*: 3. whose bread, *ours*: 4. for what time, *this day*: 5. to whom, *to us*: 6. whence would we have it, by gift from God, *give us*.

For the first: The thing we aske is *Bread*. But what is meant by *Bread*, it is not agreed upon: some expound it spiritually of Christs bodie and bloud, the food of the soule in the Word and Sacraments. But the unfitnesse of this exposition we shall see by the weaknesse of their reasons alleaged for it. First, they say, it is not meet that in so heavenly a prayer, wee should aske so base a thing, as materiall bread of our heavenly father. *Ans.* If God command us to aske this bread, and to depend upon him for it, we must not judge basely of it: now in this chapter God commands us to depend upon him for food to eat: yea, 1 Pet. 5. 7. we must cast all our care on him: and *Iacobs* practice in praying *for bread to eat*, Gen. 28. 20. and *Agurs* praying for a competencie in outward things, Prov. 30. 8. declare plainely the lawfulnesse thereof. Secondly, (they say) we must first seeke Gods kingdome and his righteousnesse, and then all these things shall be cast upon us, ver. 33. *Ans.* Distrustfull and distracting care is there onely forbidden, but a moderate care is there allowed: and therefore prayer for them is undoubtedly lawfull.

B

C The second opinion touching Bread is of the Papists, to wit, *That here we aske not onely all necessarie sustenance for the bodie, but much more all spirituall food, namely, the blessed Sacrament, which is Christ the bread of life.* But neither is this so fit: for first, we prayed for spirituall things directly in the second petition. Secondly, Sacramentall bread cannot here be meant, because it was not ordained when Christ taught his Disciples this prayer. Thirdly, their exposition is against their owne practice: for if by bread were meant Christ in the Sacrament, then the people should be fed therewith every day, which they barre them from.

D The third opinion is, that by bread is meant corporall food and blessings, necessarie to temporall life onely: and this I take to be the truth for these reasons, which also make against the former expositions. First, S. *Luke*, the best interpreter of our Saviour Christ, expounds the words, *of bread that for ever: for the day*: that is, for every day, Luk. 11. 3. and therefore it must needs be bodily or spirituall food once truly received serves not for a day, but for ever, Joh. 4. 14. Secondly, this is a perfect platforme of prayer, and therefore must containe petition for temporall blessings, else it were not perfect: now we cannot comprehend our requests for temporall blessings under any other petition but this onely, and therefore Christ here propoundeth them.

Now

Erasmus.

1 Cor. 10. 25, 26, 31.

Rhem. on this place.

What is meant by Bread.

Now properly bread imports that sustenance made of graine which is fit and convenient for mans bodily nourishment, such as *Melchisedek* brought out to *Abraham* and his companie, with wine for their refreshing, Gen. 14. 18. and such is meant in Scripture where bread is opposed to wine or water. But more generally it is taken for all kinde of food whatsoever, whereby life is preserved: in which sense *goats milke is called bread*, Prov. 27.27. and the *fruit of trees*, Jer. 12.19. and all things that passe to and fro in trafficke, Prov. 31.14. Now in this place it must be taken in a generall sense, not onely for bread, but for all other necessarie food, and for raiment also, with health, peace, libertie, and all other things that are meet and needfull for the good outward estate of man, of family, or common-wealth.

1 Beware of covetousnesse.

*Therefore.* 1. In that Christ bids us pray for bread, and not for dainties; hereby he would teach us to beware of covetousnesse, the common sinne of our nature, whereby we are discontent with our estate, and murmure with the Vtaclites, if we have no more but Manna: but we must strive against this corruption, and say with *David, Lord, incline my heart unto thy testimonies, and not unto covetousnesse*, Psalm. 119.36.

2 Learne sobrietie.

Secondly, we must also hereby learne to practise sobriety and moderation in diet, apparell, and all other things appertaining to this life, using them so as we may be the fitter for our callings, and the service of God, and so bettered thereby and not made worse.

3 Contentation.

Thirdly, this must teach us contentation with that place and state of life, and measure of wealth which God gives us: for we must aske bread onely, that is, things necessarie, and therefore if God gives us things necessarie, we must be therewith content: and our corrupt minde must not be Judge herein, but what God bestowes upon our sober use of lawfull meanes within our calling, that must we judge to bee our portion: 1 Tim. 6. 8. *If we have food and raiment, let us therewith be content.* This was *Pauls* practice, *I can be abased, & I can abound: every where in all things I am instructed both to be full and to be hungrie, to abound and to have want.* The [a] *Israelites* in the wildernes were not content with Manna, but would needs have flesh to eat, and God gave them their desire; but *while the flesh was in their mouths, his wrath fell upon them*: therefore let us lust after no more than God gives upon our sober use of lawfull meanes, lest in seeking more, we draw Gods curse upon us. But alas, few are content with their estate, the yeoman will be like the gentleman in attire and diet; and the gentleman like the noble man; & hence comes usurie, oppression, injustice, and much ungodlinesse; hence it comes that Gods judgement in dearth is increased upon the poore, because men make no conscience of the meanes, so they may benefit and inrich themselves, and get aloft: but beware of Gods curse with thine advancement; unlesse God change thine estate, rest contented with that which is present, and be thankfull for it: *for better is a little with the feare of God, than great treasure and trouble therewith*, Prov. 15. 16. now what trouble like the wrath of God? and therefore be content with that which God sendeth in the use of lawfull meanes.

4 Chance confuted.

Fourthly, must we aske of God every bit of bread we eat? then away with all chance and fortune, and let us learne to acknowledge Gods providence in all things.

5 Merit confuted.

Fifthly, must Gods children aske of God their daily food, and receive it as a gift of mercie from the hands of their father? then away with merit by mans workes: for if bread be of mercie, life everlasting cannot be of merit on mans part.

6

Lastly, this petition ministreth unto us a notable ground of contentation against distrustfull care: for that which Christ bids us aske, God undoubtedly will give, because it is according to his will: and therefore the childe of God may assure himselfe of things sufficient for this life, in the sober use of lawfull meanes; and looke, if temporall blessings faile, for a good supply in spirituall graces.

Of using Gods creatures to our delight.

Here a question may be asked, seeing wee aske of God but bread onely, that is, things necessarie for this life, whether may wee use the creatures of God for our delight? *Answ.* We may use the outward blessings of God for our honest delight: Eccles. 5. 17. *Behold what I have seene good, that it is comely to eat, and drink, and to take pleasure in all his labour wherein man travelleth under the sunne*: yet three cáveats must bee remembred lest wee abuse our libertie in this delight: I. we must see God to give us not onely things necessarie, but for delight: II. in our delight and pleasure we must so moderate our affections, that they be not taken up with these earthly things, nor hereby withdrawne or hindred from things heavenly and spirituall: III. Our principall joy must be in spirituall food, even in Christ crucified, and in our true communion with him in his bodie and bloud: all our delight must stoope to this, and out of Christ wee must count nothing joyfull.

Vnion.

II. *Point.* What bread? *daily bread.* The word in the originall signifieth *bread pertaining to our substances* day by day: that is, such bread as serves to preserve health and life from day to day: this *Agur* calls *bread convenient for him*, Prov. 30. 8.

We may pray for temporall blessings.

*The Vse.* In this second point we learne two things: First, that it is lawfull to aske temporall blessings at the hands of God, for he is our mercifull father, and bids us so to doe; which serveth to confirme the former exposition of this article. Secondly, that we ought to have a moderate care to preserve our bodily life and health, in the diligent use of all lawfull meanes: for what we pray for, wee must endevour to doe.

A moderate care for temporall things lawfull.

[a] Numb. 11. 31, 33.

Phil. 4. 12.

doe. The fixth commandement ſaith, Thou ſhalt not kill; wherein the Lord injoineth us by all good meanes to preſerve our owne and our neighbours life. And this we muſt doe for two cauſes eſpecially: firſt, that we may doe all the good we can to the Church, Common-wealth, and family whereof we are members: ſecondly, that wee may have a ſufficient time to prepare our ſelves for heaven: for death will come, and the day of judgment; and after death *there is no wiſdome, nor counſel, worke, nor invention:* therefore now muſt wee prepare our ſelves for God, that wee may bee ready to receive him at his comming; and he that is prepared for the Lord hath lived well and long enough, but without this our life is ſpent in vaine.

Eccles. 9. 10.

How temporall bleſſings become ours.

*III. Point.* Whoſe bread doe we pray for? *our owne*, not other mens. But how doth bread or any other temporall bleſſings become ours? *Anſ.* Firſt, when we have true right thereto before God: ſecondly, when we have lawfull poſſeſſion thereof before men. Our right before God is needfull, for we loſt all in *Adam*, and have recovery of our right in the creatures onely in Chriſt Jeſus, when by faith wee become his members: 1 Cor. 3. 22. *All things are yours, and you are Chriſts.* And yet for all this, the child of God may not uſe all things as his own though he have right thereto in Chriſt, unleſſe by Gods providence he have alſo lawfull right thereto or poſſeſſion thereof before men, as by lawfull gift, purchaſe, labour, or ſuch like. Indeed right in Chriſt is the chiefeſt title, but yet right before men is alſo neceſſary: for Chriſtian liberty doth not aboliſh good orders in civill eſtates, but eſtabliſh them rather: Chriſt is no enemy to *Ceſar*, and therefore the Scripture injoines *every man to eat his owne bread*, 2 Theſ. 3. 12. that is, ſuch whereto hee hath right in Chriſt by faith, and alſo enjoyeth by Gods providence in ſome honeſt meanes allowed of men; for by good orders eſtabliſhed among men, we are put into poſſeſſion of thoſe things whereto we have right in Chriſt.

Enjoy all in Chriſt.

*The uſe.* I. Here wee learne to receive our bread from God, or any other temporall bleſſing wee enjoy as a fruit of Chriſts paſſion; and indeed Chriſt crucified is the foundation of every good gift and bleſſing of God. As for infidels and wicked men, who poſſeſſe and uſe many temporall bleſſings, it muſt bee granted, that they have right thereto before men: but yet having no part in Chriſt crucified, they want the true foundation, and ſo are no better than uſurpers before God, for which one day they muſt be called to reckoning. If this point were learned, men ſhould ſhew more conſcience in getting, and more reverence and thankfulneſſe in uſing Gods temporall bleſſings, than uſually they doe: there would bee leſſe riot and exceſſe in diet and attire, and leſſe abuſe of all Gods creatures: for the meditation of this price of our reſtitution, would reſtraine us from diſhonouring God in any of his bleſſings.

II. This petition for our owne bread teacheth us, that every one ſhould have a lawfull calling, and therein ſo imploy himſelfe, that hee may eat his owne bread, 1 Theſſ. 3. 12. No man ought to live out of a lawfull calling, nor yet idlely therein; the maſter muſt baniſh idleneſſe out of his family; and the magiſtrate out of the common-wealth: vagrant perſons ought not to be tolerated, for ſuch eat not their owne bread.

A lawfull calling neceſſary.

III. Here is condemned all fraud, injuſtice, and cruelty, in the getting of temporall bleſſings; for we pray for our owne bread; but that which is ſo gotten is not our owne, but others: neither will the gameſters gaine, or that which is got by lottery, ſtand with this petition: for this is not to labour the thing that good is, as the Apoſtle requireth, Eph. 4. 28. neither are they ſanctified meanes of getting. *Queſt.* If this bread be our owne, what need wee to aske it? *Anſ.* Wee aske it for good cauſes though it bee our owne: for in bread there be two things: the ſubſtance of bread, and the bleſſing of God therein, which in Scripture is called *the ſtaffe of bread*, which is that vertue and power therein, whereby it nouriſheth: for herein it fareth with bread, as it doth with an old man; take away his ſtaffe, and he cannot ſtand but falleth; ſo take away Gods bleſſing from bread, and it becomes unprofitable, and nouriſheth not. Now becauſe wee may have the ſubſtance of bread, and yet want the bleſſing upon it; wee may have our garners full, and yet bee poore: *we may eat and not be ſatisfied:* fill our bellies, and yet be hungry: therefore wee pray to God for bread, that ſo wee may have not onely the ſubſtance, but the bleſſing of God therewithall: for which cauſe Princes muſt as well make this petition as the pooreſt beggers.

Ill getting condemned.

a Iſa. 3. 1.

b Hab. 1. 6.

*IV. Point.* For what time doe wee aske bread? not for a moneth or a yeare, but *for this day*, or as *Luke* hath it, *according to the day*, Luk. 11. 3. that is, meet and convenient for this preſent day.

*The Uſe.* In this circumſtance of time, we are taught: firſt, to bewaile our diſtruſtfulneſſe in Gods providence for temporall bleſſings, as food, raiment, &c.

Secondly, to acknowledge Gods particular providence upon us from day to day, whereon we muſt depend and caſt our ſelves continually for all things needfull, though we ſee no reaſon therof. Thus did *Abraham*, when he was about to ſacrifice his Sonne; for when *Iſaac* asked, *where is the ſacrifice? Abraham anſwered; my ſonne, God will provide*, Gen. 22. 8. and ſo he did, ver. 13. whereupon *Abraham* in memory of this ſingular worke of Gods providence, called the name of the place, *Iehovah jireh, God will provide*, v. 14. A moſt worthy preſident for every man in the way of obedience, to depend upon Gods providence for all things needfull, endevouring to ſee his diſpoſing hand in all things that fall out good or bad.

Thirdly,

A moderate care for this life.

Thirdly, to moderate our care in seeking for the blessings of this life: wee must have care to provide things honest and necessary; and for this end must exercise our selves in the use of lawfull meanes, otherwise we shall tempt God; but yet our care must be so moderate, that wee still depend upon our heavenly fathers care and providence for us, who bids us aske him bread for every day: and thus we shall have enough, when as distrustfull and immoderate care shall helpe us nothing. When the e *Israelites* lived by Manna, which God gave them from heaven, they were commanded to gather but for one day, and to reserve none of it till the morrow; whereby God would teach them to depend upon his daily providence: which while they did, they had sufficient, and that which was good; but when through covetousnesse they would needs gather more than for the day, and so reserved of it till the morning, Gods curse light upon it; d *for it was full of wormes, and stanke*: and afterward when they began to dislike Manna, and were not content with his providence, but e *lusted after flesh, hee gave them their desire, but withall his wrath fell upon them while the flesh was betweene their teeth before it was chewed*, v. 33. and so it will be with us if we distrust in God: but if we learne and practise this dependance on Gods particular providence, we shall have expetience of his goodnesse, though ordinary meanes faile, either by supply, as 1 King. 17. 6. or by patience to beare the want.

e Exod. 16. 18, 19. &c.

d vers. 20.

e Numb. 11. 4. &c.

Sanctification of our food.

Fourthly, here wee have a good ground of that holy practice of Gods children, sanctifying their meat and drinke by prayer and thanksgiving: for here we are taught to pray for temporall blessings, and therefore when we have them and use them, we should glorifie God by praier and thanksgiving for his blessing upon them: the reason hereof is great: for first, hereby wee are distinguished from bruit beasts, who live upon Gods blessings, but yet cannot praise him as man may doe: secondly, hereby wee testifie our right and interest into Gods creatures by Jesus Christ, which wee lost in *Adam*, for true prayer is a fruit of faith, and by faith wee are made partakers of Christ Jesus: thirdly, such is our corruption by nature, that wee are prone to abuse all Gods blessings, and therefore wee must pray for grace to use them moderately and thankfully.

Fifthly, here we may learne how to frame our daily prayers to God, for this circumstance of time must bee referred to every petition; and therefore this must bee our practice, every day to pray for grace to glorifie Gods name, to yeeld obedience to his will, to have our sinnes forgiven, and so for the rest.

*V. Point.* For whom doe we aske bread? not for our selves alone, but for our brethren; *Give us*; which serves to teach us brotherly love, which seeketh not her owne things onely, but is bountifull towards others, seeking their good

A also. And indeed here wee are but stewards of Gods temporall blessings, and therefore may not imploy them as wee will, but for his glory who is our absolute Lord: now his direction is to this effect, that first, we should glorifie God with our temporall goods, imploying them for the maintenance of his worship, and of true religion. Secondly, that we should imploy them for the common good, in the releefe of the poore, and other necessary duties for the common-wealth. Thirdly, that wee should provide for our owne, especially them of our family, that we may live in peace and quietnesse, and so the better prepare our selves for the life to come.

How to glorifie God with our temporall goods.

*VI. Point.* From whom must wee looke to receive our bread? namely from God: for wee say unto him that is our father in Christ, *Give us*: which teacheth us, that though wee bee his children, and so have right to temporall blessings, yet whatsoever wee have, wee must know it comes from God, and must receive and use it as from his hand. And this we shall doe if wee sanctifie the creatures of God unto our temporall use: for every creature of God is good, if it bee sanctified in his use. Now the creature is sanctified not as man is, when the Spirit of God worketh in him, abolishing corruption and renewing grace; nor yet as the elements in the sacraments are sanctified, which are set apart by God to an holy and spirituall use, to be seales and pledges of grace; but when it is made fit to our temporall civill use, which is done *by the word and prayer*, 1 Tim. 4. 4. Where by the *word* is meant; first, *the word of creation*, whereby God in the beginning fitted the creature for mans use, and gave him power and soveraigntie over it: Secondly, *the word of restitution*, whereby after the fall, and after the flood, he granted unto man the use of his creatures, Gen. 9. 3. Thirdly, the *word of the Gospell* concerning our Christian liberty, wherein hee hath inlarged our use in the creatures of God, Acts 10. 15. And by *prayer*, wee desire God to give his power unto the creatures, and his blessing upon them to serve for our good and comfort; as also to give us grace to receive them as from his hand, and to use them to his glory. If wee could learne and practise this duty, wee should have more comfort in the creatures than yet we have; yea, it would restraine us from fraud, oppression, cruelty, and from pride and vanitie in getting and using all Gods blessings: for if wee were perswaded that all temporall blessings came from his hand, how durst wee sinne against him either in getting or using of them.

How the creature is sanctified.

Gen. 1. 29, 30.

Secondly, in that after our labour and diligence in our callings, we must still pray to God to give us bread, we must learne to observe that order of causes which God hath set in the producing of all temporall blessings for this life: for not onely food and rayment, but our labour and diligence there about are secondary causes,

The order of causes in temporall blessings.

causes depending upon the blessings of God, which is the first cause of all disposing and ordering all things unto goodnesse: for it comes from God that meat doth feed us, and cloathes doe keepe us warme. If hee say unto stones, become bread, they shall feed us, Mat. 4.4. yea, in the want of bread hee can preserve strength for many daies, Exod. 34.8. and 1 King. 19.8. yea, if he speake the word, poyson shall become bread and nourish us: but without his blessing nothing can doe us good: Psal. 127.1, 2. *Except the Lord build the house, they labour in vaine that build it:* we therefore must learne to relie upon Gods providence for a blessing on all our labour and studie, and wait for his blessing in all the meanes wee use for our good and comfort: for he is our life, our health, and preservation.

A

B

## V. 12 *And forgive us our debts, as wee forgive our debters.*

*1. The Coherence.* Christ having taught us in the former petition to pray for temporall blessings, and for grace to rely upon Gods provident dispensation for the things of this life, doth in this petition and the next, direct us to aske spirituall blessings for our selves, to wit, remission of our sins, and strength against temptation: and the reasons of this order is this: Christ makes the former petition a steppe unto these: for a man must rest upon Gods providence for the preservation of his bodie, that will relie upon his mercy for the salvation of his soule: hee that cannot bee perswaded that God will give him bread, will hardly be resolved that hee will forgive him his sinnes.

C

Worldlings want faith.

Where first, we may note what is the faith of worldlings: they doe not trust in God for food, rayment, and other temporall blessings: how then can we say that their faith is sound for eternall mercies? Isai. 28.16. *Hee that beleeveth will not make haste*, but will stay Gods leasure, waiting for his blessings wherof hee stands in need: But is this the practice of the world? no verily: for let a crosse come, and men will not sticke to use unlawfull meanes for their deliverance: and so they deale, when hope of gaine is offered, making little conscience of fraud, lying, oppression, &c. and so making haste to be rich, they over-runne the provident hand of God, that would lead them by ordinarie lawfull meanes.

D

Right use of temporall blessings.

Secondly, hence we learne how to enjoy and use all temporall blessings, food, rayment, and such like; namely as helps and meanes to draw us towards Gods mercy in Christ. Thus did *Iacob*, Gen. 28.20,21. *If God will be with mee, and give me bread to eat, and cloathes to put on, ---then shall the Lord be my God.* Joh. 6.27. Christ bids those *whom he had fed miraculously*, when they sought him afterward for outward things, that *they should not labour for that food which perisheth, resting therein, but for that which endureth unto everlasting life*: leading them from bodily care and labour, to that which is heavenly and spirituall.

To come to the petition, wherein wee will handle, first, the necessity of it; then the meaning; and lastly, the uses.

For the first: This petition may seeme to be needlesse; for they that make it are Gods children, who have all their sinnes forgiven them, both past, present, and to come. *Ans.* This indeed must be the daily petition of all Gods children in this world, and the necessity of it is great; for howsoever in the purpose of God all sinnes are pardoned to true beleevers; yea, all sinnes past repented of, are so forgiven, that they shall never be againe imputed: yet sinnes present, and to come, are not actually pardoned, till they be repented of. This experience teacheth, for who can feele the assurance of mercy for any sinne committed, before he have repented of it? and though true repentance once had, set us for ever in Gods favour, yet it must bee daily renued for our daily falls, or else we cannot know it to be true. Hence it is, that *Paul* intreats the Saints of God in Corinth (though they had truly repented at their conversion) *to be reconciled unto God*, 2 Corinth. 5. meaning, by renuing their repentance. And *David* was the true childe of God, yet being fallen into two grievous sinnes, wherein hee lay almost a whole yeare without repentance; during all which time, he had not pardon of them actually: for *Nathan* rebuked him to bring him to repentance, and upon his confession pronounced them pardoned: yea, and *David* himselfe afterward, for the fuller assurance of mercy to his soule, most earnestly intreated pardon hereof at the hands of God, Psal. 51. So that this petition is most necessary, as well for actuall pardon of sinnes present, as for the more full assurance of sinnes past.

Why Gods children must daily pray for pardon.

*The meaning.* This petition is propounded in the forme of a comparison, which naturally standeth thus; *As we forgive our debters, so forgive thou to us our debts*: and it hath two parts, a request for pardon, and a reason thereof. Our request for pardon is this; *Forgive us our debts*. In the word *debt* is a figurative kinde of speech taken from bargaining, wherein *God* is resembled to the *Creditour*, *Man* is the *debter*, the *Law* is the *bond or obligation*, and *sinne* is that *debt* of ours, for which we stand bound to God by the Law, this appeares by this, that in the Evangelists the words *sinne* and *debt* are used promiscuously; as Luk. 11.4. compared with this of Matthew, and Luk. 13.4. Now sinne makes us debters unto God, not for that we owe it unto him, for wee are bound by the Law to yeeld the contrary obedience; but because upon default of obedience unto God, whereto wee are bound by the Law, wee are

Sinne a debt.

bound for our sinnes unto punishment, which is as it were a second debt. Even as a man that is bound in an obligation to another, through default of performing the condition thereof, is bound to pay both the principall and the forfeiture: the punishment of sinne which is eternall death, being that forfeiture whereto wee stand bound before God, for want of obedience which is as it were the principall.

Remission of sins is not our whole justification.

The consideration of this resemblance for which sinne is called a debt, serves to direct us in some points of religion: as first, it confutes their opinion, who hold that our whole justification consists in the remission of sinnes, and that the same is wrought by the shedding of Christs bloud alone: for we owe to God a double debt, first, obedience, and for default thereof we stand bound to punishment: these two debts are different and distinct one from another, and they must be both paid, and Gods justice satisfied either by our selves or by a surety, before wee can be accepted as righteous unto life: Now wee our selves can discharge neither; therefore Christ our suretie must doe both: and so he hath: for our second debt of sinne whereby we stand bound to punishment, Christ discharged by his death and passion, wherein *he made his soule a sacrifice for sin*: and our debt of obedience in perfect love to God and man, hee also paid to God in fulfilling the law for us: whereupon it is true, [e] *that the righteousnesse of the Lawe is fulfilled in them which walke not after the flesh, but after the spirit.* But (say they) the Scripture every where ascribes our whole redemption and justification to Christs bloud-shedding, and to his death and passion. *Ans.* Christs bloud-shedding must be considered two wayes: first, as a part of his passion, whereby we are discharged from punishment: secondly, as a part of his obedience, wherein he testified singular love both to God his father, and unto mankind: for in suffering he obeyed, and in obeying hee suffered: now because his bloud-shedding is a part of both, therefore is our whole redemption ascribed thereunto, not excluding, but including his actuall obedience therein, it being a part thereof.

e Rom.8.4.

Secondly, debt in this place betokening sinne as it bindes unto punishment, sheweth plainely that sinne and punishment goe alwaies together: and therefore the Popish doctrine is false and erroneous which parteth them asunder, by making some sinnes veniall, not deserving the punishment of death, which is the wages of sinne.

Rhem. on 1 Ioh. 2. fol. 5.

Forgive us] This forgiveneſſe here asked, is a free and full discharge from sinne and the punishment thereof, without any satisfaction on our part: and this God doth, when hee is content for Christs sake, not to impute sinne unto us, but to account it as not committed, and the punishment thereof as not due unto us; being fully and freely contented with the all-sufficient satisfaction made by Christ in his death and passion. This forgiveneſſe *Hezekiah* expressed, when he said to God, [d] *Thou hast cast all our sinnes behinde thy backe*: and *Michah*, saying, [e] *He will subdue our iniquities, and cast all our sinnes into the bottome of the sea.* So that our request to God is this, that *whereas our sins binde us unto punishment, the Lord would be pleased for his Sonnes sake, freely to remit all our sinnes, and never to impute them unto us, and to be fully contented with the suffering of Christ, that the punishment of our sinnes be never laid upon us.*

Forgiveneſſe of sinne described.

d Isa.38.17.

e Mich.7.19.

*Quest.* But of what sinnes doe we here aske pardon? *Ans.* Both of sinnes past and present: for howsoever the child of God hath his sinnes past fully pardoned at once on Gods part, upon his true repentance; yet hee is not able so to receive pardon as God gives it, but must receive it by little and little, and as it were drop by drop: this we may see in *David*, who had the pardon of his sin pronounced by [f] *Nathan* the Prophet; and yet after that he penned the 51. Psal. wherein hee begs mercy and forgiveneſſe most earnestly for that sinne which God had already pardoned, ayming no doubt at a more full and comfortable assurance of Gods pardon in his owne heart: for this cause also in his old age he prayes for the pardon of the sinnes of his youth, Psal. 25. 7. Againe, here wee pray for the pardon of sinnes present, both that they may bee actually forgiven: and also that our hearts and consciences may be settled in the assurance thereof.

f 2 Sam.12.13.

Wants to be bewailed.

Security in sinne.

*The uses.* First, by this petition, we are taught to bewayle our carnall security; for naturally we goe on from day to day, in following the pleasures and profits of this world, and never thinke of our debt to God by sinne, till the evill day of death or distresse approach unto us; like to desperate bankrupts that never regard their debt, till the Serjeant be upon their backe. This is that sin which Christ foretold should reigne in the latter dayes, Matth. 24.39. and I appeale to the conscience in the view of all estates and conditions, whether it be not so: for though iniquity doe abound, yet no man saith, *what have I done?* Jer.8.6. yea, this is the sinne of many professors, for the nature of man is prone to incroach upon Gods favour. But wee must know, that this security cannot stand with this petition: for here we are taught to call to minde our sinnes, every day praying for the pardon of them.

Our rest in distrust.

Secondly, here we see wherson we must rely and settle our hearts in all estates, in affliction, temptation, and death it selfe; namely, on the meere mercy of God in Christ, by faith in his bloud for the pardon of our sinnes. Looke to the prayers of all the Saints of God in Scriptures, and wee shall finde that they made this their rocke, and anchor of stay in all distresse, Dan.9.18,19. *O Lord, heare and behold,---- not for our owne righteousnesse, but for thy great tender mercies: deferre not, for thy owne sake, oh*

*my God.* This wee muſt obſerve to arme us againſt the damnable doctrine of the Church of Rome, for they will grant that in his firſt converſion a man muſt rely onely on Gods mercy in Chriſts bloud; but after a man is made the childe of God, he may reſt upon his owne good merits, ſo it be in modeſty and ſobriety. But this is the right way to hell, flat againſt this petition: for how can wee dreame of any merit, when as wee muſt every day aske mercy and forgiveneſſe? for to aske mercy, and to plead merit, are contraries: now by our daily ſinnes we adde debt to debt, and ſo muſt ſtill plead mercy and not merit, even after wee are converted and ſanctified; ever praiſing God that hath delivered us from the ſlaviſh bondage of that proud Synagogue.

Bellarm. de juſtif. l.5.c.7.

Daily humiliation

Thirdly, here we ſee what wee muſt doe in reſpect of our daily ſinnes whereinto wee fall; wee muſt not lie in them, but renue our eſtate by true humiliation and repentance. Alſo if thou be croſſed in the things of this world, the way of comfort and deliverance is to be learned here: for as thou doeſt daily aske bread, ſo thou muſt aske forgiveneſſe for thy ſinnes: and when they are pardoned, thou haſt title and intereſt to all Gods bleſſings. Now this daily humiliation ſtands in three things: 1. in examiniation of our ſelves for our debt unto God by ſinne: 2. in confeſſing our debt unto our creditour, yeelding our ſelves into his hands: 3. in humbling our ſelves unto him, craving pardon and remiſſion earneſtly for Chriſts ſake, as for life and death: herein the children of God are preſidents unto us: Pſal. 32. 5, 6. *David* in great diſtreſſe found no releaſe while hee held his tongue, but when he humbled himſelfe, and *confeſſed againſt himſelfe*, then he found mercy and eaſe: whereupon he profeſſeth that he will be a patterne to every godly man for their behaviour in the time of diſtreſſe.

Remedy againſt deſpaire.

Fourthly, here wee have a notable remedie againſt deſpaire, wherewith the devill aſſaults many a childe of God, when through infirmitie they fall into ſome grievous ſinne, or commit the ſame ſinne often, which greatly wounds the conſcience: for here Chriſt bids us aske forgiveneſſe of our daily ſinnes whatſoever they be, or how often ſoever committed. And no doubt, he that bids us forgive our brethren that ſinne againſt us, though it were[a] *ſeven times in a day, if they ſeek it at our hands*, will much more forgive us. This muſt not embolden any to ſinne preſumptuouſly, for the Lord hath ſaid, *He will not be mercifull unto that man*, Deut. 29.19. but if any fall through infirmity, hereon hee hath to ſtay himſelfe from deſpaire.

[a] Luk. 17.4.

No man can fulfill the Law.

Fifthly, hereby wee ſee that no man poſſibly can fulfill the Law, for the Apoſtles themſelves were commanded to aske pardon of ſinne every day; whereby it is plaine they could never fulfill the Law, and therefore much leſſe can any other.

Sixthly, that which we pray for we muſt in all A godly manner endevour after. And therefore as we pray for pardon of ſinne every day, ſo muſt wee daily uſe the meanes wherein God gives aſſurance of remiſſion to his children; as heare the Word, receive the Sacraments, and pray unto God publikely and privately: endevouring to reſiſt all temptations, and to glorifie God by new obedience: for it is groſſe hypocriſie to aske the pardon of ſinne, and ſtill to live in the practice of it.

Endevour to get pardon.

Laſtly, here we ſee we muſt pray not only for the pardon of our own ſins, but of our brethrens alſo; *Forgive us*: whereby Chriſt would teach us to be carefull of the ſalvation of our brethren and neighbours; the good eſtate of their ſoules ſhould be deare and precious unto us: and if this were ſo, happy would it bee with the Church of God; but alas, men are ſo farre from care of the ſalvation of their neighbours, that men of the ſame family are careleſſe of one anothers ſoules; maſters regard not their ſervants, nor parents their children: indeed, they will provide for their bodies and outward eſtate, but for their ſoules they have no care: wherein they bewray themſelves to be cruell and mercileſſe, having more care of their hogs and bruit beaſts, than of their children and ſervants: for when their hogges have all needfull proviſion, their children and ſervants ſoules ſhall want inſtruction.

We muſt be carefull of the ſalvation of others.

*As wee alſo forgive our debters*] Theſe words are here propounded as a condition of the former petition; and they include a reaſon thereof, as Luk. 11.4. *Forgive us our ſinnes*, FOR *even we forgive every man that is indebted unto us.* And this Chriſt addeth for weightie cauſes, even to croſſe the fraud and hypocriſie of our corrupt hearts, who would have forgiveneſſe of God, and yet would not forgive our brethren, nor yet leave off the practice of ſinne our ſelves. But this condition imports, that wee muſt exerciſe mercy towards our brethren, and ſo breake off the courſe of our ſinnes, if we looke for mercy at Gods hands. Now the words here uſed are comparative, betokening a likelihood and ſimilitude betweene Gods forgiving and ours: which muſt bee rightly underſtood, becauſe our forgiveneſſe is mingled with much corruption through want of mercy: and therefore we muſt not underſtand it of the meaſure of forgiveneſſe, nor yet of the manner ſimply, but eſpecially of the very act of forgiving, for thereto ſometimes muſt ſimilitudes be reſtrained; as Mat. 9.29. *According to your faith be it unto you.* And the force of the reaſon ſtands in the circumſtance, thus; If wee who have but a drop of mercy, doe forgive others; then doe thou who art the fountaine of mercies forgive us: but wee forgive others; therefore doe thou forgive us.

How man forgives.

Touching our forgiving others, three queſtions muſt be ſcanned; 1. How can any man pardon a treſpaſſe, ſeeing God onely forgiveth ſinnes? *Anſ.* In every treſpaſſe which one doth

to his neighbour, be two things: the losse and dammage whereby man is hindered in body, goods, or name: and an offence against God, by a practice of injustice against his law. Now as a trespasse is a dammage unto man, so may a man forgive it; but as it is a sinne against God in the transgression of the morall law, so God only pardons it: as when a man hath his goods stolen, that dammage done to him a man may remit; but the breach of the eighth commandement therein, God onely can forgive.

How farre we are bound to forgive.

*II. Quest.* How farre is a man bound to forgive others that trespasse against him? *Answ.* There is a threefold forgivenesse; of *revenge*, of *punishment*, and of *judgement*. *Forgivenesse of revenge* is when a man is not desirous of revenge from an inward grudge, but forbeares to render like for like to those that wrong him: this is principally here meant; for we must [a] *alwaies forgive our brethren*, in respect of revenge; *for vengeance is mine, saith the Lord, and I will repay*, Rom. 12. 19. *Forgivenesse of punishment* is the remitting of that punishment which another mans wrong-doing justly deserves: this is not alwayes to be granted, especially in the case of offence, which may tend to the publike hurt: for then were the state of magistracy unlawfull, whose office it is to punish offences. The *forgivenesse of judgement* is the remitting of that censure which an evill deed doth justly deserve; neither is this here meant, for being lawfully called thereunto, wee may freely censure that which is evill done.

[a] Mark. 11. 25.

How we must forgive the obstinate.

*III. Quest.* Whether must wee forgive those that wrong us, if they will not confesse their fault, nor aske us forgivenesse? *Ans.* We must forgive them freely, in respect of revenge. *Object.* But it is said, *If he repent, forgive him*, Luk. 17. 3. therefore, unlesse he repent, we need not to forgive him? *Ans.* That place is meant of Ecclesiasticall censures, that those must proceed no further, after the party offending doth repent.

How we become debters against our neighbours.

*Debters*] Hereby is not meant such as wee count debters in the civill state; that is, such as owe us money, graine, &c. but any one that doth us injury, or wrong: for no mans estate is so low, but in some degree God hath given one or moe of these foure things; honour, life, goods, or good name; and he that hinders his neighbour in any of these, is a debter before God, and so standeth, till he make recompence to the party, and repent towards God: yea, further, wee must know that besides the endammaging of our neighbour in these things, the very omission of preserving and furthering our neighbours life, honour, goods, and good name, makes us also debters before God.

These words thus understood, must be conceived as a reason drawne, not from the cause, or like example, but from the signe and pledge of Gods forgivenesse; for God hath made a promise to forgive us, if wee forgive our brethren their trespasses, Mark. 11. 25. from whence mercifull men may gather assurance of pardon with God, from that inclination to compassion and readinesse, which they finde in their own hearts, to forgive others that wrong them: for Christ teacheth them to reason thus; If we be those to whom thou hast promised pardon when they aske it, then Lord pardon us: but we are such, for wee feele our hearts inclined to mercy; therefore Lord pardon us. So that this reason serves to move us to pray to God for pardon with confidence and assurance: yea, further, they include a profession to God of new obedience in amendment of life; for under one duty of mercy towards our neighbour, is comprehended the whole practice of repentance, and the performance of our vow made in baptisme.

Remission and repentance goe together.

*Vses. I.* Marke here, that asking pardon of God, and testimony of repentance, goe together: he that receives the one, must expresse the other: for where God gives pardon, there also hee gives grace to repent, and mercy is not granted, but on condition of repentance, Act. 1. 37, 38. when the Jewes that were pricked in conscience at *Peters* Sermon, asked *what to doe to find mercy*; *Peter* said, *Amend your lives, &c.* And therefore when hee perceived want of repentance in *Simon Magus*, he tels him, [b] *Thou art yet in the gall of bitternesse, and in the bond of iniquity*, though he had formerly baptized him. Whereby we see, First, with what affection we must come to God, when we pray for the pardon of our sinnes: namely, with humble and contrite hearts, having a true purpose not to sinne wittingly, and willingly, but to obey God in all his commandements: and the want of this, is the cause of that small comfort in prayer, which many finde in themselves: for the promise of pardon is not given, where the condition of repentance is not performed. Secondly, this shewes the grosse and fearefull error of the blind world, who sing this song while they live in sinne, to their owne hearts; *God is mercifull: Christ is a Saviour*: but thus trusting to Gods mercy they deceive themselves, for they trust to nothing; for mercy is not due, where repentance is wanting: nay, the Lord hath said, [c] *Hee will not be mercifull to that man that shall blesse himselfe in his heart, saying, I shall have peace though I walke after the stubbornesse of mine owne heart, &c.* Let us therfore see to this, that we practise repentance, when we pray for pardon; and looke to the purpose of our heart against sinne, when wee wait for mercy to our soules. Wee may not sever those things which God hath joyned, but looke how heartily wee desire mercy, so earnestly must we hunger after grace to repent: if wee truly seeke both, wee shall have both; but if we let slip repentance in our selves, wee shall come short of mercy with the Lord.

[b] Act. 8. 23. 7. 13.

[c] Deut. 29. 19, 20.

II. The joyning of this condition, implying repentance, to the petition, and the dependance of it on the former, teacheth us every day to

to renue our repentance, and to humble our ſelves for our ſinnes, ſeeking for a new ſupply of grace, that ſo our purpoſe not to ſinne, may bee more and more confirmed in our hearts, which is the infallible ſigne of a new creature.

The practice of true repentance.

III. Here wee ſee wherein the practice of true repentance ſtandeth; namely, in exerciſing mercy, love, peace, reconciliation, and forgiveneſſe. For though forgiveneſſe be only named, yet under it all other fruits of repentance are underſtood. Indeed to heare the Word, to receive the Sacrament, to preach and pray, be excellent workes, but yet the heart of man may more eaſily diſſemble in them, than in the duties of the ſecond table: the moſt infallible marke of true grace is the practice of the love of God in works of love and mercy to our brethren: Jam. 1.27. *Pure religion and undefiled before God, is to viſit the fatherleſſe, &c.* Jam. 3.17. *The wiſdome that is from above is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercie and good fruits.* And hence it is that *love is called the fulfilling of the Law*, Rom. 13.10.

A true ſigne of pardon of ſinne.

IV. Chriſt knitting our forgiving our brethren with Gods forgiving us, doth here afford unto us a notable ſigne of pardon of ſinne; namely, a ready and willing minde to forgive our brother offending us: for our inclination to mercie in ſuppreſſing the deſire of revenge when we are wronged, gives aſſurance to our conſcience that wee ſhall finde mercy at Gods hands: whereby it is plaine, that the ſtudie of God may know his owne eſtate before God, in regard of his mercy in Chriſt, is in his deſcending into his owne heart, and there finding the affection of mercie, in forgiving thoſe that have wronged him: and this we muſt labour for, if we would know Gods mercy in Chriſt to belong unto us.

Deſire of revenge muſt be avoyded.

V. Hereby wee are admoniſhed to beware in our ſelves, of the common ſin of this age, ingrafted in our nature, to wit, deſire of revenge, ſpite, and grudging upon every occaſion: for when we pray unto God with ſuch malicious hearts, we doe in effect deſire the Lord to exerciſe his wrath, and to revenge his juſtice on us. And undoubtedly, many a man doth fearefully curſe himſelfe in his owne prayers, while he is truelly minded towards his brethren, and God ofttimes ſaith *Amen* to ſuch curſes moſt deſervedly, ſeeing men are ſo cruell to their owne ſoules to curſe themſelves: and therefore wee had need to looke to our hearts when we pray to God, that we forgive men, if wee would be forgiven of God.

When we ought to ſeeke reconciliation with our brethren.

VI. Hereunto a generall groſſe abuſe in this age: moſt men will ſeeke to be reconciled to their brethren, with whom they are at variance, when they come to the Lords table: but at all other times they take their pleaſure, thinking they may well enough performe all other duties of religion, though they retaine malice and enmity towards their brethren. But here

A we may obſerve, that we ought to be reconciled with our brethren, whatſoever we goe to God in prayer for: for if we come in malice and envy towards our brethren, we curſe our ſelves and ſinne againſt our owne ſoules. In prayer we bring the ſacrifice of our hearts, and the calves of our lips unto God: but if we offer it, with [illegible] as we bear before him.

o Chap 5.23,24. An evidence of our hypocriſie.

VII. Here alſo we may ſee the groſſe hypocriſie of our nature: for thoſe as we make this petition, we make profeſſion of obedience to the will of God, for this end, although not brotherly reconciliation here profeſſed, doth preſuppoſe our conſcience of evill done, with purpoſe to live in any other ſinne: and yet behold, though men ſay this prayer all their life, yet they continue in their ſinnes, as in blaſphemy, drunkenneſſe, whoredome, oppreſſion, lying, fraud, &c. as though it were nothing to diſſemble with God: but God is not mocked, either at the thy wicked profeſſion, or have off to make this holy profeſſion.

Mans naturall cruelty.

VIII. In that Chriſt ioyneth our duty of forgiving our brethren, to ſo weighty a condition, as our forgiveneſſe with God: hereby he would reſtraine us with the horrible cruelty of our nature, and proneneſſe to revenge: wherefore we are to take notice of it, and labour to be humbled to bewaile this corruption of our hearts, and on the other ſide, to hunger after [illegible] mercie, [illegible] and ſo endeavour to practiſe the ſame continually.

How to get and keepe peace of conſcience.

Laſtly, joyne both parts of this petition together, and they teach us two things: how to keepe true peace of conſcience before God, namely, Firſt, wee muſt call upon God for the pardon of our ſinnes every day. Secondly, we muſt follow after peace with men, in the practice of forgiveneſſe and reconciliation when offence grows: for when we are at one with God and men, we have a bleſſed peace: and holy will follow peace in our owne hearts. Which is that peace which the world cannot give, which while we retaine, wee need not to feare any evill, no not death it ſelfe: for if God be with us, who can be againſt us?

B **VI. 13. *And leade us not into temptation: but deliver us from evill.***

Coherence.

These words contain the ſixth and laſt petition, which is not needleſſe, as ſome may thinke, but for weighty cauſes let after all the former, though a man had the fruition of all the graces there deſired: to wit, Firſt, to teach us who they bee that are moſt troubled with temptations: namely, the children of God, that ſet themſelves to ſeeke his glory, to advance his kingdome, to doe his will, to depend upon his providence, and to rolle upon his mercie for the pardon of their ſinnes: theſe of all other are moſt ſubject to temptation; for

Gods children moſt tempted.

being escaped out of the Devils snare, hee bestirres himselfe by all possible meanes to bring them in againe: grievous temptations doe alwayes accompany remission of sinne, which is joyned with endevour to glorifie God, as both the Word of God, and Christian experience doe fully witnesse: which must bee well observed, both to stay the minde of those that are deeply humbled through Saints temptations, thinking that they are not the children of God, because they are so troubled with sinne and Satan, when as the case is cleane contrary: for spirituall temptations, if they bee resisted with godly sorrow, are rather a signe of Gods love, because the devils hatred is most toward them whom God loves best; and on whom God shewes mercy, towards them will the devill exercise his malice. 2. Also this discovereth the folly of those, that sooth up themselves in this fond conceit, that God surely loves them, and they are deere in his favour, because they are freed from temptations; when as indeed they ought rather to suspect themselves to be under the power of Satan: *for when the strong man armed keepes his hold, the things that he possesseth are in peace*, Luk. 11. 21. whereby is signified, that the wicked of the world being possessed of Satan, are at peace in themselves, in regard of temptations: for what needs hee to trouble them which are already at his command? but let them beginne to repent, and to seeke mercy for their sinnes, with endevour to leave them, and they shall soone finde that Gods favour is not enjoyed without the devils malice.

Watchfulnesse against sinne.

Secondly, this petition is joyned with the former, to teach us, that as we must be carefull to begge mercy and pardon for our sinnes already past, so we must be watchfull to prevent sinnes to come: hee that saith, *Forgive us our trespasses*, must pray also, *not to be led into temptation*: and therefore as we would not have our consciences pricked with the sting of our old sinnes, so wee must be carefull we fall not into them againe, neither bee overcome with new temptations.

*The meaning.* The words themselves containe one onely petition, (though some have thought otherwise) consisting of two parts: the first is the petition it selfe, *And lead us not into temptation*: the second, is the exposition thereof, *But deliver us from evill*: for in effect it is thus much, *That wee be not led into temptation, deliver us from evill.*

Temptations two-fold.

1. Good.

For the first, that we may rightly understand it, we must search out two things: First, what a temptation is: Secondly, what it is to be led into temptation. There be two sorts of temptations, Good, and Evill. I call that *a good and holy temptation*, when as God tempts a man, and it is an action of God whereby he proveth and trieth man, to make manifest unto man himselfe and unto others, what is in his heart; for God knoweth well enough before he trie him. Thus he tempted *Abraham* by the offering of his sonne, Gen. 22. 1, 2. and the Israelites, *by sending false prophets among them*, Deu. 13. 3. And in this sense *afflictions* are called *temptations*, Jam. 1. 2. because God trieth man by affliction, as gold is tried in the fire: and all these are good, both in respect of the author, which is God, and of the end, which is the good of his servants: Job 23. 10. *He knoweth my way and trieth me, and I shall come forth as the gold.* An *evill temptation* is a wicked motion, allurement, or perswasion, whereby man is provoked to sin against God in the transgression of some commandement. *Example.* When a man is in distresse, he shall finde provocations to impatience, distrust, and murmuring against God; as also to use unlawfull meanes to helpe himselfe: and in prosperity he shall finde sundry allurements to presume upon Gods mercie in some evill course, to neglect the ordinarie meanes of grace and salvation; as the Word, Prayer, &c. all these and such like, are evill motions, arising partly from our owne corruption, and partly from the suggestion of the devill, who by himselfe, and by his instruments, thus seekes to draw men from their duty to God: and these evill temptations be they, which in this petition we pray against.

2. Evill.

To be led into temptation.

*I. Point.* What is it to be led into temptation? *Ans.* A man is led or carried (as the word imports) into temptation, when the temptation possesseth him, and holds him after it hath assailed him: for we must know that in every temptation there be two actions; one of God, whereby in his just judgement he leaves a man to himselfe, or to the malice of Satan: another, of man himselfe, whereby being left of God, hee enters into the middest of the temptation, as it were plunging himselfe into it. For the better conceiving hereof, we must know that a temptation hath foure degrees, by which it proceedeth, till it bring a man unto destruction, unlesse it be cut off; to wit, *Suggestion, Delight, Consent* and *Perfection*, Jam. 1. 14, 15. *Suggestion* is when the minde conceiveth a wicked thought, put in by Satan, or arising from naturall corruption: *Delight* is when the evill thought conceived, and for a time retained in the minde, descendeth to the heart, and there pleaseth the will, and delighteth the affections: *Consent* is when the will yeelds to the evill motion, and the heart resolves to practise it: *Perfection* is when a sinne is often committed, and by custome becomes as it were ripe, whereupon followes destruction. Now in the first and second of these degrees, a man is said to be tempted onely: for suggestion and delectation doe not defile the heart, but when the will consents, then the temptation takes hold upon him, and possesseth him: and by often practice he is plunged into it, intangled and insnared, and held captive under it. Now then (to apply this to the point in hand) a man is led into temptation, when hee is left of God

Foure degrees in temptation.

to

to an evill motion suggested into his minde, so as hee gives consent unto it, and goes on to the practice of it. See this in *Iudas*, Joh.13.2. Satan cast this evill motion into his heart, *Iudas betray thy master*: this he thought upon, and was delighted with the gaine that he hoped to reape thereby: and here God left him to himselfe for his hypocrisie and other sinnes, and then Satan entred into his heart, got consent of will, and so carried him to the practice of this treason. Hereto also the Apostle seemes to allude, 1 Tim.6.9. *They that will be rich fall into temptations and snares*, being left of God to their corruption in covetousnesse.

Whether Gods children be led into temptation.

But some will say, that Gods owne children have beene thus carried into temptation; as *David* in the case of his adultery and murther, 2 Sam. 11. and *Peter* in denying his master, Matth. 26. 70, 74. *Answ.* It may seeme they were carried into temptation, for their evill motions were not onely received with delight, but consented unto and practised: yea, *David* lay in his sinne almost a whole yeare. But wee must consider, that they were the children of God by adoption and regeneration, and therefore howsoever God left them to be tempted, yet he forsooke them not wholly or finally, but still loved them, so as they were not carried into temptation with full consent of heart: but Gods saving grace remained in them, which when God stirred up, they were recovered by repentance. Indeed they went as farre as they could, and in regard of themselves, farre enough to have cut off their salvation; but that was laid up with God in Christ, for his *foundation remaineth sure*, and *whom he loves, he loves to the end, his gifts and calling are without repentance*. So then, to be led into temptation is to be carried into it with full consent, being left of God unto the malice of Satan, and the powerfull working of a mans owne corruptions: and Christs meaning is, as if he had taught us to say thus; *O Lord, we are every way subject to temptations, and by our sins we deserve to be left therein, to the malice of Satan, and to the power of our owne corruptions, yet we beseech thee not to forsake us in any temptation, but give an happy issue thereto, still upholding us by thy grace.*

How God leads into temptation.

*Quest.* How can God lead a man into temptation, and yet not bee the author of sinne? *Answ.* Well enough: for as temptation is a punishment of sinne, so God may lead a man into it by permission, leaving the party to himselfe, and Satans malice, for some former transgression. Againe, God never puts any evill motion into the minde, but yet hee suffers Satan to doe it; and though the devill be a most wicked instrument, yet such is Gods power and wisdome, that he can use him without sinne, in a good manner, and to a good end.

Bellarm. de justif. l.3.c.13.

*Vses.* 1. This petition serves to confute a grosse error of the Papists, who teach that a man truly justified before God, may finally fall from grace, and bee condemned: as also

A the opinion of some Protestants, who though they will not say that the childe of God may finally fall away and perish, yet they hold that hee may wholly fall away for a time, and that every grievous sinne which hee commits, cuts him off totally, till hee doe repent: for looke what the childe of God asketh in prayer according to Gods will, that shall be granted him: but in this petition he asketh preservation from totall and finall apostasie, and that according to Gods will, by the teaching of Christ himselfe, *Lead us not into temptation*: and therefore it shall be granted. Indeed it stands with the will of God, and the good of his children, that sometime they should be buffeted by Satan in temptation: and therefore we pray not here

B to be freed from all assaults, but that wee bee not wholly left unto our selves, not forsaken of God, but so preserved by his grace, that we be not swallowed up in temptation: and this petition being according to Gods will, shall be granted to him that asks in faith, 1 Joh.5.14. And hence it is, that he that is once the child of God indeed, shall so remaine for ever, and cannot finally or totally fall away from grace. *Davids* fall and *Peters* were great and fearefull, but yet therein they were not wholly forsaken of God, unlesse it were in their owne feeling for a time.

C *Object.* But *David* by his two sins became guilty of Gods wrath, and so lost his right of this prerogative in being the childe of God. *Answ.* If we consider the desert of those sinnes, that undoubtedly should have beene his estate; but yet in regard of Gods election and free grace of adoption, wherein God changeth not, as also in regard of the inward seeds of Gods grace in his heart, he remained still the child of God, though the signes of Gods favour were changed into the signes of his anger and displeasure. *Ob.* But by such sinnes a man loseth the graces which formerly he had. *Answ.* The graces of God in man are of two sorts, some are necessary to salvation, as faith, hope, and charitie, without which no man can be saved: others be very excellent and profitable, but not of like necessity with the former; as the sense and feeling of Gods love and favour, peace of

D conscience, joy in the holy Ghost, alacrity in prayer, courage and boldnesse with God: and these latter may bee lost, but the necessarie graces cannot, howsoever they may be greatly weakned; for so it was with *David*, by his fall he lost for a time the feeling of Gods favour, the joy of the Spirit, &c. but faith, hope, and love, were not extinguished, but sore weakned and covered, as fire in the ashes.

The child of God cannot wholly fall from grace.

*2. Vse. Wants to be bewailed.*

Here also wee are taught to mourne for the corruption of our nature, whereby we are prone to yeeld up our selves to every temptation of sinne and Satan, and be slacke and negligent in resisting: wee doe not watch and pray against temptations diligently, nor shunne the occasi-

ons

ons of sinne, as we ought to doe: nay, we offer our selves into temptation, and minister occasion unto Satan, and to our owne corruption to assault us often. This we shall finde to be true in our selves, if wee search out thoroughly our owne estate: and therefore it should grieve our hearts, when wee feele the law of our members rebelling against the law of our minde, and leading us captive unto sinne.

*Vse.* Graces to be desired.

Graces helping against temptation.

Here also wee must learne to desire of God all such graces as may helpe us against temptation, and they are many: I. Spirituall heed and watchfulnes to prevent temptations, and to avoid the occasions thereof. II. Grace to pray in the time of temptation, that God would lessen and moderate the violence and force thereof. III. That in temptation God would be so farre from withdrawing his grace from us, that hee would then adde grace to grace, even new grace unto the former. IV. That in the continuance of temptation, when it abideth long upon us, God would strengthen us to hold out. V. That he would give us patience to beare the irksomnesse and burthen of it. VI. That in the end of it, God would give a comfortable issue, for his glorie, and our owne good.

4. *Vse.* Here also we are let to see, how great our weaknesse is, even when wee bee Gods children, and have true grace; for wee must daily pray *that God would not leade us into temptation*: whereby we import, that of our selves wee are so farre from withstanding a temptation, that if God should leave us, wee would give up our selves as slaves unto the Devill. Here then behold thine estate and condition whosoever thou art, considered in thy selfe: if God leave thee, thou canst not stand in any temptation, but must needs fall into the bondage of Satan: yea, so exceeding great is our weaknesse in our selves, that in temptation there doth scarce appeare any difference betweene the child of God and a wicked one; for both are subject to the temptation of Satan: nay, the childe of God is usually more assaulted than the wicked: when the evill motion ariseth, or is suggested into the minde, the wicked receive it, and delight therein: so did *David*, and so do we all: the wicked give consent of will, so doe the godly, if God leave them: the wicked fall to practise sinne, and so doe the godly, if God keepe backe his grace from them: the wicked live in sinne, and so doe the godly, till the Lord by grace doe raise them up. Where then is the difference? Surely the persons themselves doe differ in temptation, for the wicked is carried with violence into sinne, and without resistance in temptation: but the godly, hath some resistance in himselfe; when hee gives consent to sinne, the evill that hee doth, hee would not doe; Rom. 7. 19. But the maine difference is Gods grace and mercie, vouchsafed to the childe of God, but denied to the wicked; for if wee escape temptation, it is of grace and mercie; if wee stand in temptation, and yeeld not to evill suggestion, if wee deny consent of will, or bee kept from the practice of sinne, it is all of grace: and if we be fallen into sinne, and rise againe by true repentance, that also is Gods speciall grace, without which undoubtedly wee should runne on with the wicked unto destruction. Here therefore wee must learne to renounce all confidence in our selves, and to walke in all humilitie before God, relying wholly upon his grace and mercie in Jesus Christ: we must make his arme our strength, and his grace our shield, to defend us from temptation. This was *Davids* practice, who in all trouble and distresse had recourse to God, calling him, *his hope, fortresse, and deliverer*, Psal. 91. 2. *his secret or hiding place, who preserveth him from trouble, and compasseth him about with joyfull deliverance*, Psal. 32. 7. and when his enemies increased, yet the Lord was *his buckler, his glorie, and the lifter up of his head*, Psal. 3. 3. And thus should we rest upon God, considering that if wee receive a good thought, we can hardly retaine it: and when evill motions come, wee cannot of our selves resist them.

Difference betweene the godly and wicked in temptation.

5. *Vse.* Hence wee also learne, that in temptation, Satan can goe no further than God permits him: he could not touch *Jobs* goods, his children, nor his bodie, till God gave him leave, Job 1. 12. and 2. 6. neither could the *Legion* of Devils enter into the herd of swine, till Christ bade them goe: wee therefore must bee patient in temptations, and beare them as comming from Gods hand: neither must wee feare the Devill overmuch, though he pinch our soules by his violent assaults, nay, though hee should torment and possesse our bodies really, for whatsoever he doth, is by Gods permission: only we must be carefull to please God, and to relie on him, who will shortly *tread Satan under the feet of all his children*, Rom. 16. 20.

Satan is limited in his tempting.

Mark. 5. 12, 13.

6. *Vse.* That which we aske of God in praier, wee must sincerely endevour after in life; and therefore as we pray to God not to bee carried into temptation, so must we seeke to arme and furnish our selves with grace, that we may bee able to encounter with our spirituall enemies, and to withstand their assaults. This is the Apostles counsell, Ephes. 6. 11, 12, 13, &c. *Put yee on the whole armour of God, that yee may bee able to stand against the assaults of the Devill*, &c. then after hee nameth those Christian vertues, which as spirituall armour, the childe of God must take unto him, and arme his soule withall, if hee would persevere in grace unto the end. The first part of this armour, is *truth* or *veritie*, wherewith the loynes must bee girt about: and this is an excellent grace, whereby a man professeth true religion, and endevoureth himselfe in the practice of all the duties of religion in *sinceritie*; his speeches and his actions are suitable proceeding from an honest heart,

The Christian armour against temptation.

Mark. 6. vers. 13.

heart, that truly meaneth whatſoever the tongue uttereth, or the members of the bodie doth practiſe. The ſecond part is *juſtice*, or *righteouſneſſe*, when a man leads his life ſo unblameably and uprightly, that hee can truly ſay with the Apoſtle *Paul*, *I know nothing by my ſelfe*, Corinth. 4. 4. Indeed the beſt Chriſtian hath his faults and fals, but yet hee muſt not live in knowen ſinnes; for then hee cannot ſay, *I know nothing by my ſelfe*. The third is the *preparation of the Goſpell of peace*, wherewith the feet muſt be ſhod. By *Goſpell of peace* is meant the glad tydings of ſalvation by Chriſt revealed in the Goſpell, which promiſeth pardon of ſinne, and life everlaſting by Chriſt, and commandeth us by way of thankfulneſſe, to deny our ſelves, to take up our croſſe, and to follow Chriſt: now when wee finde our affections thus cleaving unto Chriſt, though it bee through tribulation, then have we put upon our feet this ſpirituall furniture. The fourth is *the ſhield of faith*, by which a man layes hold on the mercie of God in Chriſt for his ſalvation, and under it ſhrowds himſelfe againſt the firie darts of Satan. The fifth is *hope*, by which we wait for that ſalvation which we apprehend by faith. The ſixth is *the word of God*, which wee muſt make a rule & ſquare to all our thoughts, words, and deeds, ſeeking to ſubdue thereby all contrarie motions that would take place in our hearts. The laſt is *prayer*, whereby we betake our ſelves to God in all eſtates, craving mercie for the pardon of our ſinnes, and ſtrength of grace to reſiſt temptation, and an happie deliverance out of the middeſt of it. And he that can take to himſelfe theſe excellent vertues, and put upon him this complete armour of Chriſtianitie, is ready and fit to meet with any temptation whatſoever; and howſoever he may be aſſaulted, yet he cannot be overcome, neither ſhall the gates of hell ever prevaile againſt him to hinder his ſalvation.

## But deliver us from evill.

Theſe words containe the ſecond part of this petition, which is added as an expoſition of the former: for then are wee not lead into temptation, when God delivers us from it, giving ſtrength to withſtand, and a good iſſue out of it.

Evill comprehendeth all our ſpirituall enemies.

*The meaning*. Some thinke, that by *evill* here is meant *Satan only*, that *evill one*, as hee is called, Matth.13.13. But we are to inlarge it further, to comprehend all our ſpirituall enemies: for firſt, this title *evill*, is not only given to Satan, but to *ſinne* alſo, Rom.12.9. *Let us abhorre that which is evill:* 1 Pet.3.11. *Eſchew evill.* And to the *world:* 1 Joh.5.19. *The whole world lieth in evill:* Gal.1.4. *Chriſt gave himſelfe, to deliver us from this preſent evill world.* And to the *fleſh*: that is, the corruption of our nature, for that is the evill *treaſure of the heart*, Matth.12.35. Secondly, that advantage which the Devill hath againſt us, is by the world, the fleſh, and ſinne; and therefore with that evill one the Devill, ſinne, the world, and the fleſh muſt bee underſtood. Indeed the Devill is that maine and principall evill, that great Tempter againſt whom we pray chiefly: but yet we alſo pray againſt ſinne, the fleſh, and the world, becauſe they are Satans agents and inſtruments in temptation againſt us. We pray not to be delivered from Satans preſence, for that is not poſſible, while we live in this vale of teares, where the Devill is a Prince, with an infinite multitude of wicked ſpirits, all which beſtirre themſelves to get advantage againſt Gods childe; neither is his preſence ſo dangerous, though it were viſible. But here we have a greater maſter in hand which we pray againſt, even Satans ſleights and policies which he exerciſeth againſt Gods children, for their ruine and deſtruction: they indeed are many, but here I will propound ſix moſt dangerous policies of Satan, which wee are to watch againſt.

Satans policies againſt Gods children.

*I. Policie.* When men have many good things in them, as knowledge in the myſterie of ſalvation, beſide other morall vertues, as temperance, juſtice, &c. then the Devill labours that concupiſcence may ſtill reigne in their hearts, by their lying and living in ſome one ſinne or other, whereto they are naturally inclined. *Cain* no doubt was brought up in the knowledge and ſervice of God, as well as *Abel*; for he offered ſacrifice unto God (though not with the like truth of heart that *Abel* did) but herewithall the Devill ſo wrought, that the horrible ſinne of hatred and malice ſhould poſſeſſe his heart, which brought him to kill his brother, and ſo to deſtruction: ſo *Judas* no doubt had excellent gifts of wiſdome and providence, and therefore among all the Diſciples hee was made as it were the Steward of our Saviour Chriſts family; hee had queſtionleſſe much knowledge, and his carriage was ſuch in his profeſſion, that the Diſciples knew not hee ſhould be the Traitor, but everie one was afraid of himſelfe, when our Saviour Chriſt ſaid, *One of you ſhall betray me*, Joh.13.21. Yet for all this, the Devill ſo wrought in his heart, that the concupiſcence of covetouſneſſe ſhould reigne in him, which moved him to betray his Maſter, and ſo brought him to perdition. And this courſe Satan holds to this preſent day in the boſome of the Church of God; he labours by might and maine to hold the profeſſors of religion in ſome one ſinne or other: and therefore we muſt alwayes pray, as here wee are taught, that this naturall concupiſcence may bee daily mortified and made weake, ſo as it bud not forth in any branch of ſinne reigning in us.

*II. Policie.* When Satan cannot procure ſome groſſe corruption to reigne in the childe of God, then he labours to get him to commit ſome offence and ſinne, whereby the name of God may bee diſhonoured, his profeſſion diſgraced, his conſcience wounded, and Gods children offended. Thus he dealt with *David* in

in his sinnes of adulterie and murther, 2 Sam. 11. and chap.12.9. and with *Peter* in the deniall of his Master, Matth.26.74. We therefore must pray according to this petition, that wee may [a] *be sanctified thorowout, and that our whole spirit, and soule, and body, may be kept blamelesse unto the comming of our Lord Iesus Christ:* and that [b] *our hearts may bee established in everie good word and worke:* God delivering us from everie evill worke, and preserving us unto his heavenly Kingdome, 2 Tim.4.18.

[a] 1 Thess.5.23.

[b] 2 Thess.2.17.

*III. Policie.* When the childe of God is fallen into any sinne, then the Devill labours to cast him asleepe therein, that hee might *lye in it without remorse*, and so never repent of it: thus hee dealt with *David*, who lay in his sinne of adulterie and murther without repentance, one whole yeare almost: and thus he hath dealt with the nation of the Jewes, blinding their eyes and hardening their hearts, from the knowledge of the *Messias*, whom they crucified, even unto this day: and thus hee dealeth with many Christians in the Church of God. In regard whereof, wee must pray in temptation as *David* did, *that hee would not forsake us overlong*, Psal. 119. 8. but though in justice hee may leave us to our selves for a time, yet hee would please to renew his mercies towards us, and repaire us by his grace.

*IV. Policie.* When the Lord vouchsafeth to men the meanes of salvation, as the Word and Sacraments, and chastisements for sinne, then Satan labours to make the same void and of none effect, that so they may not only misse of salvation, but bee condemned more deeply for the neglect and contempt of the meanes vouchsafed unto them: this *Paul* knew well, and therefore he sent *Timothy* to the *Thessalonians*, to know their faith, lest the Tempter had tempted them, and so their labour upon them had been in vaine, 1 Thess.3.5. For this cause he is called that *evill one*, *who steales away the seed of the word from out their hearts*, Matth. 13. 19. and *that envious man who soweth tares among the seed*, v. 28. Here therefore we must pray against this practice of Satan, that as the Lord vouchsafeth the meanes of grace unto us, so he would give his blessing withall, that they may be profitable unto us: for without this, the meanes will turne to our deeper judgement.

*V. Policie.* When he cannot worke his will in their soules inwardly, as he desires, then hee assayes to doe them mischiefe by some outward Satanicall operations; as possession, witchcraft, or striking their bodies with strange diseases, or abusing their dwelling places with fearefull noises and apparitions: thus hee plagued [c] *Iob* in his goods, and in his body, when hee could not prevaile against his soule: and when hee could not prevaile against Christ by temptation, than he vexed him by transportation, Matt. 4.5,8. and thus hee bound *a daughter of Abraham eighteene yeares*, Luk. 13. 16. Here therefore we pray for the comfort of Gods providence, and for the presence and assistance of the good Angels, that we may be preserved, though not from temptations inward in minde, yet from such bodily and outward abuses and injuries, as the Devill would inflict upon us: for herein he is curbed and restrained ordinarily, in respect of that malice and crueltie which hee beares to the children of God: whereupon (I take it) the childe of God may lawfully pray against all outward crosses and afflictions, so farre forth as they are evill, and proceed from that evill one, the Devill: for this is Gods promise to the godly person, Psal.91.10. *There shall none evill come unto thee, neither shall any plague come neere thy Tabernacle*; that is, so far forth as it is evill: for otherwayes it is most true, that *many are the troubles of the righteous*, because it is many times good for them to bee afflicted, Psal.119.71.

[c] Iob 1. and 2.

A

B

C

D

How far we may pray against crosses.

Psal.34.19.

*VI. Policie.* Lastly, Satan labours to bring Gods children to some fearefull and miserable end; not so much for the bodily death, as in regard of the inward horror and terror of conscience; for though he seldome spares any man, yet he reserves the extremitie of his power and malice to mans last gaspe. Indeed hee is many times restrained, so as many a childe of God can say at his end, in despite of Satan, [d] *Lord, now lettest thou thy servant depart in peace:* but where he is not restrained, there hee labours to bring men either to presumption, or despaire: Here therefore wee are taught, to pray to God for a good and comfortable death in the Lord, and that wee may be so preserved therein, and inabled by grace, that our end may neither bee evill to our selves, nor in appearance; but that wee may have both time and grace to prepare our selves, so as though our death bee never so sudden, yet we be not unprepared: for though sudden death be verie uncomfortable, yet is it never dangerous to him that is ready for the Lord: but the unprepared death is the plague of plagues; for after it there is no time nor meanes allowed unto man to alter the state of his soule, Eccles.9.10.

[d] Luk.2.29.

Pray for a comfortable death.

*Vses.* 1. That which we here pray for, wee must endevour to practise; and therefore our speciall care must be to resist the Devill, and to keepe our selves from the assaults of Satan unto sinne, whether they come from our owne corruption, or from this evill world: 1 Joh.5. 18. *He that is borne of God sinneth not, but keepeth himselfe that the wicked one toucheth him not.* This we see may be done, and it is a notable signe of our adoption and regeneration: now the way to doe it, is set downe by the Apostle *Paul*, 1 Tim. 1.18, 19. *Fight the good fight:* which hee expounds in the words following, which prescribe two duties; *having faith and a good conscience.* To *have faith* is to hold and maintaine true religion in life and death, renouncing all heresie whatsoever, whether of Jewes, Turkes, Papists, or any other: which, whosoever would doe, must not con-

Resist the Devill.

The way how to resist Satan.

How to keepe the faith.

content himſelfe with a ſhew of godlineſſe in profeſſion, but muſt get the power of religion faſt rooted in his heart, which he muſt expreſſe in his converſation. And for this end theſe rules muſt be remembred: First, we muſt have in our hearts ſincere love to God in Chriſt, and to his Church, and true religion: Chriſt muſt have the chiefe place in our hearts, and our love to God in him muſt be ſo ſtrong, that it muſt overwhelme all other affections, ſo as wee may truly ſay with *Paul, I count all things loſſe, and doe judge them to bee dung, that I might win Chriſt:* and this muſt be the order of our love, wee muſt love God and Chriſt for themſelves, and the Church of God, and true religion, for Gods ſake. Secondly, wee muſt not only know and beleeve that Chriſt died for our ſinnes, and roſe againe for our juſtification; but we muſt labour to feele the power and efficacie of his death, killing ſinne in us, and the vertue of his reſurrection, raiſing us up to newneſſe of life: he that hath only a ſhew of religion, may make profeſſion of faith in Chriſts death and reſurrection; but herein ſtands the power, when wee bee made conformable unto his death, in regard of the death of ſinne, and know the vertue of his reſurrection, by our holy endevour in new obedience, and doe frame our ſelves to his example in all ſuch things wherein he left himſelfe a patterne unto us. Thirdly, wee muſt not content our ſelves to know and profeſſe that God is mercifull, but withall wee muſt take obſervation of his loving favour towards us particularly, adding one obſervation to another, that ſo our hearts may bee rooted and grounded in the love of God. A man may make profeſſion of Gods grace and mercie, from a meere generall conceit and apprehenſion of it in his braine; but herein ſtands the power and pith of true religion, when a man by obſervation and experience in himſelfe, knowes the love of God in Chriſt towards him. And thus is faith and true religion held and maintained.

Phil. 3. 8.

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*To have a good conſcience* (which is the ſecond dutie in this Chriſtian fight) is to preſerve and keepe our conſcience ſo, as it may excuſe us, and not accuſe us unto God, in reſpect of living in any ſinne, howſoever there may bee infirmities in us: to this end wee muſt obſerve theſe rules:

How to keepe a good conſcience.

First, wee muſt have a double calling: the generall calling of a Chriſtian, wherein we muſt ſerve God; and a particular calling, according to our place and gifts, wherein wee muſt exerciſe our ſelves for the good of men. Theſe two muſt not bee ſevered, ſo as either bee wanting: but hee that would keepe a good conſcience, muſt practiſe his generall calling in doing the duties of his particular calling: it is an eaſie thing to profeſſe Chriſtianitie in the Church, and many a man doth ſo, that keepes no good conſcience in his private calling at home: but this is the evidence of a good conſcience, when

A a man ſhewes himſelfe a Chriſtian in his calling at home, and converſation among his brethren.

Secondly, wee muſt alwayes bee exerciſed in doing ſome good dutie, either of our generall or particular calling, or in ſome commendable furtherance thereunto: for idleneſſe is the Devills pillow, whereon men either plot or deviſe ſome evill, or are lulled aſleepe in ſecuritie: but diligence in our calling is our way, wherein we have promiſe of protection by Gods Angels from the Devill, Pſal.91.11. but if wee bee out of our calling, wee lye open to the hurt of the enemie: when *Peter* without warrant from his calling, generall or particular, would needs goe warme himſelfe in *Caiphas* hall, what fell

B out? upon a ſmall aſſault by a ſilly Maid, hee denied Chriſt in moſt fearefull manner, Joh.18. 25, 26.

Idleneſſe Satans pillow.

Thirdly, in every eſtate of life wee muſt labour to ſee a ſpeciall providence of God, and therein to reſt contented, bee it better or bee it worſe. It is an eaſie thing to ſee and acknowledg Gods mercie in health, peace, and plentie, and to reſt contented therewith: but if wee would have peace towards God in our owne hearts, wee muſt labour to quiet our ſelves with his diſpoſing hand in the day of trouble, ſickneſſe, or any other diſtreſſe of life or death.

Fourthly, whatſoever wee would doe when we die, that we muſt now begin, and continue doing it every day while we live; to wit, repent

C of our daily ſinnes and leave them, deſire earneſtly to be reconciled to God in Chriſt, and ſtedfaſtly to beleeve all his gracious promiſes: he that hath theſe graces ſhall die in peace; and therefore if we would live in the peace of conſcience, we muſt labour for them every day.

Fifthly, in all ſocieties and converſings with men, we muſt be carefull either to doe good unto them, or to receive good from them: for where neither of theſe is, there Satan ſhewes his preſence, and therefore we muſt ſhunne ſuch company as give themſelves to plot or practiſe ſome iniquity: for evill converſings corrupt good manners.

How wee muſt keepe company.

Sixthly, we muſt lead our lives, not after our owne fancie, but according to the rule of Gods

D Word: we muſt live by faith, and not by ſight: when we ſee no ſignes of Gods favour, but rather of his anger and indignation, yet then muſt we truſt in him, and relie upon his mercy: this is againſt reaſon, yet a worke of *faith, which is the evidence of things which are not ſeene*, Heb. 11.1.

2. *Vſe.* If we pray God to deliver us from evill, then we muſt beware of all Satanicall practices, as meanes of helpe in any diſtreſſe: this is groſſe hypocriſie, to pray againſt the evils of Satan, and to give our ſelves to the practice of them: herein many offend; for the Papiſts ſay this prayer, but yet their religion in many things is a groſſe practice of magicke and ſorcery: for firſt, the conſecration of their hoſt in the maſſe

masse is plaine conjuration: and so are their exorcismes in hallowing salt, bread, and water, their casting out of devils by certaine words, by the signe of the crosse, the application of reliques, and such like: nay, come to our selves, what is more common among us than to use charmes and amulets, to seeke to witches and sorcerers when any strange affliction doth befall us? And the setting of a figure though it be not grosse magicke, yet therein is a close and privy worke of the devill, his hand is deepe therein: and the Church in former times hath condemned it for witchcraft: for charmes, characters, and amulets bee but the devils watch-word and sacraments to set him a working: what though the words used be good, yet therein is Satans deeper policie, who *turnes himselfe into an Angel of light*, under faire shewes working the greater mischiefe. But what horrible impiety is this; that when God gives us occasion to come unto him, we leave him and runne for helpe to his professed enemies.

Charmes and Amulets diabolical.

2 Cor. 11. 14.

3. *Use.* This branch of the petition serveth to direct us what to doe in this case: say that a dwelling house, or some other place is by Gods permission, haunted and abused by some evill spirit, whether may a man lawfully frequent, or abide in such a place? *Answ.* By this petition its plaine he may not; for here we pray to be delivered from evill, and therefore wee may not voluntarily thrust our selves into such a place as is hanted by the devill: would we come within the compasse of the lyons paw, or within the chaine of a mad dog, or a hunger-bitten beare? why then should we rashly thrust our selves into the danger of the devill, who like a roaring lyon seeks continually whom he may devoure. Many ignorant people are so bold-hardy, that they will rayle upon and defie the Devill, and command him to be gone. But without a calling thereunto, wee may not so doe. Indeed, if by Gods providence wee be called to live in such places necessarily, then this wee may doe, wee must not reason with the Devill, but betake our selves to God by humble and earnest prayer, and complaine of Satans vexation, making God our shelter and defence both for soule and body: else if wee presume to meddle with him without a calling from God, we may justly be foiled and abused by him, (as the *sonnes of Sceva were*) because we have no promise from the Lord to be protected from him.

Places haunted by evill spirits must be shunned.

Act. 19. 14, 16.

## *For thine is the kingdome, and the power, and the glorie, for ever: Amen.*

These words containe the reason of the former six petitions: touching which we must observe two things in generall: first, that they are not a reason to move God whose will is unchangeable: but to perswade the childe of God that prayeth thus, that God will grant his requests. Secondly, that this reason is not peculiar to the last petition, but generally belonging to them all: as, *Hallowed be thy name, because thine is the kingdome, power, and glory: and so for the rest.*

*The meaning. Kingdome*] This here imports three things: First, that he is all-sufficient of himselfe to doe all things whatsoever, needing no helpe nor instrument beside his soveraigne will: Gen. 17. 1. *I am God all-sufficient.* Secondly, that hee hath a soveraigne right and title to all things in heaven and earth, as a King hath to those which belong to his territories and jurisdiction. Thirdly, that hee hath soveraigne rule and authoritie over all things in heaven and earth, governing them as hee pleaseth, and bringing them into an absolute subjection.

What Gods Kingdome imports.

Further, the kingdome of God is twofold: *The kingdome of his providence*, whereby hee rules and governs all things in heaven and earth, even the Devill and all his angels and instruments: and the *kingdome of grace*, whereby he governes his Church by his Word and Spirit: and both these are here to be understood. *Thine*] The Kingdome is here called Gods, for two causes: First, to shew that God hath his Kingdome of himselfe and from himselfe alone: thus the Kingdome of grace and of providence are both his. Secondly, to distinguish God from earthly kings: for though they have a kingdome, power, and glory, as *Daniel* tells *Nebuchadnezzar*; yet they have all these from God, not of themselves: but God hath them of himselfe, and not from any other.

Gods Kingdome twofold.

Now because our nature is blinde in the things of God, I will here propound some reasons to prove that God hath such a soveraigne Kingdome, as also to shew the excellency of it: First, this appeares by that excellent order which God hath set in all his workes by their creation: for how fitly doe times and seasons, as spring-time and summer, autumne and winter succeed one another? how sweetly doe the heavenly creatures, the sunne, moone, and starres serve for the creatures here below, as herbs and plants, how doe these serve for beasts and fowles? and all of them for the use of man: as this proves against the Atheist that there is a God, so it shewes the soveraignty and most wise regiment of his Kingdome. When a man sees a great army in good array, and every one keeping his place and standing constantly, he will presently commend the wisdome and authority of the leader: why then should wee not acknowledge the power and soveraignty of the almighty, in that constant station of the creatures in that sweet order which they observe from the creation?

Proofes of Gods soveraigne Kingdome.

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Secondly, the terror and accusation of a guilty conscience doth argue evidently the absolute soveraignty of Gods Kingdome: for when a man hath committed some grievous sinne, either against the law of Nature, or the written Word of God, though it be so secretly that no man

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man know of it, yet will his conſcience accuſe and fright him; which it would not doe, unleſſe he were to anſwer for that fact to God the ſoveraigne Lord of all.

3 Thirdly, men of death, that is, ſuch as by ſome notorious crime deſerve death, though through the ignorance or negligence of Magiſtrates they be let to eſcape, yet ordinarily they are overtaken with ſome fearefull judgement, and one way or other meet with their deſert: which is a ſpeciall worke of Gods ſoveraigne providence.

4 Fourthly, the Goſpell preached is as contrary to mans corrupt nature, as fire is to water; and yet hath it in all ages wonne men unto it, to profeſſe it, and to love it ſo, as they have beene content for the Goſpels ſake, to forſake houſe and lands, wife and children, yea and life it ſelfe. This no word of man could ever doe, and therfore it argues plainely, that ſome ſupernaturall power worketh with it, which drawes the heart of man unto it.

Here ſome may ſay, that the devill hath a kingdome contrary to Gods kingdome, wherein he reigneth; and therefore Gods kingdome is not abſolute. *Anſ.* If we regard the malice of Satan, or the practice of the wicked, it may ſeeme Gods kingdome ſhould not be abſolute, becauſe they continually rebell againſt his revealed will: but conſider the power of God, which overruleth Satan and all his inſtruments, diſpoſing moſt wiſely of all their workes, to his owne glory, the good of his Church, and their owne ruine, and then we ſhall plainely ſee that God ruleth over all: for howſoever the devill and his angels, and all other his inſtruments oppoſe themſelves unto the word of God, which is the law of his kingdome of grace, yet God willingly permits all ſuch workes, and reſtrains them all at his pleaſure; ſo as that which comes to paſſe againſt Gods revealed will, is not contrary to his abſolute will.

Gods power. *Thine is the power*] By *power* is meant an ability in God whereby he can doe whatſoever he will, and more than he will doe: for the better conceiving of it, note theſe two things: First, that God is not only powerfull, but even power it ſelfe in regard of his nature, as hee is goodneſſe and wiſdome, &c. Men and Angels are called powerfull, as receiving power from God; but God onely is power it ſelfe, becauſe his nature is infinite in power, as in all other properties. Secondly, that power and will in God are one and the ſame: for our better conceiving of them, they may bee diſtinguiſhed, but in themſelves they differ not: for Gods willing of a thing, is the effecting and doing of it. It is not ſo in us: for we will many things which we cannot doe: but whatſoever God willeth, that he doth; and that which he cannot doe, he cannot will. The Scripture ſaith, *God cannot lie, nor deny himſelfe, nor die, &c.* now as hee cannot doe theſe things, ſo neither can hee will them: for they are no workes of power, but of weakneſſe A and frailty; and therefore is God omnipotent, becauſe hee can neither doe nor will the ſame: *Thine is, &c.* Here alſo we ſay, Gods power is his owne, that is, of himſelfe alone, not received from any other, as is alſo ſaid of kingdome, and glory, to diſtinguiſh the true God from all creatures who have not power, and kingdome, and glory of themſelves, but from God; whereas all theſe are of himſelfe alone.

Gods glory. *And the glory*] By glory is meant excellencie and majeſty: and this property rightly ariſeth from the two former; for ſeeing he hath an abſolute ſoveraignty over all things, and power anſwerable to diſpoſe and governe them at his pleaſure; therefore of right all glory, and majeſty, and excellency belongs unto him: yea, the B glory of all creatures is from him: ſo that ſinfull man muſt ſay with *Daniel, Vnto us belongs ſhame and confuſion*, Dan.9.7. *but unto God be honour, and glory, and power, and dominion for evermore.*

A ground of truſt in God. *The uſe.* I. This reaſon thus conceived and underſtood, containes a notable ground of truſt and confidence in God, and of prayer to God in all diſtreſſe of life and death: for we have a father, whoſe is *kingdome, power*, and *glory*: now his *power* aſſures us that he is able to helpe us: and is he *our King*, and we his *ſubjects*? then he is willing to helpe us. Is *glory* his? why, what can make more for his glory, than to ſhew mercy to his people, in hearing their prayers, and helping them in diſtreſſe? Pſal. 50. 15. *I will C heare thee, and thou ſhalt glorifie my name.*

II. Theſe words are a notable forme of giving thanks and prayſe to God: for when the heavenly creatures are ſaid to give thanks to God, they doe it to this effect; Rev.4. 9, 11. *Thou art worthy, O Lord, to receive honour, and glory, and power.* Againe, Phil.4.6. *Be diſtruſtfull in nothing, but in all things let your requeſts be made knowne to God with giving of thankes*; where wee ſee prayer and thankſgiving muſt goe together. Now this being a perfect forme of prayer, muſt needs comprehend thankſgiving with petitions, as therefore in the ſix petitions, Chriſt taught us to aske all needfull things of God; ſo in this reaſon he teacheth us how to give thankes: for theſe three, D *kingdome, power*, and *glory*, doe generally comprehend all matter of prayſe and thankſgiving unto God: yea, it is the ſumme of all the Pſalms of praiſe: and therefore when *David* bleſſed God, it was to this effect, 1 Chron. 29. 11, 12. *Thine, O Lord, is greatneſſe, and power, and glory, and victory, and prayſe: for all that is in heaven and earth is thine: thine is the kingdome, O Lord, and thou excelleſt as head over all: both riches and honour come from thee, and thou reigneſt over all: and in thine hand is power and ſtrength, &c.*

We muſt be frequent in prayſing God. This point well obſerved, directeth us in two Chriſtian duties: firſt, that wee muſt be earneſt and frequent in giving praiſe and thanks to God: for the firſt thing wee aske, is grace

How to praise God.

to glorifie Gods name, and the last thing we here doe, is to ascribe glorie to God indeed. Secondly, here we see in what manner we must give thankes to God, namely, in every blessing we must ascribe *kingdome, and power, and glory* unto God: as in the use of meat and drinke, first, therein labour to see, and accordingly to ascribe the kingdome to God; that is, acknowledge Gods soveraignty in that creature; that the right and interest thereto belongs to God, and that thou hast it from him, and not of thy selfe. Secondly, see and acknowledge the power and providence of God in that creature: his providence in that thou hast it; and his power, in that it serves for thy good and comfort, in thy nourishment and refreshing. Thirdly, when thou art comforted therewith, give honour and glory to God, so thou shalt be truly thankfull. And thus must we be thankfull to God for his Word, and all other blessings that wee enjoy. Yea, this direction must we observe for our behaviour in affliction: we must labour to see and acknowledge Gods soveraignty and power over us as we are his creatures, and that hee hath right to dispose of us at his pleasure, and therefore we must humble our selves under his hand, desiring grace so to behave our selves therein, that we may glorifie his name. And thus shall we honour God even in affliction.

How to obtaine our requests in prayer.

III. Here we see a way whereby wee may obtaine the things wee aske of God: namely, we must confesse our owne unworthinesse, taking shame and confusion to our selves, and give all praise, and honour, and glory to God. Thus did *Iacob*, Gen. 32. 10. *I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant*: so, Dan. 9. 7. *To thee, O Lord, belongeth righteousnesse, but unto us open shame*. And thus comming in humilitie of heart, renouncing our selves and all that wee can doe, and endevouring to give all glory to God, wee shall finde mercy with the Lord for the obtaining of all our requests.

IV. Is kingdome, power, and glory Gods? then he is to be feared above all creatures: for howsoever Satan and earthly Monarchs have dominion and power, yet it is not of themselves, but from God: they can doe nothing but by power and permission from God; but God of himselfe can punish and destroy.

Lastly, hereby wee must be moved to love God, and to yeeld obedience unto him in all good duties: for to such will he shew his soveraignty and power for all good things, that so they may give the glory of all to God that gives them.

Amen, what it signifies here.

*Amen*] We have heard the preface, and the petitions of this prayer: now we come to the third part of it, which is the Conclusion, in this word, *Amen*: which is as much as *verily, truly*. It is commonly taken to bee a word of wishing in this place, importing as much as, So be it, I wish it to be so, or such like. But we must know, that it hath here a further use, to wit, not onely to expresse our desire of the things wee aske, but also to testifie our faith in assurance of receiving them according to our desire: for so it is usually taken in the new Testament, where it is used to affirme or assever a thing with vehemency and certainty. Againe, our Saviour Christ giving both direction and incouragement to prayer, saith thus, *Whatsoever you desire when ye pray, beleeve that ye shall have it, and it shall be done unto you*, Mark. 11. 24. where hee shewes two principall things required in prayer; the first, an earnest desire of the grace and blessing we aske: the second, is faith whereby wee beleeve that God will grant us the things we aske. Now our desires were sufficiently expressed in the six petitions: and therfore, this being a perfect platforme of prayer, here undoubtedly is propounded the testification of our faith, to this effect: *As we have craved these things at thy hands, O Lord, so doe we beleeve that in thy good time thou wilt for Christs sake, grant the same unto us*. So that it is not here to be taken, as it is commonly, onely for a bare assent of the people answering the Minister in the congregation; but for a part of the prayer both to Minister and people that pray in faith, whether publikely or privately: and that so much more excellent than the former, by how much our faith excelleth our desire: yea, it is the seale of our hearts, which wee must set to every petition, for to ratifie and confirme the same unto our selves; as when we say, *Hallowed be thy name*, our hearts must say, *Amen*: that is, as I desire grace to glorifie thy name, so I beleeve Lord, thou wilt enable me thereunto: and so for the rest.

Pardon of sinne must be beleeved particularly.

*The use*. I. From the union of this word with the petitions, we learne, that every childe of God must beleeve particularly and certainly the pardon of his owne sinnes, and endevour by grace to attaine thereunto, if as yet hee cannot be perswaded of it. This the Papists deny, teaching that a man must onely beleeve in generall, that remission of sinnes belongs to Gods Church, and hope well for himselfe; and they make it presumption for a man to arrogate particular certainty unto himselfe. But it is no presumption, because wee must beleeve to receive from God, that wee aske according to his will: now God bids us aske forgivenesse of our particular sinnes, and therefore we must beleeve it, and so by faith, may be assured of it: as for their generall faith, it differeth not from the faith of devils; for they beleeve there is remission of sinnes in Gods Church. And to say we hope well when we are not assured by faith, is to bewray both ignorance and negligence in the matter of our salvation: for faith is the ground of things hoped for, and therefore their hope without faith must needs be a blinde presumption. And here further we may note, that by their opinion they abolish a great part of the Gospell; for with the gracious promises

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of

promises of mercy in Christ made therein, the Gospell commandeth every penitent person that beleeveth, to apply the same promises particularly to himselfe; and this part of it they cut off, and so deprive the childe of God of all true comfort.

Prayer in a knowne tongue.

II. This testification of our faith joyned to our requests, shewes that all prayer ought to be made in a knowne tongue, for else the assent and affiance of the heart cannot be given together. *Ob.* The word here used is an Hebrew word, which was unknowne to the Greeke Churches, now if one word of maine use in prayer, may be in an unknowne tongue, why may not many, and so a whole prayer. *Ans.* Though this word *Amen* be Hebrew, yet by use it became as familiar and well knowne in the Greeke Church, and so in other Churches, as any word in their owne dialect; as many Latine words (as *Nisi prius*, and other termes of law) by common use, become familiar and well knowne in our English tongue.

*The use of the Lords Prayer.*

The principall use of prayer is, to be a patterne and direction whereby the Church of God, and every member of it, may frame their prayers to God on any occasion. And because many through ignorance faile in this point, therefore I will stand somewhat to shew how the Lords prayer must be made a patterne to our prayers. For this end we must apply the severall petitions of this prayer, both to the speciall times of prayer, as *morning* and *evening*; and also to the speciall occasions whereupon we pray: which may be reduced to some of these three, to wit: 1. *some weighty businesse* we have in hand: 2. *some affliction* we are in, or in danger of: 3. or in regard of *death*.

How to make the Lords prayer a patterne in praying.

For morning prayer.

Now to apply the petitions to each of these severally: *I. In the morning*. A fit prayer for that time, before wee set upon the duties of our calling, may thus be framed from these petitions: 1. we must desire the Lord to give us grace to seeke the advancement of his glory that day following, in the duties of our calling, and in every thing we take in hand. 2. that hee would rule in our hearts by his grace, and guide us by his word that whole day. 3. enable us to doe his will that day and not our owne, even with readinesse and delight. 4. strengthen us to depend upon his providence that day for all things needfull for this life. 5. that hee would humble us in our selves for our sinnes, and give us repentance for them, and pardon in Christ Jesus, that so no judgement light upon us for them, and that our hearts may be inclined to love and mercy towards our brethren, as we desire mercy with God for our owne soules. 6. that God would strengthen us against temptation, that neither the world, the flesh, nor the devill prevaile against us. And of all these wee must gather assurance, because all soveraignty, and power, and glory, belongs to God.

Evening prayer.

*II. At evening* also, wee may fitly apply these petitions for the comfortable commending of our selves to God that night: 1. intreating God to blesse our rest unto us, that thereby we may bee fitter to glorifie God. 2. That wee may rest and sleepe safely as his true subjects, under his gracious regiment. 3. That we may doe his will as well in rest as in labour, in the night and secretly, as in the day and sight of men. 4. That he would blesse our rest and sleepe, that it may comfortably serve for the preservation of our lives. 5. That he would forgive the sinnes of the day past, that so no curse, terrour, nor feare meet with us for them the night following. 6. That hee would keepe us in our rest, from all sinnefull lusts, from all wicked motions and suggestions either waking or sleeping.

How to pray in weighty affaires.

*III. When we enterprize any weighty matter or businesse of our callings*, wee may fitly apply these petitions in prayer to God for ability and good successe therein: for whatsoever we take in hand, we must doe it in the name of the Lord: 1. Wee must pray that in this whole businesse our hearts may be set sincerely to seeke the advancement of Gods glory. 2. That the Lord would vouchsafe to guide and governe us in doing the worke whatsoever it be. 3. That in doing of it, we may make conscience to doe the will of God, and to obey him, from the beginning to the end of it. 4. That wee may by faith relie upon Gods providence, for the issue and effect of our whole endevour. 5. That none of our sinnes may bring a curse upon us in the worke. 6. That neither Satan nor any other enemy of our soules, may hinder us by temptation, but that God would deliver us from them all.

How to pray in affliction.

*IV. When any affliction lies upon us or ours*, we may hence frame holy requests to God: Intreating, 1. That we may honour God by patience and obedience in that affliction, and not dishonour him. 2. That God would shew in us the power of his gracious regiment in that affliction, and not suffer Satan or our owne corruption to reigne in us. 3. That we may obey God therein, as well as in any other estate of peace or ease. 4. That wee may see his providence therein, and be patient, relying also upon the same hand of God for our deliverance. 5. That our sinnes may not turne it into a curse, but that we having the pardon of our sinnes, may make good use thereof, for our humiliation and reformation. 6. That wee may not in that our weakenesse bee assaulted of Satan above our strength, but that God would deliver us from all temptations.

In the houre of death.

*V. In the houre of death* we may most comfortably commend our selves to God, following these petitions: praying, first, that we may glorifie God in sickenesse and death, as well as in life and health. 2. That God would now shew the comfortable worke and regiment of his Word and Spirit in our hearts, even above all that we have felt in the time of our health. 3. That we

may as readily and cheerefully obey God dying as living. 4. That God would give his blessing upon all meanes wee shall use for our comfort or recoverie, making us contented with his providence, even in death it selfe. 5. That wee may be truly humbled for our sinnes, and having comfortable assurance of mercy and pardon, may with joy render up our soules into the hands of God in the moment of death. 6. That seeing Satan is most busie and malicious in our greatest weakenesse, it would please the Lord to magnifie his mercy in strengthening our soules against all the assaults of sinne and Satan. Thus we see how in all estates of life and death, we may have sweet and comfortable recourse to God following these petitions: wee must therefore labour to know and understand this heavenly prayer, that so we may use it on all occasions to the glory of our God, and the comfort of our soules: we cannot give more evident testimony of the grace of Adoption, than by the sincere exercise of the gift of prayer, when we can come with boldnesse into the presence of our heavenly father: and therefore wee must give our selves to the serious and often imitation of this heavenly patterne, and not content ourselves to say over the words, but from a feeling heart powre out our soules before God, according to the meaning of this prayer in all estates.

A patterne of a godly life.

2. *Vse.* These petitions may serve for a notable direction according to which wee may frame our whole lives: for what wee aske of God in prayer, that must we endevour to practise in our lives: and therefore according to our requests in these petitions, must wee spend our time in a godly endevour after these six things: 1. Our chiefe care and endevour must be every day to bring some glory to God. 2. Wee must every day yeeld up our selves in soules and bodies unto God, submitting our selves in all things unto his godly regiment. 3. We must endevour to doe his will in all things, every day; making conscience of all sin whereby wee rebell against him. 4. Wee must apply our selves faithfully to our callings, yet so as wee still depend upon Gods providence for a blessing in every thing we take in hand. 5. Wee must humble our selves every day before God in regard of our daily offences, still confessing our sinnes, and craving pardon for them at the hands of God. 6. Wee must daily flie to God for helpe and succour in our spirituall combate with sinne and Satan, striving manfully against our owne corrupt nature, against the world, and the devill.

Notes of Adoption out of the Lords prayer.

3. *Vse.* This prayer of Christ, ministers most heavenly comfort to every childe of God, by certifying him of his Adoption: for out of every petition he may gather a speciall note thereof. As, 1. an earnest and hearty desire in all things to further the glory of God. 2. A care and readinesse to resigne our selves in subjection to God, to be ruled by his Word and Spirit in thought, word, and deed. 3. A sincere endevour to doe his will in all things with cheerefulnesse, making conscience of every thing wee know to be evill: this is an infallible note of the child of God. 4. Upright walking in a mans lawfull calling, and yet still by faith to rely upon Gods providence, being well pleased with Gods sending whatsoever it is. 5. Every day to humble a mans selfe before God for his offences, seeking his favour in Christ unfainedly, and so daily renuing his faith and repentance. 6. A continuall combat betweene the flesh and the Spirit, corruption haling and drawing one way, and grace resisting the same and drawing another way: where this striving and resistance is in minde and heart, there is the Spirit, for else all would goe full sway with corruption. Hereby then make search in thy selfe for these graces of God, and if thou finde them in thee, comfort thy selfe in assurance of thine Adoption; and though thou canst not finde them all, yet if there be an unfained desire after them, when thou putteſt up these requests unto God, comfort thy selfe, for thou art the childe of God: for without the Spirit of prayer, which is the Spirit of adoption, we cannot *call God father*, nor say *hallowed be thy name*, from a true heart, unfainedly desiring Gods glory.

Markes of a carnall man.

4. *Vse.* Out of these petitions wee may observe the plaine markes of a carnall man: as, 1. To neglect the glory of God, and to seeke his owne prayse and glory. 2. To follow the sway of his owne corruptions, suffering them to be his guide, and to neglect to yeeld subjection and obedience to the Word of God. 3. To make no conscience of sinne, if it fit his humour, so his owne will be satisfied, he cares not for the doing of Gods will. 4. Not to rest on Gods providence for the things of this life, but wholly to rely upon the meanes; if they faile, his heart is downe, and his hope is gone. 5. To goe on in sinne, without remorse, or humbling himselfe unto God: this impenitence is a plaine marke of a carnall man. 6. To runne headlong into temptation, without feare or feeling, so as he findes no occasion to pray for deliverance from sinne: hee that hath any of these six things reigning in him, is a carnall man; therefore trie thy selfe, if thou finde them in thee, turne unto God by true repentance.

And looke what we have said of prayer, according to the patterne of the former petitions, may also be said of thanksgiving, after the example of these words, *For thine is the kingdome, the power, and the glory.* We have showed the use of them before, and so accordingly in all Gods blessings and works of his providence, for which we must give thanks; we must first labour to see therein the soveraignty and power of God, and then we must ascribe the same to God, with all glory, and prayse, and thanksgiving. And not onely give assent, but with affiance of heart wait for the fruition of every grace and blessing

bleſſing we aske of God, according to his will: *Amen.*

**v. 14.** ***For if ye doe forgive men their treſpaſſes, your heavenly father will alſo forgive you.***

**v. 15** ***But if you do not forgive men their treſpaſſes, no more will your heavenly father forgive you your treſpaſſes.***

Of forgiving others.

These two verſes containe a reaſon of the fifth petition, concerning the forgiveneſſe of our ſinnes; which is propounded with a limitation and condition of our forgiving them that treſpaſſe againſt us: the reaſon here is, *becauſe in this behalfe, wee ſhall finde ſuch meaſure with God, as we mete out unto our brethren.*

Who muſt forgive.

For the meaning of the words, three points muſt be diſcuſſed: First, whom this reaſon doth concerne, namely, private men for private treſpaſſes: it reacheth not to Magiſtrates and publike perſons in their function, who be the *Miniſters* [a] *of God to take vengeance on them that doe evill:* for to ſuch the Lord ſaith, *Thine eye* [b] *ſhall not ſpare the offenders* but according to the quality of the offence, muſt hee execute judgement upon offenders, *for the removing of evill.* And ſo muſt parents and maſters deale in their families, and Miniſters in their publike diſpenſation of the Word: for elſe offences would ſo abound, that there could be no living for Gods people in the world.

[a] Rom.13.4.
[b] Deut.19.13.19.

*II. Point.* How doe theſe depend one upon another, *our forgiving of men, and Gods forgiving us? Anſ.* Wee muſt not conceive that our forgiving men their treſpaſſes, is a cauſe why God forgives us: for we are by nature dead in ſinne, and cannot doe any good thing of our ſelves, till we be enabled thereunto of God: but our forgiving is a ſigne that God hath forgiven us, being indeed a fruit of our reconciliation with God; for it is a ſigne of true repentance, which is a fruit of faith, whereby we apprehend the mercy of God for the pardon of our ſinnes in Chriſt.

How our forgiveneſſe goeth before Gods.

*III. Point.* How ſhould our forgiveneſſe, goe before Gods forgiving us: for ſo the words ſeeme to import, *If you forgive--your heavenly father will forgive you, &c. Anſ.* The pardon of ſinne which God gives muſt bee conſidered two wayes: firſt, as it is given in heaven; ſecondly, as it is revealed and aſſured to the conſcience of man: now the pardon of ſinne in heaven alwayes goes before our forgiving others: but our aſſurance of pardon with God, followes after our forgiving of men: for a mans ſinnes may be forgiven with God, and yet hee may long remaine without the aſſurance thereof in his owne conſcience. This we may ſee in *David:* for when *Nathan* ſaid, [c] *The Lord hath put away thy ſinne,* no doubt it was forgiven in heaven; but yet his [d] *earneſt prayer* for pardon afterward ſhewes plainly, that he did not upon *Nathans* ſpeech receive the comfortable aſſurance of pardon in his owne conſcience. This then is Chriſts meaning; that if we forgive men their treſpaſſes, God will aſſure us in our conſciences that he hath forgiven us; otherwiſe, if we will not forgive, God will deny us that aſſurance.

[c] 2 Sam.12.13.
[d] Pſal.51.

Private wrongs muſt be forgiven.

The uſe of this point is firſt and chiefly this; wee muſt learne to forgive and forget all private wrongs and injuries done unto us, whether great or ſmall, without deſire of revenge. The reaſons to move us hereunto are theſe: Firſt, it is Gods commandement here expreſly injoyned, which muſt needs binde the conſcience to obedience. Secondly, if wee will not forgive men, God will not forgive us: this Chriſt inforceth by doubling the ſentence: now without Gods forgiveneſſe there is no ſalvation, and therefore we muſt be ready to forgive, as wee tender our owne ſalvation. Thirdly, the frailty of our nature is ſuch, that wee our ſelves are ſubject to offer wrong to others: this is intimated in this phraſe, *Except you forgive men their treſpaſſes*; ſo that every man is prone to treſpaſſe againſt others: and therefore as we would be forgiven when we treſpaſſe, ſo muſt we alſo forgive men their treſpaſſes.

Motives.
1
2
3

Rules of forgiving.

Now for the better performing of our duty herein, theſe rules muſt be obſerved: *I.* We ſhall perceive in ſundry men many wants and frailties, which mens lawes puniſh not; as in old men frowardneſſe, in others haſtineſſe; and in ſome ambition and deſire of praiſe: now theſe and ſuch like we muſt in love paſſe by, without taking notice thereof, Prov.19.11. *It is the glory of a man to paſſe by an offence. II. Rule.* If men give us ſome light occaſions of offence, as upbraid us with our ignorance, unskilfulneſſe, baſeneſſe, poverty, or ſuch like, we muſt lightly paſſe them over, preferring the bond of peace before outward reputation. *III. Rule.* Though a man doe unto us that which is indeed flat injury, yet if it doe not manifeſtly hinder Gods glory, or too much prejudice our good eſtate; by hurting our good name, our goods, or life; wee muſt cauſe our private griefe and hurt to yeeld to publike peace. *IV. Rule.* If men doe us ſuch great wrongs as manifeſtly hinder Gods glory, and our good eſtate, in life, goods, or name; then we muſt uſe the helpe of the Magiſtrate, and the lawfull defence of lawes provided for that end. Alwayes remembring, that in ſeeking to right our ſelves, wee lay aſide all malice, hatred, and deſire of revenge, and with a ſingle heart propound Gods glory in the reformation of the party that doth us wrong.

Remission and reformation goe together.

Secondly, in this reason perswading to forgivenesse we may see, that pardon of sinne before God, and reformation of life goe together: for here by this one branch of a reformed life *in brotherly forgivenesse*, is understood all of the same kind: but where is no reformation of life, there is no pardon of sinne before God. Wouldest thou therefore be assured in thy conscience of Gods speciall favour towards thee in Christ? then reforme thy life by every Law of God; for this will give thee assurance from God: but if thy life be unreformed, thy hope of pardon is a meere conceit of thine owne braine; and therefore if thou want reformation, now beginne, and if thou have begunne, then hold on, and doe it more and more, for thy more full assurance.

**V. 16 *Moreover, when ye fast, looke not sowre as the hypocrites: for they disfigure their faces, that they might seeme unto men to fast. Verily, I say unto you that they have their reward.***

Of Fasting.

Our Saviour Christ, having rectified the abuses in Almes-giving, and in prayer, doth here come to a third Christian duty, namely, Fasting: wherein as in the former, first hee seekes to reforme abuses, and then prescribes the true manner thereof. But before we come to these particularly, I will in generall handle the doctrine of Fasting, for the better understanding of this text, and exercise of this duty. And first we must know, that Christ here speakes not of a civill fast, appointed by Magistrates in their dominions for civill respects; but of a religious fast, respecting the worship of God: which appeares by this, that he joyneth the doctrine of fasting to the doctrine of prayer, which is a speciall part of Gods holy worship.

Of a religious fast six points. I What kinde of worke fasting is.

Now touching a religious fast, I will here handle six points: First, *what kinde of worke a fast is.* The Scripture speakes of two kinde of workes: some commanded of God; others left indifferent. *Workes commanded* be *good workes*, and *parts of Gods service*, because he commandeth them, as prayer, thanksgiving, almes-deeds, &c. *Workes indifferent* be in themselves neither good nor evill, because they be neither commanded of God, nor forbidden; as to eat, drinke, buy, sell, &c. And to this kind of works must wee referre fasting: for it is not simply commanded of God, and so no part of his worship in it selfe, more than eating is. And yet consider fasting in it circumstances, to wit, as a meanes to further and to testifie our humiliation in repentance, and our zeale in prayer, and so it is a good worke: for in that use, and to that end God commandeth it, and it is a part of his worship. If it be said, there is no commandement for it in the new Testament: I answer, if wee consider it in the forenamed use and end, there is: for the same commandement that injoyneth prayer, and humiliation, injoyneth fasting; because it is a meanes to further them both: for every commandement includeth all necessarie furtherances to the maine duty. Againe, we have in the new Testament examples of ordinary fasting, which are without all exception, in our Saviour Christ and his Apostles, with the occasions thereof set downe, whereupon they fasted. Now this is a rule in Divinity, that *the ordinary examples of the godly approved in Scripture, being against no generall precept, have the force of a generall rule, and are to be followed.*

How fasting is commanded in the new Testament.

How examples are a rule.

*II. Point. How a religious fast is to be performed.* In a religious fast three things are required: *First*, Abstinence from meat and drinke for one day, at least, till the evening: for abstinence from morning till noone is no fast. When *Hester* required the Jewes to fast for her, shee forbids them [a] *to eat, or to drinke, during the fast.* And when *David* fasted and prayed for his child begotten in adultery, he would [b] *eat nothing till he had ended his humiliation, perceiving that the childe was dead.* This is a thing granted by all Protestants. And the very names of fasting used in the old and new Testament, import a totall abstinence for that time: which must be observed, to discover the absurdity of Popish fasts, wherein they allow men to drinke oft if they will, and eat also, so it be not flesh: but in fasting, abstinence must be used from all meat and drinke, so farre as health and strength will suffer. Secondly, Abstinence from all delights of Nature, whereby the outward man may be cheered and refiesshed, *as musicke, sweet smels, soft apparell, recreations*, and such like. This *Daniel* observed for three weekes of dayes; *I ate* (saith [c] he) *no pleasant bread, neither came flesh or wine in my mouth, neither did I annoint my selfe at all*: and the like may we see in many examples of the old Testament. They cast [d] *dust and ashes upon their heads*, in stead of annoynting themselves with oyle: and for soft apparell, they put on [e] *sackcloth* next their skin: they [f] *naked* when they should have slept; and *lay upon the ground* in stead of beds: the [g] *bridegroome went out of his chamber, and the bride out of her bride-chamber*: for mirth there was mourning; and [h] *howling* in stead of singing. Thirdly, a man must humble and afflict his bodie in fasting; and therefore must be sparing in his diet and delights before the day of fasting: for a man may so pamper and fill himselfe, that hee shall not need to eat or drinke for one whole day; but such persons fast not: the time of our fast must be a [i] *time of our humiliation*: men must *afflict themselves therein*, as [k] *Ezra* saith: they must *bend downe the body, and bring it into subjection*, as [l] *Paul* did: for though

In performing a religious fast, three things. I

a Hest.4.16.

b 2 Sam.12.16, 17,20.

Toller. Instr. Sacer. l.6.c.3.

c Dan.10.3.

d Iob 2.12.

e Neh.9.1.
f 2 Sam.12,16. Ioel 1.13.

g Ioel 2,16.

h Ioel 1.11,13.

i Lev.16.29.

k Ezr.8.21.

l 1 Cor.9.27.

though *Ahabs* faſting was but outward, yet thus hee humbled himſelfe before the Lord, 1 King.21.27,29. Gods children therefore muſt ſee in their religious faſts, that their bodies be humbled with their ſoules. Here indeed care muſt be had, that in humbling our bodies wee deſtroy not nature, or ſo weaken our ſtrength, that wee diſable our ſelves to ſerve God in our callings afterward; ſuch *afflicting of the bodie* the Apoſtle diſalloweth, Col.2.23.

The ends of a religious faſt. 1

*III. Point.* Touching the *right ends of a religious faſt:* which be foure eſpecially: I. To be a ſpurre and provocation to true humiliation and repentance: for this cauſe the [m] *Ninevites did not only faſt themſelves, but cauſed their beaſts to be without food and water*, that by hearing their lowing and bleating for meat, they might more deeply be humbled by the conſideration of the deſert of their owne ſinnes, and ſo more unfainedly repent. This ſtands with good reaſon: for a mans abaſing and pinching of his bodie, ſhewes him his unworthineſſe of the comforts of Gods creatures by reaſon of his ſinnes: it leads him to ſee his deſert of Gods wrath by reaſon of his tranſgreſſions: and ſo his heart is more deeply ſtricken with conſcience of his owne ſinnes: whereupon hee doth more freely confeſſe them unto God, and more carefully turne from them afterward.

[m] Ion.3.5.

2

II. A religious faſt ſerves for an outward teſtimony and profeſſion of our humiliation and repentance: for by our abſtinence from the delights of nature, and the comforts of the creatures, wee ſolemnly profeſſe our unworthineſſe thereof, and of all Gods bleſſings: for this the Lord bids, *proclaime a faſt*, when hee would have his people to teſtifie their humiliation.

Ioel 1.14.

3

III. It ſerves to ſubdue the fleſh, and the corruption of nature: this end is neceſſarie, for the ſoule worketh by the bodie, the inclination of the affections is greatly ſwaied by the bodily conſtitution, and the ſoule is ſtained with many ſinnes, by reaſon of the diſtemper of the bodie. But yet this end is not ſo generall as the two former: for there be two ſorts of men in Gods Church; ſome of ſo weake a conſtitution of bodie, that their ordinarie ſobrietie and temperance in diet, doth ſufficiently ſubdue the rebellion of their fleſh; now theſe need not to faſt for this end: others there bee, whom ordinarie temperance and ſobrietie will not ſerve to tame the rebellion of their fleſh, and theſe are they that muſt uſe religious faſting, for the ſubduing of the fleſh to the ſpirit, beſides their ordinarie moderation in diet.

4

IV. Faſting ſerves to prepare us unto prayer, and to further us therein; for firſt, it cauſeth watchfulneſſe, and cuts off drowſineſſe, and ſo makes a man the more lively and freſh in prayer; whereupon our Saviour often joynes theſe together, [n] *Watch and pray*. Secondly, it makes us feele our wants and miſeries, and ſo brings us to ſome conſcience of our ſinnes; whereupon the heart is more deeply humbled, and ſo ſtirred up more fervently to

[n] Mar.13.33.

A call for mercie: and for this cauſe the Scripture many times joynes prayer and faſting together.

*IV. Point.* The *cauſes* or *occaſions* of a religious faſt, which may juſtly move us thereunto: and they bee ſeven. *Firſt*, when wee our ſelves have fallen into any grievous ſinne or ſinnes, whereof our conſcience accuſeth us, and whereby we procure the wrath of God againſt us; then to reforme our ſelves, and to eſcape the wrath of God, wee have need to give our ſelves to prayer and faſting: 1 Sam. 7.6. *The Iſraelites having fallen to idolatrie, put away their ſtrange gods, and turne unto the Lord with weeping and faſting:* And when they kept the feaſt of *Expiation*, which was a type of their forgiveneſſe by the *Meſſias, then they humbled themſelves in faſting before the Lord*, Levit. 16. 29. *Secondly*, when ſome among us fall into any grievous ſinne, though wee our ſelves be cleare from it, yet then we muſt faſt, becauſe for the ſinnes of others, Gods judgements may juſtly fall upon us. Hence it was that *Paul* blames the Corinthians, [o] becauſe *they ſorrowed not for the ſinne of inceſt committed among them.* And in this regard, every godly perſon ought to humble himſelfe, becauſe of the grievous ſinnes of atheiſme, blaſphemy, oppreſſion, &c. which abound among us. *Thirdly*, when the hand of God in any judgement lies upon us: ſo did the [p] Iſraelites, *when they fell in battell before the Benjamites:* and ſo ought we to doe for many judgements of God that have laine long upon us. *Fourthly*, when the hand of God in any fearefull judgement lies heavy on others, among whom wee live, though we our ſelves be free: in this caſe *David* oftimes humbled himſelfe, not only when his *child gotten in adulterie was ſicke*, 2 Sam.12.16. but even when his *enemies were ſicke he faſted*, Pſal.35.13. *Fifthly*, when Gods judgements are imminent, and as it were hang over our heads: ſo did *Iehoſaphat* [q] when his enemies came againſt his country: and in this regard wee ought to humble our ſelves, for the profeſſed enemies of Gods grace are daily plotting our ſubverſion. *Sixthly*, when wee ſtand in need of ſome needfull bleſſing of God, eſpecially ſuch as concerne ſalvation: thus [r] *Cornelius* beſought the Lord in prayer and faſting, when hee deſired true reſolution concerning the *Meſſias*; and ſo ought we to doe, to get aſſurance of our reconciliation with God, in the pardon of our ſinnes. *Seventhly*, for Gods bleſſing and good ſucceſſe upon the miniſterie of the Goſpell: ſo did the Church for *Paul* and *Barnabas*, when they ſent them to preach, Act.13.3. and ſo ought wee to doe at this day. Theſe bee the juſt occaſions of faſting mentioned in the Word, whereto wee may referre the reſt: and when any of theſe befall particular perſons, families, congregations, cities, countries, or kingdomes, then they ought to humble themſelves in faſting, before the Lord.

The cauſes of a religious faſt. 1

2

[o] 1 Cor.5.2.

3

[p] Iudg.20.26.

4

5

[q] 2 Chr.23.2,3.

6

[r] Act.10.30.

7

*V. Point.*

The time of a religious fast.

*V. Point.* The *time of a religious fast:* this now is free in regard of conscience. Indeed in the old [f] Testament, they had a set time of fasting, to wit, *the tenth day of the seventh moneth:* but in the new Testament there is no set time which bindes the conscience; only men must fast as just occasion is offered. If it be said, that divers reformed Churches have set times of fasting: I answer, those fasts are set for orders sake, and not to binde conscience, and they are civill fasts and not religious, for the Church may alter them at her pleasure. The time of a religious fast, is the time of mourning, which is uncertaine unto any Church, and therefore the time thereof cannot bee set; which must be marked, because the Church of Rome doth herein erre, in that they binde mens consciences to their set times of religious fasts. *Tollet. instr. Sacerd. l. 6. c. 3.*

[f] Lev.16.29.

Bellarm. de bon. oper. in partic. l.2.c.7.

The kinds of a religious fast.

*VI. Point. The kindes of a religious fast:* and they are two; private, and publike. A *private fast* is that which is performed privately, either by one man alone, for some of the forenamed occasions peculiar to himselfe, as *Cornelius* did (Act. 10. 33.) when he desired to know the true *Messias*; or by a private family, upon peculiar causes moving them thereto, and so did *Hester* fast with her Maids, Hest. 4. 16. This fast was foretold by [t] *Zacharie, The land shall bewaile, everie family apart, the family of the house of David apart, and their wives apart, &c.* A *publike fast* is that which is performed publikely, by divers families assembling, in one or in many congregations: and this publike fast is appointed partly by the Church, and partly by the Magistrate: the [u] *Church must judge of the time and occasion thereof;* and the [x] *Magistrate must authorize and proclaime it.* Againe, a religious fast may bee distinguished otherwayes, in respect of the time of continuance, and manner of abstinence therein: for sometime a religious fast is only from one meale for one day, as Judg. 20. 26. sometime it is from one meale for many dayes together, as 1 Sam. 31. 13. they fasted seven dayes together for *Saul* and *Ionathan*; abstaining from their dinners, and taking some refreshing in the evening: and so *Daniel fasted for three weekes of dayes,* that is, each day from morning till night, Dan. 10. 3. And sometime it is from all kinde of sustenance for many dayes together; so *Hester and her maids fasted three dayes,* Hest. 4. 16. Now the two former may be used of us as occasion serveth; but this last is verie dangerous: for it is not with us in this regard, as it was with the Jewes; they lived in hot countries, and so had cold stomacks, by reason whereof, they might fast three dayes without any great inconvenience: but we that live in colder climates, have hotter stomacks, and so have need of more and ofter refreshing than they had; neither can we fast so long without endangering life and health: now fasting must bee to humble and afflict the body, but not to destroy it.

[t] Zac. 12.12.

[u] Ioel 2.14. [x] Ion. 3.7. a Chr. 20.3.

Thus much of fasting in generall: now I come to Christs doctrine of fasting here propounded. And first, of his reformation of the abuses thereof then used among the Jewes: *When yee fast, looke not as the hypocrites, &c. Quest.* How doth this agree with the commandement of God, Joel 1. 13, 14. where hee bids them *howle and crie in their fast,* which cannot bee without a mournefull countenance; and indeed in a true fast rightly celebrated, the sorrow of the heart must needs bee testified by some convenient signes and gesture in the bodie. *Answ.* Christ doth not here simply condemne a sorrowfull countenance in fasting, when as just occasion of sorrow therein is offered: for [y] *Nehemiah looked sad:* but only the hypocrisie of the Pharisies, who when they fasted had a sad countenance, without a sorrowfull heart: for all their heavie lookes, they had no broken spirits: this therefore Christ saith, carrie not a sad and heavie looke, when thou hast no sorrowfull mourning heart; minde not thine outward countenance, in respect of thy heart and conscience. *For they disfigure their faces, &c.* This also may seeme not blameworthy, for Gods children have in their fasts divers wayes disfigured their faces, and beene approved: *Ezra* [y] *pluckt off the haire of his head, and of his beard:* and [z] *Iosua and the Israelites fell to the ground upon their faces, and put dust upon their heads,* which could not but disfigure their faces. *Ans.* The Pharises are blamed for disfiguring their faces, in divers respects, and that justly; for first, this was the chiefe and only thing they looked to in their fasts, even the outward shew thereof, which God hateth. Againe, the word translated *disfigure,* signifieth the very abolishing of their favour and visage, which is far more than the ancient Jewes ever used to doe: they indeed humbled their bodies, and testified their sorrow which God approved; but they sought not to deforme their naturall complexion, they pined not themselves to make their faces pale, that so men might the better take notice of their much fasting, as these Pharises did: and such were they in *Pauls* time, *who spared not their bodies,* Col. 2. 23. Thus much for the meaning.

[y] Neh.2.2.

[y] Ezr.9.3. [z] Iosh.7.6.

ἀφανίζουσι.

The words thus explaned containe two parts; a commandement, and a reason thereof. The commandement forbiddeth fained mourning in fasting, *Looke not as the hypocrites:* as if hee should say, The hypocriticall Scribes and Pharises when they fast, make an outward shew of contrition and sorrow, when as indeed their hearts are no whit humbled; but you shall not doe so. The reason of the former prohibition, is drawne from the practice of hypocrites, which is set out by the end and fruit thereof: their practice is to *disfigure their faces,* therein is all their sorrow: their end is ostentation, *that they might be seene unto mento fast.* And the fruit is answerable, *Verely I say unto you, they have their reward:* that is, reputation and

prayse

praiſe of men. Thus when wee ſee that Chriſt condemnes not religious faſting, nor godly ſorrow therein, no nor yet the ſeemely ſignes of godly ſorrow; but onely hypocriticall faſting, when men have mournfull looks without humble and contrite hearts.

*The Uſes.* 1. Here obſerve the practice of theſe Scribes and Phariſes in Chriſts time: they did not onely faſt often, as twice a weeke, but they were carefull in obſerving all outward rites and ſignes pertaining to a religious faſt: yet as in the two former duties of Almes-deeds, and prayer, ſo in this, the principall thing is wanting; that is, truth and ſincerity of heart; for their ſowre looks came not from ſorrowfull hearts: they were whole and righteous in their owne conceit, and ſo needed not the Phyſician Chriſt Jeſus, nor amendment of life. Now in them we may ſee a true patterne of the property of naturall men in matters of Religion: they more buſie themſelves about the outward worke, than inward truth; they content themſelves with outward rites and ceremonies, and little regard the true worſhip of the heart. See this in [b] *Ahab*, who humbled himſelfe outwardly in great meaſure, for feare of puniſhment, but hee contented himſelfe therewith, and never came to true humiliation of heart, in ſorrow for ſinne, for hee continued ſtill in his old ſinnes: and the Iſraelites, both in the wildernesſe, and in the land of Canaan, when God afflicted them, would humble themſelves and ſeeke his favour; but yet not in conſtant ſincerity and truth: for as *David* [c] ſaith, *They flattered him with their mouth: ---for their heart was not upright with him:* they performed the outward ceremonies, and [d] ſo *drew neere to God with their lippes, but their heart was farre from him.* And thus it goeth generally with naturall men: the whole religion of the Papiſts ſtands in outward ceremoniall actions, partly Jewiſh, and partly Heathenish; and when they have obſerved them, they looke no further. And ſo it fareth with many among us, that profeſſe true religion; for the ignorant ſort (which are very many every where) content themſelves with the outward actions of religion; as comming to Church, hearing the Word read, and ſometime preached, and receiving the Sacrament once or twice a yeare; and when the worke is done (though without underſtanding) yet all is well, they thinke God is ſerved well enough. Yea, many that have knowledge doe yet reſt in the outward actions of religion; for doe not ſome eſteeme the conſcionable endevour of morall obedience to bee but preciſeneſſe? and ſo though they beare ſome ſhew of religion, yet they reproach the power of it in others. And another ſort doe onely ſo farre forth maintaine and profeſſe religion, as it ſtandeth with the good of their outward eſtate, and their peaceable fruition of wealth, honour, and delights, and ſo make a policy of religion and piety. But let all theſe take heed unto their ſoules, and betime repent, for theſe practices make them hypocrites in religion, whoſe end will be damnation; and therefore bring thy heart to God with thy outward worſhip, and content not thy ſelfe with the ſhew of godlineſſe, but get the power of it, and ſhew it in thy converſation; and embrace religion for it ſelfe, and not for the world.

Secondly, is the Phariſes faſting condemned of Chriſt, becauſe they reſted in the outward worke, and did it in oſtentation, for the prayſe of men? then doubtleſſe Popiſh faſting is abhominable, becauſe it aboundeth with more abuſes: For I. in their religious faſts they allow one meale, ſo it be not fleſh; and beſides that, drinking of any kinde of wines, or drinkes, taking of electuaries, and ſtrong waters, conſerves and ſuch like, at any time of the day; which is a mock-faſt, and nothing elſe. II. They make diſtinction of meats neceſſary to a faſt, and that not for evill ends, as Magiſtrates may doe; or for temperance ſake, as private men may do: but for conſcience ſake, which is *a doctrine of devils*, as the [e] Apoſtle ſaith. III. They binde men in conſcience to many ſet dayes of faſting, and make the omiſſion thereof a deadly ſinne; wherein they take away our Chriſtian libertie: for there was no want of care in our Saviour Chriſt, to appoint all good meanes for mortifying of the fleſh, and yet hee preſcribed no ſet faſts in the new Teſtament. IV. They make faſting meritorious, teaching, that a man thereby may ſatisfie Gods juſtice; whereby they doe blaſphemouſly derogate from the all-ſufficiencie of Chriſts obedience and paſſion. Now ſith they have thus defaced religious faſting, let us learne by Chriſts command, not to faſt as the Papiſts doe.

Thirdly, Chriſt ſaying to his Diſciples, *when ye faſt*, takes it for granted, that ſometimes they faſted, and ſo ought to doe: and here he blames the Phariſes, not for faſting ſimply, but for their hypocriſie therein: whereby wee ſee that Chriſt requires of all the godly, that when juſt occaſion is offered, they ſhould faſt, either publikely, or in private. And if Chriſt blame the Phariſes for their bad manner of faſting, then much more will hee blame them that faſt not at all, though never ſo juſt occaſion bee given unto them: for in this caſe it is not a thing indifferent, but neceſſary: for the want whereof, God doth many times renue and increaſe his judgements, as we may ſee, Iſa. 22. 12, 13, 14. Wherefore to move our hearts hereunto, let us conſider theſe reaſons: *Firſt*, we have herein the worthy preſident of moſt holy men in times paſt, who carefully performed this duty, when occaſion was offered; as *David, Daniel, Ezra, Nehemiah, our Saviour Chriſt, and his Apoſtles*, eſpecially [f] *Paul*, who faſted often: now their examples muſt be a cloud of witneſſes unto us, for we come farre ſhort of them in many graces of God, and in obedience, and therefore had more need to humble our ſelves.

*Secondly,*

Luk.18.12.

Mans behaviour naturally in matters of religion.

b 1 King.21.27.

c Pſ.78.34,36,37

d Iſa.29.13.

Three ſorts corrupt in religion.
1
2
3

Popiſh faſting is abominable.
*Reaſons.*
1
Aquin.2.2.q. 147.art.8.8. Navar.c.22.n.13, 14,15.
2
Bellarm.de bon. oper.in partic.l.2. c.5.and 7.
e 1 Tim.4.3.
3
Toller.inſtr.Sacer. l.6.c.3.
4
Toller.inſtr.Sacer. l.6.c.2.

Chriſt requires faſting on juſt occaſion.

Motives to faſting.
1

f 2 Cor.11.27.

2 Occaſions of faſting.

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*Secondly*, we have among us continuall occaſions of faſting, both in publike and private: as, I. Gods judgements preſent; for when have wee beene free from ſome one of theſe, either famine, or peſtilence, or unſeaſonable weather? II. Gods judgements imminent and hanging over our heads; for our profeſſed enemies watch for our ſubverſion, and we are in danger to have the kingdome of heaven taken from us, in the power of the Goſpell, the comfort of prayer, and of the Sacraments, becauſe we doe not bring forth the fruits thereof. III. Wee have our owne corrupt natures to ſubdue, and many ſins to breake off, with particular judgements upon our ſelves to remove; for any one whereof wee have great need to faſt often. IV. Though we had no ſuch cauſe in regard of our ſelves, yet the horrible ſinnes that abound in our land, are cauſe ſufficient to bring us on our knees. *Paul*[c] *feared hee ſhould bee humbled at Corinth, in bewailing many that had ſinned:* and ſhall not the common Atheiſme, the contempt of Gods word and judgements, the blaſphemies, oppreſſion, and fearefull ſecuritie of this age cauſe us to waile and mourne? V. Wee ſhould oft humble our ſelves for the Church of God; and for the continuance of the Goſpell in ſinceritie among us, and to our poſteritie: hereby we ſhall beſt expreſſe *zeale for Gods houſe*, which ſhould *eat us up*, as it is ſaid of [d] *Chriſt, and of* [e] *David: Gods Ieruſalem ſhould be our* [f] *chiefe joy:* and we muſt teſtifie it by [g] *praying for the peace thereof: Chriſt prayed and* [h] *faſted when he choſe his Apoſtles for the planting of his Church:* much more therefore muſt we doe it for the continuance of it.

c 2 Cor. 12.21.

d Ioh.2.17.
e Pſal.69.10.
f Pſal.137.6.
g Pſal.122 6.
h Luk.6.12,13 &c.

Fourthly, Chriſt here diſallowes not only the affectation of praiſe in theſe Phariſes, but the disfiguring of their faces by a kinde of pining of themſelves; whereby hee would teach us, that a true faſt ſtands not in the afflicting and weakning of the bodie. Now albeit few offend this way at this day, for moſt are given too much to pamper the fleſh; yet here may fitly bee ſhewed, what care men ought to have of their bodies. And firſt of all, a two-fold care muſt be avoided; as well *an immoderate care to pamper the bodie with meat and drinke*, for that makes the heart heavie, and the head drouſie, and hereby luſt is kindled, and ſinne cheriſhed; which the Apoſtle forbids, Rom.13.14. as alſo *too little care*, whereby the bodie is pined and pulled downe to overmuch weakneſſe, which is one thing here reproved. The *care required* is that moderate regard unto the bodie, whereby it is ſo ſuſtained by meat and drinke, that it may alwayes become the temple of the Holy Ghoſt, and a fit inſtrument for the ſoule unto workes of righteouſneſſe, and the worſhip of God. Now hee that would thus order his bodie, muſt doe two things: Firſt, he muſt obſerve perpetuall temperance in food and rayment, taking that which may well ſuffice nature, but not fulfill the luſts thereof. Secondly,

Of care for the bodie.

A if this will not ſerve to ſubdue the fleſh, but that it will ſtill rebell againſt the law of the ſpirit of life, (as in ſome it will not) then faſting muſt be uſed, in which the bodie is to be afflicted, and the ſoule humbled, for the ſubduing of the rebellious fleſh: but yet herein we muſt beware, that we deſtroy not our health, our ſtrength, or our conſtitution; for thus we neglect our life, which is a ſinne of murther: wherein (though few) yet ſome doe offend, who in the meane time live in the practice of foule and groſſe ſins otherwayes.

Fifthly, here note how farre the Phariſies goe in outward humiliation: they are content to afflict their bodies, even to the disfiguring of their complexion; but yet they will not repent B and leave their ſinnes, no though *Iohn Baptiſt* and Chriſt preach repentance unto them: wherin behold the propertie of our corrupt nature in Gods ſervice: if outward actions and bodily exerciſes will ſerve the turne, we can be content to beſtow much coſt, to take great paines, and to endure ſome affliction; but yet ſtill we deſire to live in our ſinnes. This is evident in Poperie, for who are more auſtere to their owne bodies, in watchings, wandring, in whipping themſelves, faſting, &c? and yet where is more abhominable filthineſſe than among them? and this makes that religion ſo embraced, becauſe in diſpenſing with ſinne, for the performance of theſe bodily actions, it fits ſo well to our corrupt nature. Wherefore let us C take notice of this our corruption, and though we muſt not neglect the humbling of the body upon juſt occaſion; yet let us principally look to the mortifying of ſinne, and the obedience of the heart.

Outward exerciſe more embraced than weightie duties.

**V. 17 *But when thou faſteſt, anoint thine head, and waſh thy face.***

**18 *That thou ſeeme not unto men to faſt, but unto thy father which is in ſecret; and* D *thy father which ſeeth in ſecret, will reward thee openly.***

Chriſt the true Doctor of his Church, having in the former verſe ſought to reforme the exerciſe of Faſting, from Phariſaicall abuſes, doth in theſe two verſes ſeeke to reſtore the ſame to his right uſe; not ſo much intending to command us to faſt, as to bring us to the right manner of faſting.

*The Expoſition. When thou faſteſt, &c.* It ſeemeth that Chriſt here ſpeaketh eſpecially of a private faſt: for beſides that he uſeth words of the ſingular number, *Thou, Thine, &c.* he injoyneth

neth the concealing of it from others, which cannot bee done in a publike faſt: and yet the maine thing here injoyned, is the approbation of the heart unto God, which muſt be obſerved in all religious faſts, as well publike as private. *Anoint thine head, and waſh thy face:* Here Chriſt alludeth to the cuſtome of the Jewes, who to ſhew their cheerefulneſſe, uſed to anoint their heads with ſweet oyntments, and to waſh their faces; as wee may ſee by *Naomies* command to [a] *Ruth*, and by [b] *Davids* practice, when hee perceived his childe was dead, and would teſtifie that hee had ceaſed from mourning for it: as alſo by the ſpeech of Chriſt, juſtifying the woman that anointed his feet with oyntment, *Mine* [c] *head thou diddeſt not anoint, but ſhe hath anointed my feet with ointment:* for as *David* ſaith, *Gods gives oyle to make the face to ſhine*, Pſal. 104.15. But yet theſe words are not to be taken properly, neither doe they bind us to anoint our heads when wee faſt, as may appeare by theſe reaſons: 1. If the words ſhould bee taken properly, then ſhould Chriſt condemne all the faſts of holy men in the old Teſtament, who uſed neither oyntments nor waſhings, but abſtained from all ſuch bodily delights for that time. 2. Chriſt ſhould command contraries, namely, the uſe of ſuch things in faſting, as were more proper to feaſting, wherein men uſe to bee joyfull and cheerefull. 3. Hee ſhould injoyne that to ſome countries, which were not in their power, or at leaſt could not bee uſed of them without exceſſive charges; as in this or other cold countries, where ſweet oyles are rare and coſtly. The true meaning therefore muſt bee gathered out of the circumſtances of the place: now Chriſts intent is here, as in the former points of Almeſdeeds and prayer, *to preſcribe unto men the approving of their hearts unto God in faſting, by avoyding oſtentation therein, and deſire of the praiſe of men:* and therefore he names ſuch behaviour, as doth no way intimate a faſt unto others; meaning thereby, that wee ſhould conceale our private faſts from men: as if he ſhould ſay, *When thou faſteſt privately, ſo carrie thy ſelfe, that it may not appeare to men thou faſteſt, and in all thy faſts ſeeke only to approve thy heart unto God.*

The words thus explaned containe two parts; a *commandement*, and a *reaſon* thereof. The *commandement* is two-fold: Firſt, that we ſhould conceale our faſts from men, intimated by *waſh thy face, and anoint thy head*; ſecondly, that wee ſhould ſeeke to approve our ſelves, not to men, but to God in our religious faſts, in theſe words, *That thou ſeeme not to men to faſt, but to thy father which is in ſecret.* In this firſt branch of this commandement wee may learne, that the private worſhip of God muſt bee performed privately unto God, and concealed from men: for that which is here ſaid of private faſting, which is a meanes to further our prayers, is true of prayer it ſelfe, and of everie part of Gods private worſhip, for there is the ſame reaſon of all: as may thus appeare; Firſt, in all actions of Gods worſhip, there muſt be obſerved an holy comelineſſe and decencie, which is then done, when they bee performed with fit and convenient circumſtances; that is, publike actions of worſhip, with publike circumſtances; and private actions, with private circumſtances: as publike prayer muſt bee made of a publike perſon in a publike place, with an audible and loud voice; and private prayer muſt be made in a private place, by private perſons, with a ſtill and low voice, and other ſeemely private geſtures. Secondly, when private worſhip is performed with publike circumſtances, there are many occaſions given to ambition, pride, and hypocriſie; but being done privately, theſe occaſions are prevented, and the heart is more free to ſeeke the approbation of God only.

This doctrine ſerves to direct our practice in Gods worſhip; as firſt, that we muſt not reſerve our private preparation to Gods publike worſhip, till we come to the publike congregation; but prepare our ſelves at home privately in our chamber or cloſet: for though to pray everie where bee lawfull, yet becauſe convenient circumſtances muſt bee obſerved in all our actions of worſhip, therfore private prayer in a publike place is not ſo ſeemly nor convenient; for publike circumſtances doe not beſeeme private worſhip. *Queſt.* What if a man wanted time, or had forgot to prepare himſelfe before hand? *Anſw.* Slight pretences cannot juſtifie any diſorder in Gods worſhip: and yet if a man will needs there performe his private preparation, he muſt conceale all outward ſignes of prayer, and only lift up his heart unto God: for a good dutie may become offenſive by inconvenient circumſtances. Secondly, this ſhewes how Chriſtian families muſt order their private exerciſes of religion, namely ſo privately for voice and geſture, that they may conceale the ſame from others, beſide their family preſent: and ſo muſt particular perſons praying alone, obſerve ſuch circumſtances as may conceale their prayers from others: for all occaſions of oſtentation muſt bee avoided, that ſo the heart may apply it ſelfe wholly towards the Lord.

*That thou ſeeme not to men to faſt.*] This is the ſecond branch of Chriſts commandement, wherein we learne a ſecond dutie in a religious faſt; namely, *that therein wee ſeeke to approve our ſelves and our actions only to God:* for which end, wee muſt obſerve three things. 1. With our faſting wee muſt joyne a converſion of our heart from ſinne unto God: Joel 2.12. *Turne you unto me with all your heart, and with faſting:* there God hath joyned them together, and they may not be ſevered. Now that our hearts may turne to God in faſting, wee muſt have ſpeciall regard to our behaviour both *before, in,* and *after our faſt*, whether publike or private. *Before the faſt*, wee muſt prepare our ſelves thereto

a Ruth 3.3.
b 2 Sam. 12.20.
c Luk 7.46.

Private worſhip muſt be concealed.

Directions for us in Gods worſhip.
1
Of private preparation to Gods publike worſhip.

2
How private families muſt worſhip God.

The heart muſt be approved to God in faſting, and how.

How the heart may turne to God in faſting.

thereto in an holy manner, by a serious consideration of the causes and occasions of our fast: a worthy example hereof we have in [a] *Iehoshaphat*, who considering a fearefull judgement to be at hand, in the approaching of his enemies, was sore afraid, and thereupon set his heart to seeke the Lord, and proclaimed a fast. *In fasting* wee must labour to have more tender affections, and deeper humiliation than ordinarie: 1 Sam. 7.6. the Israelites humbling themselves in fasting for their idolatrie in *Mishpah, drew water, and powred it out before the Lord:* which words import their deepe humiliation, whether it were by abundant weeping, (as some expound the place) or by powring out water indeed, to signifie, that they powred out their soules before the Lord. *After the fast* we must labour for reformation and amendment of life, that our behaviour both towards God and man, may be everie way better than before. A notable example hereof, we have in the Jewes, who having renued their *covenant with God*, upon their [a] humiliation, did not only [b] *write it*, and [c] *seale unto it*; but *bound themselves thereto by* [d] *curse and oath.* 2. That we approve our selves and our action to God in fasting, we must be sure we propound unto our selves therein the right ends of a religious fast, which wee have before propounded: for if we faile therein, and propound other ends unto our selves, wee corrupt the whole action unto our selves. 3. With our fasting we must joyne the duties of the second Table, in the works of justice, mercie, and love to our brethren: for without these, our love to God is not sincere: nay, God rejects that bodily humiliation, which is severed from the exercise of mercie and compassion, as wee may see at large, Isa. 58.3, 4, &c. I shewed before that we had just cause to humble our selves; which when we doe, we must be carefull thus to approve our hearts unto God.

[a] 2 Chron. 20.3.

[a] Nehem. 9.1. [b] Nehem. 9.38. [c] chap. 10.1. [d] vers. 29.

Thus much of the commandement: now followeth the reason thereof, drawen from the promise of Gods reward to them that fast in an holy manner: *And thy father which seeth in secret, will reward thee openly:* that is, *seeing thee intend only to approve thine heart and action unto God in fasting, will give thee an open reward at the last day.*

Popish conclusions. I Bellarm. de bon. oper. in part. l.2. c.6. & 12.

This Text the Papists doe notably abuse, to prove two hereticall conclusions touching fasting, First, *that fasting in it selfe for any good end, is a part of Gods worship*, because it hath a promise of open reward, even life everlasting, made unto it, as before was made to prayer and Almes-deeds; and therefore must needs bee of the same nature with them: for things indifferent, and bodily exercises, profit little; that which hath the promise is a part of godlinesse, 1 Tim.4.8. *Ans.* This promise is made to him that fasteth, not to the worke; and that not simply for his exercise of fasting, but for his repentance, conversion, and invocation, which goe with fasting, and are furthered thereby. But they alleage, that [c] *Anna served God with fasting and with prayer.* *Answ.* In the old Testament, fasting was a part of Gods worship; for it was commanded to be performed *the tenth day of the seventh moneth:* and then also was the making and performing of vowes, a part of religious worship commanded of God. Now in all likelihood *Annah* had bound her selfe by vow to God, to that course of prayer and fasting, and therefore was approved of God therein. But now in the new Testament, wee have no commandement for set fasts or vowes: and therefore the case is not the same, and so her example cannot prove the thing for which they alleage it: indeed we have the vow of morall obedience made in baptisme, but that everie one is bound to performe that takes God for his God, though he should not vow it. Againe, a man may bee said to serve God in prayer and fasting as *Annah* did, because prayer is a true part of Gods worship; and though fasting in it selfe bee not the worship of God, yet being joyned with prayer, it is a notable furtherance thereunto: and being so performed upon just occasion, it is a part of his worship, because hee requires it.

[c] Luk.8.37.

II. Popish conclusion. Bellarm. de bon. oper. in part. l.2. c.11.

The second conclusion which the Papists would gather hence, is; *that Fasting satisfieth Gods justice, and merits remission of sinnes, and life everlasting*; because this promise of open reward is here made unto it. *Answ.* We must know, that the promises of God for remission of sinnes and life everlasting, being grounded upon Christ, are only made to them that be regenerate and beleeve in Christ; and so they are not made to him for his works sake, but for his faith whereby he is in Christ, and so indeed are made unto him for Christs sake only, in whom we grant, that God of his free grace makes himselfe a debter by his promise to everie beleever that doth any good worke: yet the debt is not due to us for any thing we do, but due to Christ who hath merited it, and in Christ due to us. But it will be said, that workes are oft mentioned with Gods promises, and especially faith, which is a worke. *Ans.* True: but yet the reward promised is not given for works sake, nor yet for faith; but for Christs sake, whose merit imputed to us is received by faith, which faith we testifie by works: and so according to our faith and works, we receive a reward of God, but not for them: as Christ said to the Centurion, [f] *As thou hast beleeved, so be it unto thee.* Thus then must wee conceive of this promise made to fasting; though in it selfe it be a bodily exercise; yet being done in obedience to God upon just occasion, by him that beleeveth in Christ, and being joyned with prayer and conversion to God, it is a worke of faith, and shall have a reward.

[f] Matth.8.13. How fasting shall have a reward.

Now this gracious promise made to fasting in this holy manner, must stirre us up to a love of this exercise, and to the practice of it, so oft as just occasion is given. And undoubtedly one speciall

speciall cause of the continuall renuing of Gods Judgements among us is, because we humble not our selves by prayer and fasting under Gods mightie hand. It were therefore to be wished, in regard of the manifold just occasions, that publike fasts were more often commanded by publike authoritie, and private fasts more conscionably used in every family.

And thus much of the fourth part of Christs Sermon, containing a reformation of abuses in Almes, Prayer, and Fasting: out of all which we must learne this one thing which Christ principally intends; to wit, *in all holy duties to avoid hypocrisie, endevouring to doe them with that simplicitie and sinceritie of heart, whereby we truely desire to have God and not man the seer and approver of them.* And so shall our workes be not onely good in themselves, but in us, and acceptable unto God: otherwise, if we doe them in ostentation, or for other sinister respects, the hypocrisie of our hearts defiles our good workes, and so makes them unacceptable unto God, and unprofitable to our selves.

V. 19 *Lay not up treasures for your selves upon the earth, where the moath and canker corrupt, and where theeves dig thorow and steale.*

20 *But lay up treasures for your selves in heaven, where neither the moath nor canker corrupteth, and where theeves neither dig thorow, nor steale.*

The fifth part of Christs Sermon.

Here beginneth the fifth part of this excellent Sermon, and it continueth to the end of this chapter; wherein our Saviour Christ intendeth *to reforme his hearers of covetousnesse*, and to worke in their hearts a moderate care and desire of worldly things. Now the order of this discourse is this; First, he layes downe the substance of his perswasion, and then enforceth and amplifieth the same. The ground and substance of Christs perswasion, consists in a double commandement: the first shewes what we must not doe in respect of treasures, v. 19. the second, what we must doe, v. 20. both which he enforceth by their severall reasons, in the same verses: as also with a reason common to them both, vers. 21.

Dem. 1. part.

For the first commandement, *Lay not up treasures, &c. The meaning.* The word here translated *lay up*, is more significant in the originall, than our English doth expresse; for it imports two things: First, to *gather together*: secondly, to *hoord or heape up in store* things gathered, against the time to come; so Rom. 2. 5. *Thou heapest up unto thy selfe, &c. Treasures*, that is, A worldly wealth in abundance, pretious things stored up; as silver, gold, pearls, &c. *Upon earth*: here Christ aimes not so much at the place, as at the kinde of treasures; for heavenly treasures may be laid up while we are here on earth: and therefore he forbids hoording of earthly treasures. *For your selves*: that is, respecting your private gaine and benefit, all respect to the good of the Church and Common-wealth laid aside. So then the words beare this sense, *Take heed that you gather not riches together, to hoord up here below, for your owne private use and benefit alone, making them your treasures in which you put your trust, and place your joy and delight.*

But yet that we may not mistake the meaning of our Saviour Christ, I will distinctly set downe what things Christ forbiddeth not, pertaining to the gathering or keeping of worldly goods; and then what it is which he doth directly forbid. There be three things respecting the world, which Christ forbiddeth not; *viz.* B

Three things allowed about wealth.

I. *Diligent labour in a mans vocation*, whereby he provides things needfull for himselfe, and those that depend upon him; for else he should be contrarie to himselfe, *injoyning man to eat his bread in the sweat of his face*, Genesis 3. 19. and commanding that *he that will not labour, should not eat*, 2 Thes. 3. 10. 1

II. *The fruition and possession of goods and riches*: for they are the good blessings of God being well used, and have beene possessed of Gods children, as *Abraham, Iob, Salomon, &c.* 2

III. The gathering and laying up of treasures is not simply forbidden, for the word of God alloweth hereof in some respect, 2 Cor. 12. 14. *The father must lay up for the children*: and the Disciples understanding of the generall famine, by the prophecie of *Agabus*, which should be in all the World, [a] *gathered provision aforehand for the brethren in Iudea*: and [b] *Iosephs provident wisdome* is commended by the holy Ghost, for hoording up the corne in Ægypt, against the time of dearth, for the common good: and the [c] *Temple of God had his treasurie* by Gods appointment, for the upholding and repaire thereof; so that Christ doth not simply forbid all gathering and laying up of treasure or wealth. C 3

[a] Acts 11. 28, 29, 30.
[b] Genes. 41. 48. Acts 7. 10.
[c] 1 King 7. 5.

What is it then which Christ here forbids? *Ans.* Sundry practices of covetousnesse, whereof the first is *excessive seeking of worldly wealth*, when men keepe no measure nor moderation therein; although God give sufficient, yet they are not content, their desire is so unsatiable. And that we may see the danger of this practice, I will here shew how farre forth a man may seeke for and lay up worldly wealth: for the better understanding whereof, this distinction of worldly goods must be laid downe for a ground; They are either *necessarie, abundant*, or *superfluous*. *Necessarie goods* are of two sorts; either necessarie to mans nature, without which no man can live, nor family stand; as meat, drinke, apparell, lodging, &c. or necessarie to a mans state and condition of life, without D

Practices of covetousnesse here forbidden.

How farre a man may seeke for worldly wealth.

Three degrees of worldly goods: 1. Necessarie.

which he cannot exercise the duties of his calling wherein God hath placed him; as bookes to a student, tooles to a trades-man, &c. Now here ariseth the question: How much of these things are to be counted necessarie, and so may be provided for, and laid up? *Answ.* The opinion and judgement of the covetous man must be no rule in this case; for his corrupt heart is unsatiable, like the sea which cannot be filled, *and like* [d] *the fire, that never saith, it is enough.* Now because of the diversitie of mens estates, by reason of their difference in properties and conditions, there can be no certaine rule set downe: for that which is enough for one, will not suffice another: and therefore the judgement and practice of the godly-wise, who know how to use the creatures as blessings of Gods providence, must be our rule to judge what is necessarie: other rules we have not in the Word, but what they judge needfull, according to the Word, that must be esteemed necessarie, and accordingly provided. Yet further this may here be added, that things must not be deemed necessarie, onely in regard of the present use, but also with respect to the time to come, wherein they may be needfull. *Example.* A trades-man having nothing besides his trade to live upon, may provide for things necessarie, while his strength continueth, to maintaine himselfe in old age, when through decay of strength or sight, he is not able to worke. And so a man having many children, may in the use of lawfull meanes, provide for their portions before-hand, that when their age requireth, he may therewith dispose of them in some good state of life. The second sort of worldly goods is *Abundance*, whereby I meane that plentie and store, which serves not onely for necessitie, but for holy comelinesse and delight. The third sort is *Superfluitie*, whereby I meane such abundance, as a man hath neither use of for the present, nor in any likelihood shall have for the time to come.

How farre forth things necessarie may be laid up.

[d] Prov. 30. 18.

2. Abundance.

3. Superfluitie.

A rule for provision of worldly things.

Now these grounds thus premised, I set downe this rule touching mans provision for worldly wealth. *Things necessarie for mans person and his calling, a man may seeke for and lay up; but for abundance, and for superfluities, no man ought to labour or be carefull:* hereto Christ hath put this barre, *Lay not up treasures for your selves:* and *Salomon* prayes as directly against superfluitie, as against povertie, Prov. 30. 8, 9. *Give me not riches nor povertie,* (saith he) *but feed me with food convenient for me:* and he renders this reason against abundance, *lest I be full and denie thee, and say, who is the Lord?* Now hence I reason thus; looke what we may aske of God, that onely must we seeke for, and no more: but we may onely aske for things necessarie; for to pray for abundance we have no warrant, and therefore we must onely seeke for necessaries, and not for abundance. Hereto the Apostles rule agreeth well, [e] *If we have food and raiment, let us herewith be content: for they that would be rich or abound* (as the word signifieth) *fall into temptation and snares.* *Quest.* If we may not pray for abundance, what must we doe, if God give abundance? *Answ.* If God blesse us with abundance, upon our moderate labour and care in our lawfull callings, we must receive it thankfully, and as good stewards lay it up to be bestowed on good uses, either in our families, or in the Church and Common-wealth, as God in his providence shall offer us just occasion.

[e] 1 Tim. 6. 8, 9.

Now this being evident, that we must onely seeke for things necessarie, and no more; then we must all learne to beware of carking care, and be contented with things necessarie, when God gives them. And to move us hereunto, consider the reasons following: First, it is Gods commandement, that we should be contented with things necessarie, 1 Tim. 6. 8. and therefore we must make conscience of obedience in the practice of contentation. Secondly, they that are greedie after abundance, have many temptations to bad dealing, and so can hardly keepe a good conscience: *They fall into snares* (as the [f] Apostle saith) *and into many foolish and noysome lusts, which drowne men in perdition and destruction.* Thirdly, in time of persecution (which oft accompanies the Gospel) the richer a man is, the more danger he is in to forsake the truth; for the heart of man is naturally so glued to the World, that without Gods speciall grace, it will sooner forsake Christ, than worldly wealth: this we may see in *Demas*, who *to embrace the World, forsooke Paul*, 2 Tim. 4. 10. whereupon Christ saith, *How hardly can a rich man enter into the kingdome of Heaven.* And thus much of the first practice of covetousnesse, which is excessive care and labour after worldly goods.

Motives to contentation.

1

2

[f] 1 Tim. 6. 9.

3

Marke 10. 23.

The second practice of covetousnesse which Christ here forbids, is *when men seeke onely or principally for worldly goods, neglecting spirituall graces in regard thereof.* This appeares by the opposition of the next verse unto this, *lay not up for your selves earthly treasures, but lay up for your selves treasures in heaven.* This was *Esaus* practice, *who sold his birthright for a messe of pottage*, Hebr. 12. 16. and the sinne of the Gadarens, that upon the losse of their swine, *desired Christ to goe out of their coasts*, Luke 8. 37. And this is the sinne of our age, wherein many things, nay, almost every thing, which may yeeld profit or delight, is cared for above the Word; or else how could there be so much preaching, and so little profiting, but that mens thoughts and delights are taken up with earthly things? but this is a preposterous and disordered care, which every one must labour to reforme, as Christ commands, verse 31.

The second practice of covetousnesse.

The third practice of covetousnesse here forbidden, is *to put trust and confidence in worldly things treasured up:* this is the *Idolatrie of the heart*, for looke whereon a man sets his heart, that he makes his God, and therefore is *covetousnesse*

The third practice of covetousnesse.

*tonſneſſe* called *idolatrie*, Coloſ.3.5. Hence it is that Chriſt makes it *ſo hard a thing for a rich man to enter into heaven*, Matth.19.23,24. becauſe *they* [a] *truſt in their riches*: and if we marke well, we ſhall finde it commonly true, that rich men are proud hearted and ſecure, not regarding Gods Judgements, nor the meanes of their ſalvation; for *they* [b] *take not God for their ſtrength, that truſt in their riches*. *Davids* counſell therefore muſt be followed, [i] *If riches increaſe, ſet not your heart thereon.*

a Marke 10.24.

b Pſal.52.7.

i Pſal.62.10.

The fourth practice here forbidden, is *when men lay up for themſelves onely, without regard to the Church or Common-wealth, or releefe of the poore.* This is a deviliſh practice: for every one is but a ſteward of that he hath, to diſpenſe the ſame for Gods glory to the good of other. The poore are Gods poore, and members of his family, and therefore hee requires, that every ſteward in his family ſhould ſee they have their portion: God will call the rich to their account, when this will not be taken for good diſpoſing, to ſay I kept my riches to my ſelfe: ſo much will the ſlothfull ſervant ſay, *that hides his talent in a napkin.* And therefore let us learne to make conſcience hereof, with the reſt of theſe bad practices.

The fourth practice of covetouſneſſe.

*Where the moath and canker corrupt, and where theeves digge thorow and ſteale.* Theſe words containe a ſpeciall reaſon of the former commandement, to this effect: *Earthly treaſures, as riches, raiment, &c. are ſubject to be carried away by theeves: and therefore we muſt not exceſſively or principally ſeeke after them, ſet our hearts upon them, or hoord them up for our ſelves.*

*The Expoſition.* The word tranſlated *moath*, ſignifieth a worme that eateth the fineſt cloth, and conſumeth the beſt garment: yet here it muſt be taken more largely, for any worme that doth deſtroy or conſume any creature. And ſo the word tranſlated *canker*, muſt be largely taken, for any thing that by ruſt or fretting doth eat into and conſume metall, or any other creature.

The vanitie of the creatures.

Here then Chriſt noteth a two-fold vanitie of the creatures, both in reſpect of their nature, and of abuſe: for their nature, they are ſubject to corruption by ruſt, moath, and canker, be the creatures never ſo pure and coſtly, as gold, ſilver, pearles, &c. for the heavens themſelves are ſubject to vanitie. And for abuſe, they are ſubject to the injuries of ungodly perſons, theeves may ſteale them, and covetous perſons may hoord them up that they ſhall ſerve for no uſe. Now if all earthly treaſures be ſubject to vanitie both by corruption and abuſe, then we muſt not make them our chiefe creatures, but ſeeke for them, and uſe them in a moderate and ſober manner. *Queſt.* But whence came this vanitie upon the creatures? *Anſ.* God hath ſubjected them unto it for the ſinne of man, Rom.8.20.

Vſe 1.

The conſideration hereof muſt let us ſee the grievouſneſſe of our ſinnes, and the greatneſſe of Gods anger due thereunto, in that he hath imprinted the ſtampe of his wrath upon every creature for the ſinne of man, by ſubjecting it to this two-fold vanitie. And therefore when we ſee a moath upon apparell, or ruſt and canker upon metall, or other creatures corrupting them, we ought rather to be humbled for our ſinnes, then to ſuffer our hearts to be drawne to immoderate deſire and delight after earthly things. Secondly, are the creatures that never ſinned, ſubject to vanitie for mans ſinne? then how vaine a thing is man, that by his tranſgreſſion bringeth vanitie upon the creatures? let us therefore in them behold our owne vanitie, and when we pitie them, learne to lament our owne iniquities.

v. 20 *But lay up treaſures for your ſelves, &c.* Chriſt having ſhewed what we muſt not doe in reſpect of treaſures here on earth, and knowing mans inclination to be ſuch, that he will needs have ſomething for his treaſure, doth here come to the *ſecond branch* of his commandement; ſhewing what treaſure we muſt lay up for our ſelves, and enforceth us thereto by a ſpeciall reaſon. The treaſures we muſt lay up are *treaſures in heaven. Queſt.* How ſhould we lay up treaſures in heaven, for we cannot of our ſelves come there; no man can ſave himſelfe; the beginning, progreſſe, and accompliſhment of our ſalvation is of God in Chriſt wholly? *Anſ.* It is uſuall with God in Scripture, to aſcribe the worke of the principall efficient cauſe, to the inſtrument thereof. Thus in the laſt verſe of *Obadiah*, *Preachers, are expreſſely called Saviours*: and 1 Tim.4.16. *In doing this thou ſhalt both ſave thy ſelfe, and them that heare thee*: and 1 Cor.4.15. *I have begotten you through the Goſpel*: and yet both ſalvation and regeneration are the workes of God alone, onely Preachers are the inſtruments thereof. So in this place, to make us rich with heavenly treaſures, is the worke of God alone: for we rather *treaſure up unto our ſelves wrath againſt the day of wrath*, by our tranſgreſſions: and yet becauſe we are inſtruments by his grace, in the uſe of meanes to get this treaſure, therefore he giveth this commandement unto us, as though the worke were wholly ours, though himſelfe be the principall Author.

Obadiah 21.

Rom.2.5.

But yet that we may the better conceive of, and practice this commandement, two points are to be conſidered. *Firſt*, what this treaſure is: *Secondly*, how a man muſt lay it up for himſelfe: both theſe we muſt marke with reverence, becauſe they are points of great weight and moment, in the practice whereof ſtandeth our ſalvation. For the firſt: In ſearching it out, we will firſt conſider, what is erroneouſly thought to be this treaſure which Chriſt would have us to lay up. The Church of Rome hath for many hundred yeares, abuſed the World hereabouts, making *the overplus of Chriſts merits, and of the merits of Saints and Martyrs, to be the trea-*

What the Papiſts make the true treaſure. Aquin. ſup. 1. ad 3. pars. Sum. q. 25. Tollet. inſtr. Sacer. l. 6. c. 21.

*ſure of the Church*, which being gathered together and put into a ſtore-cheſt, is (ſay they) in the Popes cuſtodie; and he alone hath the plenary opening and ſhutting of this cheſt, and the ordering and diſpoſing of theſe merits: by vertue whereof hee gives out Indulgences and Pardons, when and to whom hee will. And hereby indeed he maintaines and upholds his kingdome: for hereby comes infinite wealth and revenewes. But this cannot be the true treaſure; nay, it is corrupt and deceitfull for two cauſes: for firſt, hereby they abaſe the true treaſure which is Chriſts merits, by adding ſupply thereto from the merits of Saints: for if Chriſts merits receive increaſe from the merits of men, then it is not al-ſufficient of it ſelfe, and ſo but a poore treaſure. Secondly, hereby they make the merits of Saints departed, to be the merits of others which live long after them, by the Popes application; which is a thing impoſſible and abſurd: for no man can merit of himſelfe: but ſay he could, yet ſhould his merits be for himſelfe alone and for none other; for every man in regard of ſalvation is a private man, and the reward of his workes he doth that way can onely redound unto himſelfe, onely Chriſt Jeſus our Mediatour, God and man, who was by God himſelfe made a publike perſon for this end, can merit for others.

*Anſw.*

*The true treaſure.*

The true treaſure then (to let the other paſſe) is in a word, *the true God*, that one onely eternall eſſence in three perſons, who made all things, and governs all things; in him alone is all goodneſſe and happineſſe to be found, Gen. 15.1. *I am thy buckler, and thine exceeding great reward*, ſaith God to *Abraham*: and Pſal. 16.5,6. *The Lord is the portion of mine inheritance* (ſaith *David*) --- *I have a goodly heritage*: which is as much as if he had ſaid, *The Lord is my treaſure*. I will not ſtand on this, for men by the light of nature have ſeene and ſaid thus much. This rather is to be conſidered, how God becomes our treaſure: And for this end we muſt conceive of God, as he hath revealed himſelfe unto us in Chriſt: for out of Chriſt he is not our God, and ſo not our treaſure; but God incarnate is our treaſure: Col. 2.3. *In whom*, that is, *in Chriſt, are hid all the treaſures of wiſdome and knowledge*: Col. 3.3. *Our life*, even eternall life, *is hid with Chriſt in God*, as in a treaſure. 1 Cor. 1.21. *Chriſt is made unto us of God wiſdome, righteouſneſſe, ſanctification, and redemption*: and John 1.16. *Of his fulneſſe*, as out of a full treaſure, *we all receive grace for grace*. Now we muſt not reſt in his incarnation, but conceive further of him as he was crucified for us in our nature, and is ſet forth unto us in his Word and Sacraments: for his *obedience, death and paſſion is our treaſure*, which is revealed and applyed in the Word of promiſe, and in the Sacraments: and *this is that thing prepared of God for them that love him, which eye hath not ſeene, eare hath not heard, neither ever entred into the heart of naturall man to conceive*, 1 Corinth. 2.9. But

*How God is our treaſure.*

A why (will ſome ſay) ſhould Chriſt crucified be called our treaſure? *Anſw.* Becauſe he is the fountaine and ſtore-houſe of all true bleſſings conveyed from God to man. Wouldeſt thou have remiſſion of ſinne, and righteouſneſſe with God? why, *Chriſt was made ſinne for us, that we might be made the righteouſneſſe of God in him*, 2 Cor. 5.12. Wouldeſt thou have life everlaſting? *This ſame Ieſus Chriſt is very God, and life eternall*, 1 John 5. *And he that hath him hath life*, 1 John 5.12. Wouldſt thou have comfort in diſtreſſe, and true delight in temporall bleſſings? then get *Chriſt Ieſus*: for he is *life in death*; and without him, the good things of this life be no bleſſings unto us.

*II. Point.* Having found what this treaſure B is, let us now ſee how every one muſt lay it up for himſelfe: for ſo Chriſt here commandeth, *Lay up for your ſelves, &c.* That we may *lay up Chriſt crucified for our treaſure*, we muſt be carefull to doe *five things*, intimated in the parable of him that bought the field wherein the hidden treaſure was: 1 We muſt finde this treaſure: 2 We muſt value it: 3 Obtaine and get it: 4 Aſſure it to our ſelves: 5 Uſe it as a treaſure.

*How to lay up Chriſt crucified for our treaſure.*

*I. Dutie.* We muſt needs *finde this treaſure* firſt of all, elſe we cannot value it, nor obtaine it, we cannot aſſure it to our ſelves, nor uſe it. And thus much is implyed in that parable, where it is called an *hidden treaſure*; for we C cannot have a thing that is hid before we finde it. Now the *finding of this treaſure* ſtands in Gods revealing of it unto us, letting vs ſee that naturally we want it, and making us feele that we are poore without it, and therefore ſtand in great need of it, whereupon we begin to ſeeke it. Every revealing of this treaſure is not the finding of it, for God enlightens the minde of man two wayes: firſt, generally, whereby a man in reading the Word is able to conceive the true ſenſe and meaning of it. Secondly, more ſpecially, when beſide the generall ſenſe, God makes a man feele the truth and power of the Word in his owne conſcience: and in this ſpeciall illumination ſtands the true finding. This indeed is a great bleſſing of God, but not common to all: for our naturall eyes cannot diſcerne it, and the more we are dazled with the ſight of worldly treaſures, pompes, and vanities, the blinder we are about this ſpirituall treaſure: yea, this treaſure is hid from many that are able to expound the Word of God truely; as Chriſt ſaith, *theſe things are hid* (oftentimes) *from the wiſe and prudent, and revealed unto babes*: for till the Lord give this ſpeciall illumination whereby a man ſees his owne miſerie in himſelfe, and his great need of Chriſts righteouſneſſe, Chriſt is a hidden treaſure unto him. In regard whereof we muſt deſcend into our owne hearts, and there trie whether by the ſenſe of our owne miſerie in our ſelves, and our owne deſire and hungring after Chriſt, God have revealed this treaſure unto us: we may ſay, [b] *we*

*How to finde the true treaſure.*

*A twofold illumination.*

*Matth. 11.25.*

[b] *John 9.41.*

*ſee,*

*Matth. 6. verſ. 20.*

*ſee*, with the Jewes, and *yet be blinde*, unleſſe we truely feele the want of Chriſt in our owne ſoules: oh therefore labour for this ſpeciall illumination; for the doctrine of the Goſpell will never be ſweet and pleaſant to us, till we finde this precious treaſure hid therein.

How to value the true treaſure.

*II. Dutie.* Having found this treaſure, wee muſt *highly prize and value it*, even above all that we have or can get; nay, more worth than all the world beſides. So did the man in the parable, Mat.13.44. *eſteeme the treaſure hid in the field above all his goods:* And [c] *Paul* ſo eſteemed of Chriſt crucified, that *counted all things loſſe for the excellent knowledge ſake of Chriſt, and judged them as dongue, that he might win Chriſt.* This high eſteeme of Chriſt is needfull, if ever we meane to lay him up for our treaſure; and then have we made good progreſſe in this heavenly purchaſe, when wee truly value Chriſt in our hearts at ſo high a rate: and therefore we muſt endevour our ſelves hereunto, and labour ſo to frame our whole converſation in ſpeeches and in action, that they may teſtifie at how high a rate we value Chriſt. And becauſe the word of God reveales Chriſt Jeſus unto us, in which regard it is [d] *called a treaſure*, therefore it alſo muſt be highly valued, even above all earthly things. Thus *David* did, Pſal.119.72. *The law of thy mouth is better unto me than thouſands of gold and ſilver:* verſ.127. *I love thy commandements above gold, yea, above much fine gold:* hereof Wiſdome ſaith, [e] *My fruit is better than gold, even than much fine gold, and my revenues better than fine ſilver.* It were happie for us if we did thus value the word of God. Many hold there is but one truth, and ſo that be knowne, it is no matter whence it is learned, whether out of Gods word, or the writings of men: but they are farre deceived, for the Scriptures of God onely are *that truth which is according to godlineſſe*; and they alone diſcover unto us this heavenly treaſure, and therefore they muſt have the preheminence in our hearts, and be eſteemed farre above all the writings of men: which if wee would doe, wee ſhould feele that power and comfort of the Word in our hearts, which naturally we lacke.

c Phil.3.8.

d 2 Cor.4.6.

How to value the word of God.

e Prov.8.19.

How to get the true treaſure to our ſelves.

*III. Dutie.* Having found out, and rightly valued this true treaſure, *we muſt ſeeke to get it for our ſelves, and make it our owne:* ſo did the man in the parable, (Matth.13.44.) when hee had found the treaſure hid in the field; and ſo Chriſt here commandeth, *lay up treaſures for your ſelves.* Now that we may get this treaſure to our ſelves, we muſt conſcionably uſe ſuch meanes as God hath appointed for this purpoſe: to wit, I. heare the word of God preached, with all reverence, care, and diligence, labouring to mix it with faith in our hearts: II. receive the Sacraments with all reverence and due preparation: III. pray to God in faith earneſtly and conſtantly for the pardon of our ſinnes, and the fruition of this treaſure. The reaſon hereof is plaine: for the word and Sacraments are as it were the Lords two hands, wherewith he reacheth out this heavenly treaſure and all ſpirituall bleſſings unto us; and our faith is the hand of our ſoule, wherewith we receive them, now by our prayers we teſtifie this faith, and ſanctifie unto our ſelves the two former meanes.

*IV. Dutie.* Having gotten this treaſure, *we muſt labour to make it ſure unto our ſelves.* And to this purpoſe we muſt follow *Pauls* counſell and charge to rich men: 1 Tim. 6. 17, 18, 19. *Charge the rich men in this world, that they be not high minded, neither truſt in uncertaine riches, but in the living God: that they doe good, and be rich in good workes: -- laying up in ſtore for themſelves a good foundation againſt the time to come, that they may obtaine eternall life:* where marke how by *truſting in God*, and by *liberalitie and bountie*, we are exhorted *to lay a good foundation.* What (will ſome ſay) muſt we be ſaved by our Almes-deeds, and good works? *Anſ.* Not ſo: for the [f] *ground* of our ſalvation is Gods election & love in Chriſt, which he himſelfe hath laid up in heaven for us. But the foundation which we muſt lay up for our ſelves, is in our owne conſcience, for our aſſurance in Gods foundation: and this we lay by our good workes of love, mercie, and juſtice; all which be fruits of faith: and being done in faith, and with ſingleneſſe of heart to Gods glorie, they are ſure teſtimonies of our portion in the true treaſure Jeſus Chriſt: for *hereby we know we are tranſlated from death to life, becauſe we love the brethren*, 1 John 3.14.

How to make this treaſure ſure to our ſelves.

f 2 Tim.2.19.

*V. Dutie.* Having got this treaſure ſure to our ſelves, *we muſt uſe it as a treaſure.* Hereunto three duties are required: I. Wee muſt have our converſation in heaven, for there Chriſt our treaſure is: and where our treaſure is, there will our hearts be: and if our hearts be on Chriſt in deſire, in joy, and delight, it cannot be but our lives will bee holy and heavenly, though our bodies be here on earth: but let us beware that our affections be not ſet on things below, for then is not Chriſt our treaſure at all. II. We muſt turne our earthly goods into heavenly treaſures. This we doe by imploying them in workes of mercie, *for he that gives unto the poore, lends unto the Lord*, Prov. 19.17. ſo that the mercifull man hath the Lord for his debter: for the Lord ſends the poore man as his meſſenger unto the rich, to borrow of him ſuch things as the poore man lacketh: and the Lords returne of payment is in heavenly bleſſings: and therefore Chriſt himſelfe as it were explaining this point, [g] bids, *ſell that ye have, and give almes: make you bagges which wex not old, a treaſure that cannot faile in heaven, where no theefe commeth, neither moath corrupteth*: This then is the Lords owne direction, for this happie exchange of earthly goods for heavenly treaſures, than which, who can wiſh a better intereſt. III. Wee muſt rather part with all that wee have, than with Chriſt Jeſus; friends, goods, Countrey, libertie, nay, our

How to uſe Chriſt as our treaſure.

I

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g Luke 12.33.

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Matth.6. verſ.21.

owne life, and deareſt hearts blood muſt all goe for this treaſures ſake: ſo doth the good purchaſer, *part with all he hath for to buy the field in which this treaſure is*, Matth.13.44. but if we will rather part with Chriſt, than with ſome, or with all of theſe, then we uſe not Chriſt as the true treaſure. Thus we ſee how Chriſt becomes our treaſure; let us therefore make conſcience to practiſe theſe five duties ſo long as we live: for when Chriſt becomes our treaſure, marke what will follow; we ſhall finde in our hearts ſuch ſweet content therein, that neither proſperitie ſhall lift us up too high, nor adverſitie caſt us downe too low; nothing ſhall daunt us while we have this treaſure ſure; no kinde of death, no not the day of Judgement.

Thus much of the commandement, now followeth the particular reaſon thereof: *where neither moth nor canker corrupteth, &c.* This reaſon is drawne from the unchangeable certaintie and ſafetie of this treaſure: earthly treaſures are ſubject to corruption, and to loſſe by ſtealth; but this heavenly treaſure is free from all ſuch things: for the higheſt heaven is not ſubject to corruption, nor to the violence of theeves and robbers: and therefore our treaſure muſt bee there. *Queſt.* Why ſhould the higheſt heavens be free from that vanitie, whereto all creatures elſe are ſubject by the ſinne of man? *Anſ.* The heavens above, which we looke upon, and the earth below, with all creatures in them, belonged to man by the right of creation, but the higheſt heaven is the throne of God: Now when man fell, he was puniſhed not onely in his owne perſon, but in all the creatures that belonged unto him, which by his ſinne were made ſubject unto vanitie: But the higheſt heaven was free from that curſe, becauſe it did not belong to man by the right of creation, but is a ſupernaturall gift, whereto we have right and title onely by the grace of Adoption and Redemption in Chriſt Jeſus: now ſith man had no right thereto by creation, it was not meet that the ſinne of man ſhould make it ſubject to vanitie or corruption. If therefore the ſafetie of an enduring ſubſtance can allure our hearts to love and like, then let us ſet our ſelves for this heavenly treaſure.

How the higheſt heaven is free from vanitie.

**V. 21** ***For where your treaſure is, there will your heart be alſo.***

This verſe containes a reaſon of the former commandements, common to them both; tending to perſwade us to the obedience of them both. The reaſon ſtandeth thus: *Where your treaſure is, there will your hearts be alſo: But your hearts ſhould not be on earth, but in heaven: Therefore lay not up treaſures upon earth, but in heaven.*

*The expoſition.* By *treaſure* (as we ſaid before) muſt be underſtood things precious and excellent in our eſtimation laid up for time to come, wherein we repoſe our truſt, and take a ſpeciall joy and delight. By *heart* we muſt conceive, not onely *the affections* which are ſeated in the heart, as love, joy, care, deſire, and delight; but the more inward powers of the ſoule in *thought* and *imagination*; yea, and *the effects* hereof, in action, as labour, ſtudie, and endevour: As if he ſhould ſay; Your treaſure and your heart are joyned together, looke where that thing is wherein you truſt, and take chiefe delight, and thereon will your thoughts runne; your love, feare, deſire, and care will draw unto it; and your chiefeſt paines, ſtudie, and endevour will be after it.

*The uſe.* Doe heart and treaſure goe together? Then here firſt we learne to ſearch out and trie the ſtate of our owne hearts: for though it be a bottomleſſe gulfe, *and* [h] *deceitfull above all things, ſo as none can throughly know it*, yet if we apply this ſentence aright, unto our ſelves, we ſhall be able to give true judgement of the ſtate of our owne heart. *An earthly treaſure, and an earthly heart; but heavenly treaſure, and an heavenly heart:* theſe cannot be ſevered: and therefore looke whereon thou ſpendeſt thy thoughts, and ſetteſt thy love, thy care and delight, and beſtoweſt thy wit, induſtrie, and labour, and thereby judge of the diſpoſition of thy heart. If the thing be earthly and worldly, then thy heart is earthly and carnall: thou maiſt plead that thou heareſt the word, receiveſt the Sacraments, and prayeſt often; yet all this will not prove thee to have Chriſt Jeſus for thy treaſure: for thine heart being ſet upon the World, there undoubtedly thy treaſure is, and that proves thy heart to be earthly and carnall. And on the contrarie, if thy principall thoughts, thy chiefe love, joy, and delight be on Chriſt crucified, thy ſpeciall care and induſtrie be after his merits and righteouſneſſe, then is Chriſt thy treaſure, and thine heart is heavenly.

[h] Ierem.17.9. How to trie the ſtate of our owne heart.

Secondly, hereby we may know whether we have any portion in heaven: for looke where our heart is, there our portion is: If our heart in thoughts, deſire, and induſtrie, be ſet on earthly things, then is our portion upon earth: but if we minde heavenly things, if wee delight in them, and labour after them, then is our portion in heaven. It is not the exerciſe of religious actions now and then, but the ſetling of the heart either on earth or heaven, that ſhewes where our portion is.

The knowledge of our title to heaven.

Thirdly, this coupling of the heart and treaſure together, teacheth us, not to regard this World, nor temporall life, in reſpect of heaven and life eternall; nay, in this regard we muſt deſpiſe the world and temporall life, ſo farre forth as it may be done without ingratitude to God, and without hatred of the worke of his hands, and of his temporall bleſſings: for as earthly creatures are the workmanſhip of God, ſo temporall life is his good bleſſing, given us as a time wherein wee are to prepare our ſelves for

How to eſteeme of the world in regard of heaven.

for life eternall; and therefore ſimply we may not deſpiſe it, but onely in reſpect of life eternall. Now we muſt ſhew this high reſpect to heaven, and to life eternall, above that we have to this world and temporall life, by heavenly meditations, and by ſpirituall deſires, joy, and delight: for if heaven be our treaſure, then muſt our delight be drawne from worldly things, and ſet on heaven.

**V. 22 *The light of the body is the eye: if thy eye be ſingle, thy whole body ſhall be light:***

**23 *But if thine eye be wicked, then all thy body ſhall be darke. Wherefore if the light that is in thee be darkneſſe, how great is that darkneſſe?***

Theſe two verſes have ſundrie expoſitions, which we muſt diſcuſſe, before we can ſee the ſcope and coherence of them in this place. Of ſundrie which I take to miſſe the right ſcope of Chriſt in this place, I will onely touch one, which is the moſt probable: and then ſet downe that which I take to be the beſt. By *ſingle eye* ſome underſtand *a liberall minde*; and by *the wicked eye*, an *envious and covetous minde*: and ſo they make Chriſt here to ſpeake of liberalitie and covetouſneſſe. Now it is true that the words will beare this ſenſe, for *Salomon* puts the *good eye*, for the liberall and mercifull perſon: Prov. 22, 9. *He that hath the good eye, he ſhall be bleſſed: for he giveth of his bread unto the poore*: and *the evill eye*, for the covetous perſon: Prov. 28, 22. *A man of a wicked eye haſteth unto riches.* But though the words will beare this interpretation, yet it is not (as I take it) the proper meaning of Chriſt in this place: for here, *the light of the body*, the *ſingle eye*, and the *light that is in us*, be all put for one and the ſame thing. Now *the light that is in us*, is the underſtanding and judgement of the minde. Againe, the *eye* is here called the light of the whole body: but the liberall minde cannot be the light of the whole body for all actions, but for workes of mercie and bountie onely.

The true meaning.

To come therefore to that which I take to be Chriſts true meaning. The words containe in them divers ſimilitudes: In the firſt words, *The light of the body is the eye*, is a parable taken from a candle in an houſe: for as a burning candle ſet up in an houſe, lighteth the houſe and all that be in it; ſo *the light of this eye* (which is the underſtanding) lighteth the whole body, and giveth direction to the whole man, in all his actions. For the next words, *If thine eye be ſingle, &c.* to the end of the 23. verſe is a ſecond ſimilitude, which ſtandeth thus: If a man have a good and cleare bodily eye, hee can guide himſelfe in the right way, and keepe his feet from ſtumbling and from falling: but if his eye be dimme and darke, then he cannot walke without ſtumbling: and if he want an eye, or that his eye be ſtarke blinde, then of himſelfe he cannot walke without ſtumbling and wandering: ſo in like manner, if the underſtanding which is the eye of the minde, be ſound and cleare, able to judge of good and evill, then is the whole life well ordered: but if the judgement be corrupt, then is there much diſorder in the life: and if it be cleane put out, then is there nothing but bruiſh confuſion.

Thus ſtand the compariſons in theſe words: Now the meaning of them is this. The firſt words are plaine, *The light of the body is the eye*, that is, the eye gives light for the direction of the bodie; as a light in an houſe directs the houſholders in their affaires. *If thine eye be ſingle, &c.* By *eye* here is meant the minde, reſembled by the bodily eye: and *the ſingle eye* is the underſtanding minde, able to judge of good and evill, of things to be done, and not to be done. *Thy whole body ſhall be light*: by *body* is meant, the *life*, and *by light* is meant, *well ordered and directed*: for the minde is to the life for the directing of it, that which the eye is to the body for the ordering thereof. *But if thine eye be wicked, &c.* The *wicked eye* is the *corrupt minde*, having the underſtanding darkned, and judgement ſo depraved, that it cannot rightly diſcerne of good and evill, what is to be done, and what is to be left undone. *Then all thy body ſhall be darke*; that is, thy whole life in all thine actions ſhall be full of ſinne and diſorder. *Wherefore if the light that is in thee be darkneſſe*; that is, if the naturall light of reaſon and judgement left in man after the fall, be quite extinguiſhed. *How great is that darkneſſe?* that is, wonderfull ſhall his corruption and diſorder be; yea, full of confuſion, that there ſhall be no difference between his life, and the life of a bruite beaſt. And this I take to be Chriſts proper meaning.

Coherence.

Now the words thus explained, depend upon the former as an anſwer to a ſecret objection, which the heart of man might frame unto it ſelfe, againſt thoſe two commandements, to this effect: If there be ſuch neceſſitie of laying up treaſures in heaven, and of avoiding to lay up treaſures in earth, then why doe not the moſt wiſe and learned men of our time doe ſo; they ſeeke more for earthly treaſures than for heavenly? Hereto Chriſt anſwers thus, as if he had ſaid; marvell not at this, for they want the ſingle eye, the underſtanding minde to diſcerne of things that differ, they cannot judge aright of the true treaſure, and ſo not knowing the heavenly, they ſeeke the earthly treaſure onely. Now that we may perceive the words of Chriſt thus to anſwer the former objection, we muſt know that Chriſt doth here preſuppoſe thus much; that every mans eye is either ſingle, corrupt, or blinde: and *the ſingle eye* which is

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a good understanding, befalls not all men, no not all wise and learned men, but them onely to whom God in mercie gives it. But the *corrupt eye* befalls everie man naturally. And some by sinne put out the light of nature, and so become senselesse in spirituall things. And hence it is, that all men naturally, wanting the single eye, and having the corrupt eye, yea, many having the blinde eye, doe not discerne of the true treasure: and so leave the heavenly, and give themselves wholly to the earthly.

Thus we see both the meaning and the coherence, leading us to the maine cause of covetousnesse, with the blinde eye of the minde not able to discerne of true spirituall treasure. Now in the words these three points are to be handled: I. The single eye, with the fruits thereof: II. The wicked eye, with his fruits. III. The darke and blinde eye, with the fruits thereof.

The single eye.

*I. Point.* The *single eye* is the minde of man indued with some portion of true heavenly wisdome; and *the fruit of it* is to *give the body light*. To know this single eye the better we must search out what true wisdome is. This true heavenly wisdome is no common gift, which every professour may have, but a speciall gift of God in Christ, peculiar to them that doe truely beleeve in him. 1 Corinth. 1.30. *Christ is made wisdome unto us of God*; not onely because hee is the matter of our wisdome, we being then onely truely wise, when we *know Christ and him crucified*; but also because hee is the roote from whence all our wisdome springs: for being ingraffed into Christ by faith, we become, as it were, [a] *flesh of his flesh, and bone of his bones*, and so are not onely made just by the imputation of his obedience, but doe also receive inherent holinesse and wisdome from him; our wisdome and holinesse being derived from his, as the branch is from the stocke, and the fruit from the roote. And this wisdome befalls not at all to the Devill and his angels, though they know much, nor to all that are Christians in name; but onely to the members of his mysticall bodie by faith.

What is true heavenly wisdome.

[a] Ephes 5.30.

The actions of true wisdome.

This heavenly wisdome hath two actions: *First*, to discerne aright of things that differ, and to distinguish one thing from another spiritually; this *Paul* prayed for in the behalfe of the Philippians, Phil. 1.9. *That their love might abound more and more in knowledge, and in all judgement or* [b] *sense, that so they might discerne things that differ*: that is, good from evill, and heavenly from earthly; what to doe, and what to leave undone, which is a propertie of men of age in religion, who through long custome attaine hereunto, Heb. 5.14. And hence it is that the childe of God can, I. discerne the voyce of Christ, the true shepherd, from the voyce of all false teachers. II. By this gift of discerning, he can put a difference betweene the water of Baptisme, and all other water; and betweene the Bread and Wine in the Lords Table, and common bread and wine. III. Hereby the

[b] 2 Heb. 5.

A Church, and everie true member of it is enabled to judge rightly of crosses, distinguishing fatherly chastisements, from Gods plagues and curses for sinne. IV. Hereby he can discerne the things of God, even his owne election, his vocation, adoption, and justification; these and such he can perceive in himselfe more or lesse. V. In a word, hereby he can discerne the true treasure, from worldly; hereby he knowes the excellencie of heavenly things, above earthly. These things the naturall man cannot, *but the spirituall man discerneth all things*, 1 Cor. 2.15. looke whatsoever befalls him, therein he can see the hand of God working for his good, therein he can discerne Gods wisdome, power, and providence: in all which we may perceive the most B excellent use of this heavenly wisdome.

The second action of this heavenly wisdome, is to judge, determine, and give sentence of things, what is to be done, what is not to be done; what is good, and what is evill in practice and behaviour. And here this one thing must be remembred, that the principall point of this wisdome is to determine of true happinesse, whereto the whole life of man ought to be directed: which *happinesse is the love and favour of God in Christ*. Herein *David* shewes his heavenly wisdome, farre different from the wisdome of the World, Psal. 4.6. *Many say, who will shew us any good?* there is the worldlings happinesse; *But Lord lift thou up the light of thy countenance upon us*; there is true happi- C nesse: so *Paul* comming among the wisest of the Gentiles, professeth, that *he esteemed to know nothing but Christ, and him crucified*: 1 Cor. 2.2. *for whose excellent knowledge sake, he thought all things to be losse*, Philip. 3.8. And the same should be our wisdome; for though a man had all humane learning and policie, yet if he faile in this, rightly to determine of true happinesse, all his wisdome would prove foolishnesse; for [c] *the wisdome of this World is foolishnesse with God*: and therefore *if any man seeme to be wise in this World, let him be a foole, that he may be wise*; that is, a foole to the World in esteeming the knowledge of Christ crucified onely true wisdome; and the favour of God in him, true happinesse; that so he may be wise indeed in the sight of God. Another chiefe part of this D heavenly wisdome, is a spirituall and godly providence, whereby we fore-cast by all meanes how to compasse and come by true happinesse: herein the power of heavenly wisdome is shewed. And without this, though otherwise a man discerne the right, yet his knowledge and wisdome is imperfect and unprofitable. And thus we see the actions of this heavenly wisdome, whereby we may describe it thus: *It is a gift of Gods Spirit to them that are in Christ, whereby they are enabled to discerne of things that differ, and to judge and determine what is that true happinesse, whereto the life of man ought to tend; and withall to forecast and provide by what good and lawfull meanes it*

The second action of true wisdome.

It is true wisdome to discerne of true happinesse.

[c] 1 Cor. 3.18,19.

Spirituall providence.

True wisdome described.

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*may bee compaſſed.* And hee whoſe minde is endued herewith in ſome meaſure, hath *the ſingle eye.*

The fruit of the ſingle eye.

Now the fruit of this ſingle eye is, *to make the whole body light*; that is, to bring the whole life in good order, guiding it in the pathes of righteouſneſſe, and making it to abound in good workes. Prov.8.19,20. *My fruit* (ſaith wiſdome) *is better than fine gold. -- I cauſe to walke in the way of righteouſneſſe, and in the mids of the pathes of judgement.* Prov.16.23. *The wiſe heart guideth the mouth wiſely, and addeth doctrine unto his lips.*

We muſt labour to get heavenly wiſdome.

*The uſe.* 1. Conſidering the minde endued with this wiſdome is thus commended; wee muſt hereby learne, to labour for it in a ſpeciall manner: beſide this commendation of it by our Saviour Chriſt which ſhould be a ſpurre to provoke us to this dutie, the ſingular commoditie that redounds hereby to ſoule and body muſt move vs to affect it. Now that we may the better obtaine this heavenly wiſdome, we muſt be carefull of theſe two things eſpecially: Firſt, to get *the feare of God into our hearts, which is the beginning of this heavenly wiſdome*; Pſal.111.10. Now this feare of God is a reverend awe of the heart towards God, whereby a man is fearefull to offend, and carefull to pleaſe God in all things. And this we ſhall get, if we receive the word of God with reverence, and apply it to our owne ſoules when we heare it: trembling thereat when it toucheth our conſciences, and humbly ſubmitting our ſelves unto it without raging or repining; ſaying, as *Hezekiah* did to the Prophets reproofe, [d] *The word of the Lord is good.* Secondly, we muſt wholly cloſe up our eyes, (the eyes of our minde I meane) and ſuffer our ſelves in all things to be over-ruled and ordered by the written Word of God. This was [e] *Davids* practice: he gave himſelfe to *continuall meditation in the Word of God*: he *made it a* [f] *lanterne to his feet, and a light unto his paths.* And hereby he became [g] *wiſer than his enemies, and got more underſtanding than all his teachers.* Wouldeſt thou then be truely wiſe? become a foole to the world, leane not to thine owne wiſdome; but make Gods Word thy whole direction.

How it is gotten.
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[d] Iſa.38.8.
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[e] Pſal.119.97.
[f] Verſ.105.
[g] Verſ.98.

Secondly, hereby wee are taught to *walke wiſely in our whole converſation*, that ſo it may appeare we have this ſingle eye: hereto [h] *Paul* oft exhorteth us. And thus we walke when we practiſe every action of our life in wiſdome, according to theſe foure rules, which are to be obſerved in every good action: I. The thing we doe muſt be juſt. II. The meanes of effecting it muſt alſo be juſt. III. We muſt keepe our ſelves therein, within the compaſſe and limits of our calling. IV. Wee muſt doe the thing with an honeſt, upright, and ſingle heart. And that we may worke wiſely according to theſe foure rules, we muſt ever have the Word of God, to tell us what is juſt; what meanes be juſt; what be the precincts of our calling; and when wee worke with an upright and ſingle heart: ſo doing, our workes ſhall be in wiſdome, and we ſhall have the approbation and praiſe of God.

[h] Coloſ.4.5. Epheſ.5.15. How to walke wiſely.

Thirdly, ſeeing this ſingle eye of ſpirituall wiſdome, makes our life to ſhine with righteouſneſſe, we muſt learne to ſeaſon our naturall wit, with this ſpirituall wiſdome. Naturall wiſdome is a commendable gift of God, but without this ſpirituall wiſdome it is fooliſhneſſe in the things of God, yea, very corrupt in naturall actions; and therefore wee muſt joyne therewith this heavenly wiſdome, which may ſeaſon it, and make it holy; and ſo ſhall the uſe of it tend to Gods glory. It is the miſerie of this age, that men of excellent parts for naturall wiſdome, have no regard to ſeaſon the ſame with ſpirituall wiſdome: hereby come many aberrations in matters of great importance, for it is Juſtice with God to curſe their proceedings, that deſpiſing the heavenly, leane altogether to their owne wiſdome.

How to ſeaſon naturall wiſdome.

Fourthly, ſeeing ſpirituall providence in forecaſting how to compaſſe true happineſſe, is a ſpeciall part of true heavenly wiſdome; wee muſt become carefull practitioners hereof in our lives, that ſo we may attaine to true happineſſe. When the *rich* [i] *mans ground brought forth much fruit, how provident was he to lay up ſtore for the time to come*: yet God calls him but *a foole*, becauſe he had no regard or forecaſt to the ſtate of his ſoule. And the *five virgins* are therefore called [k] *fooliſh, becauſe they contented themſelves with blazing lamps, and had no forecaſt for oyle in their veſſels*: and ſo many at this day content themſelves with an outward profeſſion, and doe not provide for the graces of ſalvation. But though a man had all the wiſdome of the world, and by his wit could compaſſe upon earth what his heart could wiſh, yet if he faile in providing for true happineſſe, all his wiſdome is but madneſſe: ſee this in [l] *Achitophel, whoſe counſell* for worldly things *was like the oracle of God*; yet wanting this ſpirituall wiſdome to forecaſt for true happineſſe to his ſoule, his end was both ſhamefull and fearefull: for in a diſcontent, [m] *he went and hanged himſelfe.* Let us therefore practiſe this wiſe forecaſt for true happineſſe, and never be well till we get aſſurance hereof; then doe we ſhew our ſelves truely wiſe. If we faile in this we faile in all; and therefore like the wiſe Virgins, let us get oyle in our veſſels, the ſaving graces of Gods ſpirit in our hearts, that when our bridegroome Jeſus Chriſt ſhall come, we may enter with him into glory. And thus much of the ſingle eye, with the fruits thereof.

The practice of ſpirituall providence.
[i] Luke 12.17,18.
[k] Matth.25.3.
[l] 2 Sam.16.23.
[m] 2 Sam.17.23.

The ſecond point to be handled is *the wicked eye*, with *the fruits thereof*, in theſe words, *But if thine eye be wicked, thy whole body ſhall be darke.* The *wicked eye* is the minde of man, having ſome light of underſtanding in it by nature, yet marvellouſly blinded and darkned by the corruption of ſinne through *Adams* fall.

The wicked eye with the fruits thereof.

And

Matth. 6. vers. 22, 23.

The corruption of the minde by Adams fall. 1

And for our better instruction herein, we must know, that the minde of man by *Adams* fall receives a twofold blemish: first, it hath lost the gift of discerning and judging in spiritual things, mistaking evill for good, earthly for heavenly, things to be refused, for things to be chosen. This is plaine by our blindnesse and ignorance in the true knowledge of God, and of our selves. First, touching God, howsoever the minde of man by nature know there is a God, yet naturally man will not acknowledge the *presence of God*: for if he did, he would not without remorse or feare commit those sinnes in Gods sight, which he is afraid and ashamed to doe in the sight of many men. Againe, the minde by nature will not acknowledge *Gods particular providence*, for in the time of want or distresse when meanes faile, his heart is dead within him: and the promise of helpe from man doth more cheere him, than his hope in God; which shewes plainly that hee trusteth more in the creature, than in his Creatour. Thirdly, the minde of man by nature doth not acknowledge *Gods justice*, for naturally man thinkes, that though he sinne, yet he shall scape punishment, as Deut. 26. 16. Fourthly, though man know God must be worshipped, yet naturally the minde discerneth not of *Gods right worship*: herein *the foolish heart is full of darkenesse, and turneth God into an* Idoll, Rom. 1. 21, 22. And in a word, *the naturall man perceiveth not the things of God, neither can he know them, because they are spiritually discerned*, 1 Corinth. 2. 14. which shewes plainly that herein hee hath a wicked eye.

Mans ignorance touching God. 1

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Secondly, *for our selves*, the minde herein wants the gift of discerning: for, I. No man naturally knows the *blindnesse of his owne minde*, *they thinke* [n] *themselves to be wise*, when in the things of God they be starke fooles. II. Man cannot discerne aright of his *owne sinnes*, not see the vilenesse of them naturally, though his conscience oft accuse him; for if he did, he would not sinne as he doth: III. Man naturally doth judge amisse of his owne *frailtie and mortalitie*, for there is no man so aged, but he thinkes he may live longer. This *Moses* saw when [o] he *prayed God to teach them so to number their dayes, that they might apply their hearts unto wisdome*. IV. Naturall men cannot discerne aright of the *scope* and *end of their lives*: for whereas we ought to aime at the glory of God, and the good of our brethren, to serve God in mens good: by nature we little thinke on this, but wholly seeke our owne good, and our owne praise. V. We cannot naturally discerne of *our owne true happinesse*; for doe we not measure it by outward things, esteeming the rich and honourable happy, and the poore man miserable? By all which it is more than evident, that the minde hath lost the gift of right discerning.

The blindnesse of mans minde in the knowledge of himselfe. [n] Rom. 1. 22.

[o] Psal. 90. 12.

II. Blemish of the minde by nature.

The second blemish of corruption in the minde is, in respect of it *slavish subjection* unto those things which it should rule and direct: for naturally it is subject to these three unmeet guides: I. to the corrupt will and affections: II. to the wicked temptations of the devill cast into it, yea, and that so farre, that such as the temptation is, such is the minde that is tempted: III. to the World, and the ill examples therein: for naturally men sway with the times, and thinke the common course the safest. And in this respect also is it here called a wicked eye.

Now the *fruit* of it is, *to make the whole body darke*; that is, the whole life of man full of disorder and unrighteousnesse. And how should it be otherwise, when that which should discerne betweene good and evill, and direct accordingly, is disabled thereunto.

The fruit of a wicked eye.

*The use.* 1. Seeing by nature we have this evill eye (for that Christ taketh for granted) we must labour diligently to discerne it in our selves, and to finde that naturally we cannot judge aright of God and of our selves. This is the first step to true knowledge, to discerne of our owne naturall blindnesse: and till we perceive it in our selves in some measure, we know nothing as we ought to know. Also when we see it, we must bewaile our miserie in this behalfe, that we have a minde so corrupt, that it causeth disorder in our whole life: yea, we must tremble and feare at this wicked eye. Bodily darkenesse causeth feare, but farre more dangerous is this spirituall darkenesse: for hereby the soule is kept from the sight of God under the power of Satan. We therefore discerning in our selves this wicked eye, must follow the counsell of our Saviour Christ, Revel. 3. 18. *Buy of me eye-salve, that thou mayest see*: that is, we must get of him the enlightning of his Spirit, in the holy ministerie of his Word; for this is that *anointing which teacheth us all things*, 1 John 2. 27. which when we doe truely receive, then doth our wicked eye become single.

Secondly, hereby we see that the course of the world, in regard of the state of their mindes, is justly to be reproved; for every where both young and old, content themselves with this wicked eye, if they can say, there is a God, and this God is to be worshipped, to be loved, and feared; and that we must love our neighbour as our selves, and live well, they seeke no further: and yet if a man were brought up in the wildernesse, he might see all this by the light of nature; the wicked eye seeth thus much: but we must not content our selves herewith, for if there be no more, the life is full of darkenesse still; and the soule may goe to utter darkenesse with all this. We therefore must remember to get the single eye, else we are no Schollers in the Schoole of Christ. Indeed some plead, that Preachers can say no more in effect but this, *Love God above all, and thy neighbour as thy selfe*: but these men know not what they say, blessing themselves in their ignorance: they must know that grace must be put to nature, and sanctifie it; and spirituall knowledge joyned with naturall, or else we remaine with the

Men content themselves with a wicked eye.

wicked

wicked eye. If we have no more but a generall confuſed knowledge in morall points, that ſerves not to ſave us, but to make us without excuſe at the laſt day. Againe, another common fault worthie reproofe is this, that men content themſelves with naturall reformation; they will grant that God is to be worſhipped, and loved, that we muſt live well, deale juſtly, and love our neighbours: but the blinde eye ſeeth thus much. The meere civill man will goe thus farre, and yet his life is nothing but darkeneſſe: all this reformation is but naturall. We therefore muſt labour for renewed hearts, by the Spirit of God, and reformed lives according to the Goſpel; for howſoever a civill converſation may commend us unto men, yet it will not ſave us in the day of the Lord.

Be not ſelfe-wiſe in the matters of ſalvation.

Thirdly, is this evill eye in every one by nature? then beware we be not wiſe in our ſelves, and from our ſelves, in matters of ſalvation; herein the Word of God muſt be our wiſdome; Deut.12.8.--11.-- *Ye ſhall not doe every man that which ſeemeth good in his owne eyes -- but that which I command you.* Farre be it therefore from us to appoint to our ſelves, how we will worſhip God, or how we will be ſaved: and yet ſuch is our blinde preſumption, that we will be our owne maſters in theſe things. The Turke hath his religion, the Jew his, and the Papiſt his, all ſwarving from the truth of God: and yet every one of theſe looke to be ſaved in their religion: each one of theſe have a different manner of worſhipping God, and all ſwarving from the true worſhip: and yet they all perſwade themſelves that God is well pleaſed with their ſervice. And thus it goes with naturall men among us, though otherwiſe ſufficiently wiſe for worldly things; they reſolve upon their owne courſe for the ſalvation of their ſoules, let the preacher ſay what he will: ſome thinke, if they repent at their end, and then commend their ſoules to God, it is ſufficient; others looke to be ſaved by their wel-doing, and others by their faith (as they call it:) but in truth, by their owne good meaning, and intent to live well; for what faith have they that know not Gods word and promiſes? Thus by their owne wiſdome will men be ſaved, and hereby the Devill deſtroies many a ſoule: but let God be wiſe, and every man a foole, and let us ſubmit our ſelves in the things of God, wholly to be ruled and guided by his written Word, leſt Jewiſhly and Popiſhly, we going about to ſtabliſh our owne conceits in the matters of ſalvation, doe plunge our ſoules into the pit of deſtruction.

The eye of faith muſt be ſought.

Fourthly, is the eye of the minde naturally corrupt? then muſt we labour for a better eye; that is, *the eye of faith*, by which we relie on Gods mercie for our ſalvation, and on his providence for all needfull things in life and death. This eye makes ſupply to that which is wanting to naturall knowledge; hereby wee diſcerne rightly of God, and of our ſelves; this enables us to ſee afarre off: yea, hereby we ſee things inviſible, *for it is the evidence of things which are not ſeene*, Hebr.11.1. hereby *Abraham ſaw the day of Chriſt, and was glad*, John 8.58. and all the *Patriarkes ſaw the promiſe of God afarre off*, Hebr.11.13. This will inable us to walke in their ſteps towards the heavenly Citie; and therefore let us get this faith, and ſo becomming children of the promiſe, wee may bee counted for the ſeed. And thus much for the wicked eye.

3. The blinde eye.

The third kinde of eye is *the blinde eye*, which is ſet out with the fruits thereof, in theſe words; *Wherefore, if the light that is in thee be darkneſſe, how great is that darkeneſſe?* For the better diſcerning of the ſtate of man with this blinde eye, we muſt ſee what is meant by *light*, and alſo by *darkeneſſe*. By *light* is meant that knowledge of God, of juſtice, and of good and evill, which is in the minde by nature: now though this cannot be quite put out, (for the moſt wicked wretch, and the verieſt Atheiſt that lives, hath ſome conſcience remaining, which is a worke of this light) yet it may be ſo buried and covered, that no light ſhall appeare, nor any uſe be made of it; and then it is ſaid to be *darkeneſſe*: which is the ſtate of theſe that are given up to a reprobate ſenſe, as when a man denies there is a God, or that the Scriptures be the Word of God, or ſuch like; in theſe men naturall light is become darkeneſſe. And the cauſe of this change in them, is their corrupt will and rebellious affections, which overruling naturall knowledge and conſcience, cauſe men to give themſelves to actuall ſinnes, whereby at length they come to commit ſinne greedily and without remorſe; yea, even againſt conſcience, and the light of nature, and ſo bury them both in ſuch ſort, that they have no more uſe of them, than if they were quite put out.

The fruit of the blinde eye.

Now where the light of nature is thus put out, the fruit of it is moſt palpable darkeneſſe: *How great is that darkeneſſe?* that is, there is nothing in that mans life, but brutiſh confuſion in helliſh actions, of pride, covetouſneſſe, envie, blaſphemie, and unnaturall uncleanneſſe; as Rom.1.27,29, &c.

A motive to conſider our naturall vilenеſſe.

*The uſe.* Conſidering the light of nature may be thus put out, we muſt hereby be admoniſhed; Firſt, to enter into a ſerious conſideration of our owne vileneſſe; for naturally we have in us (even the beſt of us all) ſuch rebellious luſt, and damnable deſires, as unleſſe they be reſtrained, or renewed by grace, will darken, and as good as put out the light of nature. This ſhould make us vile in our owne eyes, that nouriſh ſuch corruptions, and eſteeme ſo of ſinne, which will put out that light which yet *Adams* fall left in us.

To mortifie corrupt deſires.

Secondly, hereby we are admoniſhed to have ſpeciall care to mortifie our corrupt deſires, and our unruly affections, that elſe will extinguiſh in us the light of nature. Before the fall, the minde ruled and directed the will and affections; but now theſe inferiour powers rule, or rather

rather over-rule the minde, and utterly pervert the regiment thereof; they cast a mist, and a vaile over the eye of the minde that it can see nothing in the wayes of righteousnesse: and therefore as wee tender the salvation of our soules, wee must renounce our owne naturall wills and corrupt desires, and strive to bring them into subjection unto the Word of God. Many men thinke much to be crossed of their naturall desires and delights, but it is happie for the soule, when God in his providence doth breake men of their wills: for the will unsubdued carries the whole man headlong into all disorder. This must bee considered of them which have knowledge and learning, for unlesse the will and affections bee ruled by the Word, all knowledge is made fruitlesse: *Out of the heart* (saith [a] *Salomon*) *come the issues of life*, if it be kept with watch and ward, and ordered by Gods Word; otherwise hence come the issues of death, when the reines of the affections are let loose after the corrupt desires of nature: and therefore as we respect woe or joy, so must we have regard to our will and desires.

a Prov.4.23.

The illumination of the Gospel may be put out.

Thirdly, if the light of nature may be turned into darkenesse, then may the illumination of the Gospel be put out and turned into darkenesse; for the knowledge of the Gospel is not naturall, and therefore not so deepely imprinted in the understanding, upon the bare knowledge of it. Experience sheweth this to be true, in all those temporizers which begin in the spirit, and end in the flesh: and the Author to the Hebrewes shewes five degrees of Apostasie, by which the illumination of the Gospel is turned into darkenesse, Hebr. 3.12. saying, *Take heed lest there be in any of you an evill heart of unbeleefe, &c.* where the first degree is consenting unto sinne, being deceived with the temptation of it. The second is hardnesse of heart, upon many practices of sinne. Thirdly, the heart being hardened, becomes unbeleeving, and calls the truth of the Gospel into question. Fourthly, by unbeleefe it becomes evill, having a base conceit of the Gospel. Fifthly, this evill heart brings a man to Apostasie, and falling from God, which is the extinguishing of the light of the Gospel. We therefore to prevent this fearefull estate, must embrace the Gospel, and practise the counsell there set downe; even by looking carefully everie one to his owne heart and life, and by mutuall admonition and exhortation one of another, vers. 13. that so the first step of this Apostasie, which is *the deceitfulnesse of sinne*, take not place in us.

Five degrees of Apostasie:

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saving grace cannot be lost.

Fourthly, seeing the light of nature may be put out, whether may not true faith, and other saving graces be quite lost? *Answ.* There is no grace of God, but considered in it selfe, it may be lost; for it is a creature, and so is changeable, for nothing is unchangeable in it selfe. but the Creatour: but in regard of the promise of God, touching the preservation of saving grace unto the end, in such as bee in Christ, hence it comes that faith, hope, and charitie cannot be lost; for *the gifts and calling of God, are without repentance in Christ.* God indeed gave to *Adam* true and perfect grace, whereby he might have stood if he would; but because he decreed to permit the fall, to make a way for his mercie in Christ, therefore he left man in the hand of his owne counsell, and so he fell from his created integritie: but now in Christ God workes both the will and the deed, so as hee which doth truely beleeve, [b] *is as Mount Zion; which cannot bee removed, but standeth fast for ever*: for he is built upon *the* [c] *rocke Christ Jesus*, and so can never fall: *the gates of hell shall not prevaile against him*: God gives a second grace unto the first, and by vertue hereof it becomes unchangeable, though in it selfe considered, it might be lost. Againe, I answer thus; that as the light of nature is not quite put out, but onely buried, in such sort as it is without use, and seemes extinguished; so the grace of faith, by the practice of sinne, may be hid and covered, so as it shall not appeare for a time: but yet it cannot be quite put out, where it is once truely wrought. And thus much of the blinde eye, with the fruit thereof.

b Psal.125.1.

c Matth.16.16.

Now to end this place, we must remember that the scope of Christ in these two verses, is to shew that the evill and blinde eye of man by nature, whereby he is disabled to discerne rightly of things that differ, is the cause why in seeking after treasure, hee leaveth the heavenly, and seeketh earthly treasure onely. And hereby we must be admonished to labour for this gift of discerning, by the illumination of the Spirit in the Word, as we shewed before, that so *the eye being single, the whole body may be light*: that is, so ordered, that with peace and comfort we may walke on in the way of life: whereas otherwise we walke in darkenesse, and feare no danger till we fall into it irrecoverably.

## v. 24 *No man can serve two masters --: for either hee shall hate the one, and love the other; or else he shall leane to the one, and despise the other. Yee cannot serve God and Mammon.*

Here Christ meeteth with a second objection, which the carnall heart of man might frame against the former commandements, v. 19. and 20. for whereas Christ had forbidden the treasuring up of worldly riches, and commanded the seeking of heavenly treasure; some man might flatter himselfe with this perswasion, *he might seeke both, and lay up both treasures for himselfe in earth, and in heaven also.* To this Christ answers, *No: that is impossible*; and he

he proves it thus: *No man can ſerve two Maſters: But to ſeeke heavenly and earthly treaſures, is to ſerve two maſters; to wit, God and Mammon: and therefore no man can ſeeke them both.* The firſt part of this reaſon is fully ſet downe, and proved in the text, by the effect of ſuch ſervice in contrary affections and behavior: *for either hee ſhall hate the one, and love the other, &c.* The aſſumption and concluſion are neceſſarily implyed in the laſt words, *Ye cannot ſerve God and Mammon:* wherein Chriſt applies the former argument.

*The Expoſition. No man can ſerve two Maſters.* This may well be doubted of; for experience ſhewes, that by their mutuall conſent, one Factor may ſerve divers Merchants. Hereto ſome anſwer thus, that it is implied, the maſters muſt be of diverſe and contrary qualities; as when one ſaith, *come and doe this*; the other ſaith, *doe it not*: and then no man can ſerve them both: and thus the words containe an holy truth. But yet becauſe no clauſe is expreſſed, implying contrariety in the maſters, therefore I take it, the words muſt bee taken as a *common proverb* among the Jewes, which Chriſt layes downe for the ground of his reaſon. Now in a Proverb it is not requiſite it ſhould be alwayes true, but for the moſt part, and ordinarily: as Luk.4.24. *No Prophet is accepted in his owne countrey*: that is, ordinarily. *For either he ſhall hate the one* that is, the one Maſter commanding him; either diſliking that he ſhould be his Maſter, or diſpleaſed with his commandements: *And love the other*; that is, the other Maſter in whom hee taketh delight, and is well pleaſed with his commandements. *Or elſe he ſhall leane to the one, and deſpiſe the other.* Theſe words are an explication of the former, ſhewing how it may appeare, that a ſervant hates one maſter and loves another: namely, *his leaning to the one*, declares his love unto him: that is, his applying of himſelfe to reſpect his maſters pleaſure, and to doe his commandement. And *his deſpiſing the other*, declares his hatred, when hee hath no regard to his commandements. *Ye cannot ſerve God and Mammon.* By *Mammon* hee meaneth riches, lucre, and gaine: Now he ſaith not, Ye cannot ſerve God and have riches; for *Abraham, Iacob* and *Iob*, were very rich, and yet ſerved God ſincerely: but *ye cannot ſerve God, and ſerve riches*: that is, give your ſelves to ſeeke riches, and ſet your hearts upon them, and ſerve God alſo.

Inſtructions. 1 What it is to ſerve God.

In the words thus explaned, we may obſerve ſundry inſtructions: Firſt, here Chriſt ſheweth *what it is to ſerve God*: a point much ſpoken of, but little knowne, and leſſe practiſed. *To ſerve God* therefore is to *love God, and to cleave unto him.* Every one will ſay, he loveth God, and ever hath done; but beware herein of ſpirituall guile, for true love conſiſts not in word and tongue, but in deed, and in truth: and God muſt be loved, not onely as he is a bountifull father, but as he is a Lord and Maſter, and doth command us ſervice. The written Word ſhewes his will and pleaſure, concerning us, what hee requireth at our hands; and if we ſerve him in deed, wee muſt love him in his power of commanding, though he ſhould beſtow no reward upon us. This *David* ſheweth notably, Pſalm. 119.25. *I am thy ſervant, grant mee therefore underſtanding that I may know thy teſtimonies.* Againe, if we ſerve God, wee muſt *cleave unto him*, and thereby teſtifie our love: now what is meant by *cleaving unto*, is notably expreſſed in the parable of the prodigall ſonne, Luk.15.15. where it is ſaid of him, that having ſpent his portion, *hee clave to a citizen of that countrey*; that is, he reſigned and gave himſelfe to his ſervice: So *to cleave unto God* is to reſigne a mans ſelfe unto Gods ſervice, in obedience to all his commandements, and embracing all his promiſes: not ſuffering himſelfe to be drawne from any part of Gods word, by unbeleefe or diſobedience, though all the world ſhould ſet againſt us. This *David* alſo profeſſed of himſelfe, ſaying, [a] *I have cleaved to thy teſtimonies, O Lord: and* [b] *I ſhall not be confounded when I have reſpect to all thy commandements.* On the contrary, when a man with-drawes himſelfe from God, by diſobedience to his commandements, and by unbeleefe, then he doth hate and deſpiſe him. Indeed the vileſt wretch that lives, is aſhamed with open mouth to profeſſe hatred and deſpite of God, but yet the bad practice in life, bewrayeth the bad affection of the heart: Prov. 14.2. *He that is lewd or perverſe in his wayes, deſpiſeth God*; and they that live in the *breach of his commandements hate* [c] *him*, let them profeſſe in word what they will.

a Pſal.119.31. b Pſal.119.6.

c Exod.20.5.

Now the conſideration hereof, ſerveth, Firſt, to diſcover unto us the groſſe blindneſſe and ſuperſtitious ignorance of the world; who thinke that if a man rehearſe the Lords prayer, the Creed, and the ten Commandements, he ſerves God well, let his life be what it will: but here Chriſt teacheth us a further thing; if we will be Gods ſervants, we muſt cleave unto him both in the affections of our heart, and in the actions of obedience in our life. Thus did *Abraham*, when God ſaid unto him, *Thou ſhalt not kill*, he kept himſelfe from murther; but when he ſaid, [d] *Abraham, kill thy ſonne*, he addreſſed himſelfe to doe it, though hee were the ſonne of the promiſe, and the onely ſonne of his old age. Secondly, this ſheweth how *Atheiſme* abounds in all places at this day: *for to hate and deſpiſe God is flat Atheiſme*: now they that withdraw their hearts from God, and ſet themſelves to ſeeke the things of this world, neglecting obedience to Gods holy commandements, are here accounted of Chriſt, *deſpiſers and haters of God*; and the number of ſuch is great in every place. I know ſuch men doe ſcorne to be called *Atheiſts*, but how they be eſteemed in the world, it ſkilleth not, till they reſonne this wicked practice, they are no better in the ſight of Chriſt.

Vſe. 1 The ignorance of the world.

d Gen.22.2.

2 Atheiſme abounds.

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Mammon is that Lord.

Secondly, whereas *God* and *Mammon* are here opposed as two masters; hence we learne that *Mammon*, that is, *riches*, is a *great lord and master in the world*: this Christ here takes for granted, and therefore doth forewarne his Disciples of it. But how (will some say) can riches be a God? *Ans.* Not in themselves, for so they are the good creatures of God; but to the corrupt heart of man, which makes an idoll of them to it selfe, by setting his love and delight upon them, as on true happinesse, and trusting in them more than in the true God: and for this cause is *covetousnesse* called *idolatry*, Col. 3. 5. and the *covetous person* an *Idolater*, Ephes. 5. 5. for looke whereon man sets his heart, that is his Lord and his God, though it be the devill himselfe. Now that men doe thus set up riches in their hearts, as an Idoll, and so become servants and slaves to that which God ordained to serve them, I shew plainly thus: For first, they neglect the worship and service of God for lucre and gaine, and spend more time with greater delight for earthly riches, than they doe for the true treasures of Gods heavenly graces. Secondly, let a man have worldly wealth at will, and he is full of joy and delight, his riches give him true contentment; but if he lose his goods, then vexation and sorrow doth more oppresse him, than all the promises of God in the Bible can comfort him. Thirdly, by transgressing Gods commandements, a man loseth heaven; but who is so grieved for his transgressions, whereby hee incurres this losse, as hee is for a small dammage in some part of his riches? Fourthly, I appeale to mens consciences, whether they be not farre more sharpe and eager set upon the meanes of gaine, than on prayer and other parts of Gods worship, which are the meanes of grace; all which doe argue plainly, that they serve Mammon, and honour riches for their God. So that howsoever by Gods blessing outward Idolatry may bee banished out of our Church, yet we have many Idolatours in our Land; for every covetous worldling sets up the Idoll of wealth and riches in his heart for his lord. And that these *Mammonists* abound every where, appeares by the common practices of oppression, extortion, and cruelty, in hard dealing towards the poore, by greedy Land-lords and Usurers; as also by the practices of the rich in the time of dearth, for by their hoording up of store, ingrossing of commodities, and enhancing of the price, to the augmenting of their private wealth, they mightily increase Gods wrath upon the poore. Indeed God hath his servants which have him onely for their God; but the number of them is small, in respect of those that set their hearts upon the world, and make Mammon their god.

*Proofes.* 1

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*Vse* 1.

Here then first behold, the slavish baseneſse of a covetous heart: for man was made to be the Lord of Mammon and wealth, and yet through covetousnesse he subjecteth himselfe to become a slave and vassall thereunto. Secondly, hereby let us learne to become faithfull disposers of worldly riches; and (as Christ saith) to [d] *make us friends with this Mammon of iniquity*, by good disposing of it to Gods glory in works of mercy; and so shall we retaine our right of creation, whereby God made the creatures to serve us.

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D

Thirdly, Christ opposing *God* and *Mammon*, and saying, *no man can serve them both*, imports plainly, that he that *seekes to be rich, setting his heart thereon, forsakes God*: I say not that every rich man forsaketh God, for when God giveth abundance to a mans moderate labour and industry in his lawfull calling, hee may lawfully possesse it, using it to Gods glory: but *to seeke to be rich, is a denying of God*, because so the heart is servant to Mammon, and not to the Lord. This may appeare by their whole behaviour about wealth, whether we consider their getting, or their keeping, or imploying of it; in all which they sinne against God. First, in *getting*: for God giveth riches to whom he will, and hath not tied himselfe by promise to make any man rich; and therefore hee that resolves with himselfe that he will be rich, cannot make conscience of lying, fraud, injustice, Sabbath-breaking, and such like, when the committing of these things makes for his advantage. Secondly, they sinne in *keeping*; for he that resolves to be rich, will rather forsake the truth, than his wealth, in time of triall: and for the saving or recovery of his wealth, hee will not sticke to seeke to blessers, wizards, conjurers, &c. Thirdly, for *disposing or imploying*; he that resolves to be rich, sinnes therein: for he cannot be drawne to workes of mercy, at least with any cheerfulnesse: and hence it comes that sometimes the poore doe starve before the rich mans doore.

d Luk. 16. 9.

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They that set their heart on riches, forsake God.

*Proofe.* 1

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*Vse* 1.

The consideration hereof serves, first, to correct our judgement concerning covetous and worldly minded persons; our censure of them is too mild and gentle, wee judge them honest men, only somewhat hard and neere themselves: but marke Christs sentence upon them, *Worldly persons forsake God, and chuse Mammon for their Lord and master*: which is a practice of Atheisme, and therefore not to be so lightly passed over as men thinke. Secondly, hereby we see it is a dangerous and unlawfull course, for men to make lawes with themselves, how rich they will be; as to have so many hundred, or thousand pounds in stocke, and so much lands, and rents, &c. for what followes upon this resolution? why surely they must needs give themselves to the compassing of their purpose, and so they fall into manifold snares of Satan, by practices of injustice, lying, fraud, &c. Thirdly, hereby we must be admonished to content our selves with that portion of goods, more or lesse, which God sendeth; knowing that a little is sufficient with Gods blessing upon it: *Away with covetousnesse* (as the Apostle [e] saith) *and be content with that ye have: for he hath said, I will*

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[e] Heb. 13. 5.

*will not faile thee, nor forſake thee.*

Fourthly, whereas Chriſt ſaith, *Yee cannot ſerve God and Mammon*, wee learne, that the heart of man muſt not bee divided betweene God and the world; the one halfe to God, and the other to the world: no, God will have all or none, herein he will not part ſtakes with the creature: Prov.23.26. *My ſonne, give me thy heart.*

4 Mans heart muſt not be divided from God.

*Vſe 1.*

The conſideration whereof ſerveth, firſt, to diſcover the hypocriſie and ſpirituall guile of many, who thinke they may live in ſome one ſinne or other, and yet be Gods ſervants ſtill; this is the conceit of drunkards, adulterers, covetous perſons, and ſuch like; for even while they live in theſe ſinnes, they will come to Gods worſhip, to the Word and Prayer often, and to the Sacraments, at leaſt once a yeare: which they would not doe, but that they thinke God hath reſpect unto them herein, like to the wicked Jewes, Jer.7.9,10. But they deceive themſelves, for *no man can ſerve two maſters:* while a man lives in any ſinne the ſervant of the devill, hee can never be accepted of God for his ſervant. Secondly, this ſhewes that the ſervant of God is ſo farre forth delivered from ſinne by regeneration, that no ſinne reignes in him: for ſo hee ſhould ſerve two maſters, for every reigning ſinne is a Lord and maſter: Rom.6.16. *Know ye not, that to whomſoever you give your ſelves as ſervants to obey, his ſervants ye are to whom ye obey, whether it be of ſinne unto death, &c.* and he *that committeth ſinne, is the ſervant of ſinne*, Joh.8.34. This therfore is a ſure ground, that no regenerate perſon lives in any ſinne.

2 No ſinne reigneth in Gods children.

Thirdly, hereby every one is taught to conſecrate both his ſoule and body to the Lord, endevouring to ſerve him with all the powers and parts thereof; for God is our onely Lord and maſter, and therefore let all that is within us bow the knee to him: Rom.6.21. *The ſervant of God is one freed from ſinne, who hath his fruit in holines, and the end everlaſting life.* The [f] *Queen of Sheba* pronounced *Salomons ſervants happy*, that ſtood before *Salomon* to heare his wiſdome; how much more then are they happy, who in ſoule and body are Gods ſervants, who for bounty and wiſdome infinitely ſurpaſſeth *Salomon?* Here ſome will ſay, I would gladly ſerve God alone, and I deſire I might doe it with all my heart; but the corruption of my nature is ſuch, that it makes me to rebell against the commandements of God, and I cannot doe the good I would, but the evill I would not, that doe I; ſo as I feare I ſerve two maſters. *Anſ.* This is the ſtate of Gods children in this life; but herewith they muſt ſtay themſelves: when they faile in obedience, they muſt conſider whether they doe ſo freely and willingly, or againſt their wils: If thy heart can truly ſay, thou doeſt unwillingly commit ſinne, thou wouldeſt not doe it, and art truly grieved and diſpleaſed with thy ſelfe for it; then bee of good courage, thou doeſt not ſerve two maſters, for this ſervice is voluntary. Now though there be in thee the fleſh and the Spirit, the one haling thee one way, and the other another; yet while thou ſtriveſt againſt the fleſh, deſiring and endevouring to be wholly ſubject to the Spirit, though thou faile often in action, yet in Chriſt be thy ſinnes pardoned, and God accepts in thee the will for the deed. Endevour therefore to acquaint thy ſelfe more and more with the will of thy heavenly maſter, and ſeeke to pleaſe him in all things, and labour to mortifie the deeds of the fleſh by the Spirit, and ſo ſhalt thou know God to be thy onely maſter, and in due time perceive thy freedome from the bondage of the fleſh.

f 1 King.10.8.

r A comfort to them that are troubled with corruption.

## V. 25 *Therefore I ſay unto you, bee not carefull for your life, what yee ſhall eat, or what yee ſhall drinke: nor yet for your body, what yee ſhall put on. Is not the life more worth than meat, and the body than raiment?*

Our Saviour Chriſt having forbidden the practices of covetouſneſſe, and preuented ſuch objections as the corrupt heart of man might frame to excuſe it ſelfe therein, doth here ſtrike at the very root of covetouſneſſe, and ſeekes to remove the cauſe thereof; to wit, *diſtruſtfull and inordinate care* for the things of this life, though they bee things neceſſary, as meat, drinke, and clothing: and in this argument he proceeds to the end of this chapter. Now this verſe depends upon the former, as a concluſion inferred upon all that hee had ſaid before concerning covetouſneſſe from the 19. verſ. to this effect: Seeing they that ſeeke earthly treaſures, neglecting the heavenly, doe want the ſingle eye of ſpirituall wiſdome, to diſcerne of the true treaſure, and alſo are themſelves ſervants unto Mammon; therefore I ſay unto you my Diſciples, bee not carefull (no not for things needfull) immoderately, and in a diſtruſtfull manner. And here againe he meets with another pretence of a covetous minde, wherewith it pleads for the ſervice of Mammon; to wit, that the things they ſeeke for, are things neceſſarie; without which they cannot live. Hereto Chriſt anſwers, *Yea, but I ſay, you muſt not ſeeke, no not for things needfull to your life, immoderately and diſtruſtfully.*

Coherence.

*The expoſition. I ſay unto you*] that is, I, that am your maſter, upon whom you depend for all heavenly inſtruction, and direction in all things needfull both for your ſoules and bodies, *I ſay unto you*: by this hee would prepare them to attention and reverent obſervation of

his commandement following, as being a matter of great importance, whereon depends the life of all obedience, in relying on Gods providence: in regard whereof, we also must with all good conscience marke the same. *Bee not carefull for your life, &c.* Lest we should mistake Christs meaning, wee must know that there be two kinds of care; a godly moderate care, and a distrustfull carking care. The *moderate honest care* is injoyned us by Gods commandement; Prov. 6. 6. *Wisdome* sends the *sluggard* to learne diligence and providence for things needfull, of the little *Ant*, or *pismire*: and *Paul* saith, *Fathers must lay up for their children*, 2 Cor. 12. 14. *And he that provideth not for his owne, especially for them of his family, is worse than an Infidell*, 1 Tim. 5. 8. So that there is a lawfull care even for the things of this life. Now the practice of it stands in two things: First, in the diligent walking in a mans lawfull calling, dealing uprightly and justly therein with every one, minding only to get things honest and necessary in the sight of all men. Secondly, in leaving the successe and issue of all our labour and endevour to God, for that belongs to him: wee must use the meanes soberly and honestly, and leave the blessing to God. This godly care *Moses* shewed notably in leading the children of Israel out of Ægypt: for what God commanded him to doe, that hee did; hee goes which way God sends him, although he met with many crosses; and useth the meanes that God cals him unto, leaving the issue to God: as appeares notably at the red Sea, when they were at a wonderfull strait, having the Sea before them, the Ægyptians behinde them, and woods and mountaines on each side; yet being commanded to strike the waters with the rod of God, he shewes notable trust in Gods providence: *Feare not*, (saith he [g]) *stand still, and behold the salvation of our God.* And when *Abraham* at Gods commandement went to sacrifice his sonne, *Isaac* askes him, *My Father, where is the sacrifice?* [h] *Abraham* answers with words of faith, *My sonne, God will provide.* And thus [i] *David went to fight against the Philistims to Keilah at Gods commandement*, though his owne men discouraged him from it: whereby it is plaine, he relied on God for the issue of the battell. Now this godly moderate care is not here forbidden, which hath respect to obedience in the duty, and for the successe depends upon Gods providence.

A two-fold care.

1. Moderate.

g Exod. 14. 13.

h Gen. 22. 8.

i 1 Sam. 23. 3. 4.

2. Distrustful care.

The effects of it.

1

The *distrustfull care* is that whereby men trouble themselves about the issue of their labours; and when they have done the worke, doe not rest therewith, but vex themselves about the successe; not relying on Gods providence for the blessing, but onely on the meanes. This distrustfull care (for our better discerning of it) hath these effects: First, it oppresseth the heart, making it exceeding heavy and pensive for feare of want: where this feare is, there is this distrustfull care: for this argues a man dares not trust God, but would have the successe of his labour out of Gods hand in his owne. Secondly, it allureth and draweth men to use unlawfull meanes to get worldly things, as lying, fraud, injustice in false weights, measures, &c. Thirdly, it makes men weary of Gods worship, it distracts their minds in prayer, and hearing the Word; and (as Christ [k] saith) it *chokes the Word that it brings forth no fruit*: for when the minde is wholly set upon the world, there is no respect to the matters of God. And this is that care which is here forbidden, even *a distrustfull carking care*, which as the Greek word signifies, divides and distracts the minde, by troubling and perplexing it about the issue and successe of our endevours.

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k Luk. 8. 14.

Distrustfull care the sin of this age.

*The Use.* That which Christ here forbids his Disciples, is the common sin of our age & time, not in a few persons, but in many: for though this distrustfull care be the disease of the heart, yet it shewes it selfe by actions in the life: For first, what is the cause of so little fruit of the Word preached, as may every where be discerned? is not (among many other) this worldly care one speciall cause? This we may see in the parable, Luk. 8. 14. for *the seed that light among thornes, which choaked it, is the Word preached to a heart possessed with worldly cares*: let these men observe themselves, and they shall finde, that they can neither pray, nor heare the Word, nor meditate therein without manifold distractions from these worldly thoughts. Secondly, there is no trade or calling without his conveiances of craft and deceit, though it doe not appeare so much in one calling as in others; and hard it is to finde them that make conscience hereof, when gain and profit may come therby; which comes from this distrustfull care in mens hearts: whereby they doubt of Gods blessing answerable to their desire, in the use of lawfull meanes onely. But sith Christ forewarnes us of this sin, we must beware it take not place in our hearts: and for the avoiding of it, wee must follow the counsel of the holy Ghost in Scripture, Psal. 37. 5. *Commit thy way unto the Lord, and trust in him, and he shall bring it to passe*: which is oft commended unto us, Psal. 55. 22. *Cast thy burthen upon the Lord, and hee shall nourish thee*: and Prov. 16. 3. *Rowle thy worke upon the Lord*: 1 Pet. 5. 7. *Cast all your care on him, for he careth for you.* In all which places we have a most worthy instruction to this effect; *not exempting men from doing the duties of their calling, but teaching them, that when they have done their endevour, in the diligent, sober, and upright use of meanes, then they must leave the event and issue for good successe to the blessing of God.* Thus the trades-man, whose living stands by buying and selling, must be carefull and diligent about his businesse, without deceit or lying; and in so doing referre the successe of his bargaine to the blessing of God: and so must the husbandman plow and sow, and leave earing and harvest to Gods good providence. This is the

Proofe.

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the Apostles counsell, Phil. 4.6. *Be nothing carefull*, that is, after a distrustfull or distracting sort, (as the word signifies) *but in all things let your requests be made known to God, with giving of thanks*: where it is to be marked, that *distrustfull care* is opposed to *prayer* and *thanksgiving*, as an hinderer thereof; and therefore our care must onely be to use the lawfull meanes moderately for any blessing, and then to pray to God for good successe and blessing, relying wholly thereon, that when it comes we may give him thankes.

How to leave the successe to God.

But some will say, it is hard for flesh and bloud not to be carefull of successe, how then should we be able to leave it wholly to God? *Answer.* We must lay to our hearts the blessed promises of God, made to them that depend upon his mercy and goodnesse, and labour to live by faith thereon: Psal. 127.2. *It is in vaine for men to rise early, and take downe late, and to eat the bread of sorrow*, (meaning, while hee trusts to himselfe, or in the meanes) *but God will surely give rest to his beloved*, which serve him, and trust in him in the use of meanes. Psal. 34.10. *The Lyons doe lacke and suffer hunger*, though every poore beast of the field be a prey to his teeth; *but they which seeke the Lord shall lacke nothing that is good.* If wee had no more promises in the Bible, yet these were sufficient to cause us to rest upon his providence in the sober use of lawfull meanes. Againe, this must be considered, how we shall rely upon his mercy for the saving of our soules in the time of temptation and houre of death, that dare not trust in his providence for the things of this life. *Quest.* But what if all things goe crosse with mee, (will some say) may I not then sticke more to the meanes? *Ans.* Nay rather cleave the more to God, for if the blessing were in the meanes, men would not be so often crossed: God knoweth what is good for thee, better than thou thy selfe, and therefore rest contented with this providence, though he crosse thine expectation for outward blessings; want is many times better for Gods children than plenty, and affliction than peace and prosperity; as *David* found, Psal. 119.67, 71. and therefore God layes it upon them: Did not good *Iosias* fall before *Pharaoh Necho*? which he should not have done, but that God would chasten him; for *not regarding the words of Pharaoh Necho, which were of the mouth of God*, perswading him not to fight against him: and also *that he might be taken from seeing the evill to come*: and was not *Hezekiahs heart puffed up in the time of peace*, insomuch that *wrath came upon him, and upon Iudah and Ierusalem.* Therefore learne to depend upon Gods providence in the moderate use of lawfull meanes, and whether he give thee blessings, or take them away, blesse his name; for it is good for thee it should be so. And thus much for the maine commandement.

Now further marke in the words, how Christ distinguisheth betweene *life* and the *body*; and

A applieth *meat and drinke* to life, and *raiment* to the body: and yet we know, that apparell serves to preserve life also, especially in cold countries. But Christ doth distinguish them for just cause; for though in cold countries, apparell serves to preserve life, as well as meat and drinke doe; yet the first and more generall use of apparell, is another matter; to wit, to hide the shame of nakednesse, which the sinne of *Adam* brought upon it: Gen. 3.7, 21. for before their fall, *the man and the woman were both naked, and were not ashamed*, Gen. 2.21.

The proper end of apparell.

Here then we are to learne, that the proper and maine end of apparell, is for the bodie, to cover the shame of nakednesse that sinne hath brought upon us; which is so great, that if necessity would permit, both hands and face B should also bee covered. The consideration whereof, as it shewes their immodestie and want of shame, that lay open the nakednesse of their brests, or other parts of their body, more than need requires; so it teacheth us, never to be proud of our apparell, but rather humbled and abashed when we put it on, or looke upon it, for it is the cover of our shame, and so an ensigne of our sinne: the theefe hath as good cause to be proud of the bolts on his heeles, or of his brand in the hand, or hole in the eare, as wee of our apparell, for as these are badges of misdemeanour, so is apparell a badge of our sinne. And on the other side, that we may have comfort in this ordinance of God for our bodies, wee must labour therein to expresse the C graces of God in our hearts; as modestie, sobriety, temperance, frugalitie, and such like.

1. Reason against immoderate care.

*Is not the life more worth than meat, and the body than raiment?* Our Saviour Christ having given commandement against the immoderate care for things needfull to naturall life, lest the same should passe away without effect, doth heere begin to inforce the same with divers arguments; the first whereof is in these words, taken from the creation, wherein God gives life and the body, which are better than food and raiment; from whence Christ reasons for his providence, thus: *The life is better than food, and the body than raiment; but God by creation gives life and body: and therefore will he much more give food and raiment for their preservation.* D Seeing God gives the greater, wee need not to doubt but he will afford the lesse.

Our creation must teach us trust in Gods providence.

In this reason Christ teacheth us, to make right use of our creation; namely, by the consideration of it, to learne confidence in Gods providence for all things needfull to our naturall life: Iob 10.8. *Thine hands have made me and fashioned mee, and wilt thou destroy mee?* where *Iob* perswades himselfe of preservation, because God created him; and 1 Pet. 4.19. *Let them that suffer according to the will of God, commend their soules unto him in well-doing, as unto a faithfull creator*: because God is a faithfull creator, therfore in death we must rely upon him. Experience teacheth us that every worke-



c 2 Chr. 35.22.

d 2 Chr. 34.28.

e 2 Chr. 32.25.

workeman is carefull to preserve the worke of his owne hands, if it lie in his power; why then should we doubt of this in our Creator, who is Almighty.

**v. 26 *Behold the fowles of the heaven; for they sowe not, neither reape, nor carrie into the barnes: yet your heavenly father feedeth them. Are yee not much better than they?***

2. Reason against distrustfull care.

These words containe Christs second reason to dissuade his Disciples from distrustfull care for things needfull, drawne from the consideration of his providence over baser creatures than they were, for needfull provision: the reason standeth thus:

*If God provide for the fowles of heaven, then much more will he provide for you:*
*But God provideth for the fowles of heaven, and feedeth them: therefore much more will he provide for you.*

The first part of this reason is here confirmed two wayes: First, because the children of God have meanes of provision, which the fowles of the heaven want; *they sow not, neither reap, &c.* Secondly, Gods children are better than fowles, and therefore he will not suffer them to lacke, sith he provideth for baser things than they be: both which are so sensible and familiar, that they may induce any man to depend upon Gods providence, without distrustfull care.

Gods works must be considered.

Christ in propounding this reason, bids us *Behold the creatures*, that is, take a serious view of them, looke upon them wisely, and with consideration, as the word signifieth: whereby we may learne, that every childe of God ought seriously to consider the workes of God, (for that which we must doe to the fowles of heaven, we must doe to all the workes of his hands) and therein labour to behold the wisdome, justice, goodnesse, love, mercy, and providence of God. This is *Salomons* lesson, Eccles.7.15. *Behold the workes of God:* and Job 36.24. *Remember thou magnifie the workes of God which men behold.* Why did God make the creatures distinctly one after another, in six severall dayes, and take a particular view of them all after hee had made them, with approbation of their goodnesse, and also sanctified the seventh day for an holy rest, both by his owne example and expresse commandement? undoubtedly, among other causes, this was one, to teach us to consider distinctly of all the works of his hands: and among other holy duties, to meditate on the Sabbath day, on the glorious workes of our Creator. This was *Davids* practice: for, Psal. 19. 1, &c. hee resembles the *heavens* to a great booke, wherein a man may reade the glory of God: and in the contemplation hereof did he exercise himselfe upon the Sabbath dayes, as we may see in the *Psalme* which he penned for the Sabbath, Psal.92.4,5. — *I will rejoyce in the workes of thine hands: O Lord, how glorious are thy works?* And they which are negligent in this duty, are here called to attendance by our Saviour Christ.

Unreasonable creatures depend upon Gods providence.

But what must wee behold in the fowles of heaven? How *they neither sow, nor reape, nor carry into barnes, &c.* that is, they use not the meanes of provision that man doth, which shews they have not that care which man hath. Man may lawfully bee carefull to use these meanes, for God ordaineth them for mans provision: but the fowles of the heaven goe not so farre to have care of any meanes. And this privilege of man to the meanes, doth strongly inforce Christs dissuasion against distrustfull care: for the fowles wanting such meanes are free from that care. *Quest.* How then are they provided for? *Answ.* They expect for food at Gods hand: Job 39. 3. *The birds cry unto God, wandring for lacke of meat.* Psalm.104.21. *The Lyons roaring after their prey, seeke their meat at God.* Psalm. 145.15. *The eyes of all wait upon God, and hee giveth them meat in due season.* Psalm.149.7. *He giveth to beasts their food, and to the young ravens that cry.* But how can unreasonable creatures cry to God? *Ans.* They doe not use prayer as men doe, but yet they are said *to cry to God, and to wait on God,* because by a naturall instinct given them by creation, they seeke for that food which God ordaineth for them, and are contented therewith; so that by these phrases God would teach us, that they depend upon his providence wholly for provision, and rest contented therewith.

Unreasonable creatures more obedient than man.

Here then we are to observe, that the unreasonable creatures, made subject to vanitie by the sinne of man, doe come neerer their first estate, and better observe the order of Nature in their creation, than man doth: for they seeke for that which God provideth for them, and when they receive it are content, but man is deeply fallen from the state of his creation, in regard of his depending on Gods providence for temporall things: though he have the use of meanes which the fowles of heaven want, yet his heart is full fraught with distrustfull care, whether wee respect the getting or imploying of earthly things. This sheweth that man is more corrupt than other creatures, and more vile and base in this behalfe than brute beasts: which should humble every one of us deeply under the serious consideration of our sinnes, that have so depraved our nature, that we are more rebellious to the law of our Creator, and more distrustfull in his providence, than the brute and sensleſſe creatures.

*And yet your heavenly father feedeth them]* In these words is touched a forcible reason, whereby Christ would perswade his Disciples, and in them all beleevers, to depend upon Gods

Gods providence without distrustfull care, *God* (saith he) *is your father, yea, your heavenly father; and you are his children, therefore depend upon him:* for if ° *earthly fathers* will provide and give good things to their children, much more will your heavenly. In this reason also is touched a meanes and way whereby a man may come to rest upon Gods providence. In the Word of God there be two kind of promises: some of everlasting life and salvation by Christ: others, of inferiour gifts and blessings concerning this life. Now if we would rely on God for temporall blessings, we must first labor to lay hold by faith on his spirituall and eternal promises; get assurance of thine adoption in Christ, and labour to know and feele that he is thy heavenly father; and then thou wilt easily depend upon his providence for temporall blessings: if thou be once perswaded truly that hee will save thy soule, how canst thou distrust him for provision for thy body? If a Kings sonne know his father will make him heire, hee will not doubt but he will afford him food and raiment in the meane time.

° Matth.7.11.

How to come to depend upon Gods providence.

*Feedeth them.*] That is, the fowles that neither sow, nor reape, nor carry into barnes. Here wee may observe Gods speciall and particular providence: for in reason those creatures that make no provision in summer, should starve in winter, wherein the earth affordeth no such meanes of nourishment as it doth in summer; and yet experience teacheth, that they are for the most part fatter, and fitter for the use of man in winter, than in summer: what argueth this but Gods speciall providence, attending upon the silly fowles of heaven, and feeding them in the dead winter? oh then how should any childe of God distrust his providence; will hee feed birds, and neglect his owne children? it cannot be. And yet this must not nuzzle an idle person, or bolster him up in the neglect of lawfull ordinary means for his provision: for God would have every man to eat his owne bread, deserving his provision by diligence in the duties of some lawfull calling: for *he that will not labour should not eat.* Howbeit we may here learne, when all meanes faile (without our default) yet still to rely upon Gods providence: for he feeds the fowles in the dead of winter, and wee are better than they.

Particular providence proved.

Lastly, is God so mercifull to the poore fowls of heaven, to provide for them? then must wee that professe our selves to be Gods children shew our selves to be like to our heavenly father, in exercising mercy towards all Gods creatures: *God is the Saviour of all men, but especially of them that beleeve.* And wee must be followers of God as deare children, extending mercy to the poore of mankinde, because they be our owne flesh: doe good unto all, but specially to them that be of the houshold of faith. This is needfull to be urged upon our soules, for in times of dearth men *grinde the face of the poore*, by hard bargaining; the rich take advantage of poore mens want, and so make themselves fat by sucking the bloud of the poore.

A motive to mercifulnesse.

1 Tim.4.10.

## V. 27 *Which of you by taking care, is able to adde one cubit to his stature?*

Here Christ propoundeth his *third reason*, against distrustfull and carking care for worldly things, from the *unprofitablenesse and vanitie* of it in man. The words of this reason are propounded by *way of question*: which kinde of phrase imports the *affirming* or *denying* of the thing spoken of with more vehemence. And here it hath the force of *a more vehement negation*: as if Christ had said, Undoubtedly not any of you by taking care can adde one cubit to his stature. A *cubit* is a measure taken from a part of mans bodie, being the length of the arme from the elbow, to the end of the longest finger. Now God in framing mans bodie, brings it from this length in the mothers wombe, by continuall increase adding cubit unto cubit, till at last it containe many cubits in stature, according as hee hath ordained and appointed. And looke how many cubits long God hath ordained everie man to come unto, of that stature and talnesse hee is, and no man by all his wit, skill, and carefull industrie can adde one cubit unto his stature, for that is the proper worke of the Creator; hee that gives the bodie, appoints the stature, and by his providence brings it thereto, by daily increase. Now hence Christ reasons thus, from the like; *As no man by taking care by all the meanes he can use, can augment his stature one cubit*, hee cannot doe the *least thing* this way, as ᵖ *Saint Luke* noteth; *no more can any man by his distrustfull care better his outward estate for things needfull to this life any whit at all:* and therefore sith it is vaine and fruitlesse to vex our hearts herewith, wee must be ware of this distrustfull care.

3. Reason against distrustfull care.

ᵖ Luk.12.26.

From this reason we may observe and gather sundrie instructions: First, that mans labour, care, and industrie is altogether vaine and fruitlesse, without the blessing of Gods providence. Psal.127.1,2. *Except the Lord build the house, they labour in vain that build it: Except the Lord keepe the citie, the keeper watcheth in vaine. It is in vaine for you to rise early, &c.* 1 Cor.3.7. *Neither is he that planteth any thing, nor he that watereth,* (meaning, of themselves,) *but God giveth the increase.* This point the Lord doth notably expresse by *Haggai*, saying, ᵠ *Ye have sowen much, and bring in little: — and he that earneth wages putteth it in a broken purse bag. Ye looked for much, and lo, it came to little: and when ye came home, I did blow upon it.* The consideration whereof must teach us to commend all the sober care and labour of our lawfull callings to God by prayer for his blessings: for it is *his blessing that maketh rich*, Prov.10.22. If *Paul* and *Apollos*, two most worthy

Mans labour vaine without Gods blessing.

ᵠ Hagg.1.6—9.

worthy men, could doe nothing of themselves, what shall wee thinke to doe? and when wee finde Gods blessing upon our labour, then must we give thankes.

Mans outward estate is appointed of God.

Secondly, hence wee learne that no man can better his outward estate in the world, for wealth and dignitie by all his care and diligence, above that which God hath appointed him to come unto: for as God hath determined of mans bodily stature, which no man by taking care can adde unto or alter, so hath he appointed in his decree what shall be mans estate, for wealth or povertie, dignitie or disgrace, which it lies not in the power of man, or any creature to alter: indeed the diligent use of lawfull meanes is an argument of Gods blessing in outward things, and therefore must bee followed and exercised in sobrietie and godlinesse of those that wait for such blessings, because ordinarily God conveyes his blessings by such meanes; but yet the state of man depends not on the meanes, but on Gods decree and pleasure: Psal. 75. 6, 7. *To come to preferment is neither from the East nor from the West: but God is Judge: hee maketh high, and hee maketh low:* and Prov. 22. 2. *The poore and rich meet together, and God is the maker of them both.* In regard whereof wee must learne to depend upon God in the sober use of lawfull meanes, and to rest contented with his blessing thereupon be it more or lesse: for whatsoever it is, it is that portion which God hath allotted unto us.

Temporall life cannot be prolonged beyond the period set in nature.

Thirdly, hereby are sundrie erroneous opinions confuted and overthrowen. As first, the opinion of them, who thinke that the temporall life of man may bee prolonged by Art, above the period set by God in nature: but then there may be addition made by Art to the set period of mans stature; for the will and providence of God doth equally rule in them both: the prolonging of mans life is no lesse an action of the Creator, than the augmenting of mans stature. Indeed Art may helpe to preserve life till it come to the period in nature, but further to prolong it, is beyond the Art and power of man: for *Man is not Lord over the spirit, to retaine the spirit*, Eccles. 8. 8. *God hath limited him appointed his bounds which he cannot passe*, Job 14. 5.

Enchantments cannot turne mans bodie into another creature.

Secondly, the opinion of some Magicians and Witches is hereby also confuted, who thinke and avouch, that by enchantments they can turne their bodies into the bodies of other creatures, as cats, hares, &c. and also make their bodies to passe thorow a key-hole, or such like narrow place, but this were to change nature, which is more than to adde to nature, (which yet Christ here denies to bee in the power of man,) and therefore it is impossible: these things are the illusions of Satan, whereby hee bleares the eyes of such as regard his lying wonders. As for that which is said of *Nebuchadnezzar*, that hee should be turned into a beast, because it is said, *he ate grasse like an oxe*: this we must know and hold, that the substance of his soule was not changed, neither the substance of his bodie, nor the shape thereof into the shape and substance of a beast, but only the hand of God was heavie upon his minde, striking him with brutish frensie and madnesse, whereupon his behaviour became brutish, and he lived among the beasts of the field.

* Dan. 4. 30.

Alchymists confuted.

Thirdly, the opinion of the Alchymists is hereby also refuted, who pretend that they can turne baser metalls into better, as brasse or lead into gold; but this is to change the nature of creatures, which is more than to adde thereto by augmenting their quantitie, which yet Christ denies and makes impossible to Art in the stature of man.

Merits of glorie above the power of man. Concil. Trid. sess. 6. can. 32.

Fourthly, the opinion of the Papists for their merit of workes is hereby also confuted: they teach that by good works a man may merit for himselfe a greater degree of glorie in Heaven: but consider, if a man by all that hee can doe, cannot augment his bodily stature, nor his outward estate in this world (as we have shewed:) then much lesse can he adde unto his estate of glorie: if the increase of nature be the worke of God, then much more is the gift of grace, and the increase of glorie: as therefore hee determines of the stature of the bodie, so much more may wee resolve, that the state of the soule for glorie is decreed of God, and man cannot adde thereunto. Indeed the more we glorifie God by well-doing on earth, the more is our assurance of greater glorie in Heaven, but yet the merit thereof is the worke of Christ alone, and our fruition of it the gift of God, according to the good pleasure of his owne will.

*V. 28 And why care ye for rayment? learne how the lillies of the field doe grow: they labour not, neither spin:*

*29 Yet I say unto you, that even Salomon in all his glorie was not arrayed like one of these.*

*30 Wherefore if God so cloath the grasse of the field, which is to day, and to morrow is cast into the oven, shall hee not doe much more unto you, O yee of little faith?*

Distrustfull care forbidden.

In these three verses Christ returneth to his former commandement against distrustfull care contained in the 25. verse: and here urgeth one part thereof concerning *care for rayment*, and

and the other for meat and drinke, in the 31. verſe. Now what meaneth Chriſt by this manner of handling this heavenly doctrine, not only to propound it, and to urge it by ſtrong and forcible reaſons, but againe to repeat it, and urge it by peece-meale? Surely, hereby hee declares himſelfe to bee the true Doctor of his Church: for having a weightie point of doctrine in hand, which the nature of man is unwilling to receive and practiſe, hee doth beſide the propounding and confirming of it, thus urge it by peece-meale, that hereby it may the better take place in our heart, and bee the more effectuall to bring forth obedience in our lives. And this fidelitie muſt everie one ſhew that is to teach the word of God to others: not only Miniſters, though it be their dutie ſpecially, but alſo Maſters and Parents; as Deut. 6. 7. *Thou ſhalt whet them upon thy children* (as the word ſignifies) that ſo it may more deeply enter into the heart.

Thus much of the manner of proſecuting this argument. Now wee come to the words: *And why care you for rayment?* This interrogation hath the force of a prohibition; and ſo it is the ſame with this branch of the 25. verſe, *Care not for your bodie what you ſhall put on.* Now all care for apparell is not here forbidden; for there is a lawfull godly care, whereby men ſeeke and labour uprightly, and in a ſober manner for ſuch apparell as is meet for their callings, and needfull to the health and comfort of their bodies. But the care here forbidden, is an inordinate care for apparell, joyned either with diſtruſt and feare of want, or elſe with a diſcontentednes with that apparell which is meet and neceſſarie. And this is the common ſinne of this age, as the ſundrie bad practices of men and women about apparell, proceeding from this inordinate care, doe evidently declare: as firſt, the affecting of ſuperfluitie and abundance in apparell, and the following of ſtrange and forren fashions ſo ſoone as they are taken up. Secondly, the wearing of too coſtly apparell, above their abilitie and degree: as when Servants are as fine as their Maſters, Trades-men like Gentlemen, and Gentles like Nobles. Thirdly, the ſpending of much time in the curious trimming and attiring of the bodie, which might bee ſpent in better duties. This proceeds from ſome diſlike in Gods workmanſhip, as though hee had not done his part thorowly to their bodies, or they by their curioſitie could make themſelves better.

Now that Chriſt might remove out of mens hearts this inordinate care, he doth here enforce the commandement by a fourth reaſon, taken from his *providence over the lillies of the field:* and his reaſon is weightie, though the ſubject of it bee meane and ſimple. It may bee framed thus:

*If God cloath the lillies of the field, then doubtleſſe he will cloath you:*
*But God cloatheth the lillies of the field:*
*Therefore much more will he cloath you.*

This reaſon is fully ſet downe in theſe three verſes, though the parts be inverted, by reaſon of their amplifications: for firſt, Chriſt propounds to our conſideration the *ſubject matter* whence his reaſon is drawen; *learne how the lillies of the field doe grow.* Where this muſt be marked, that Chriſt ſpeaks of *field-lillies*, which have not the helpe of man, as garden-flowers have. Then he layes downe a proofe of his aſſumption, *that God cloaths them*, by removing from them the ordinarie meanes of cloathing: *They labor not, neither ſpin*, v. 28. amplifying this worke of God upon them by a compariſon, wherein he preferres the glorie of them before the glory of *Salomon* in his princely array, v. 29. And then by way of inference propounds the reaſon, omitting the aſſumption, v. 30. where the firſt part and concluſion are both propounded and amplified, as wee ſhall ſee when wee come to the handling of them; for I will follow the order obſerved by Chriſt.

*Learne how the lillies of the field doe grow.* Here Chriſt makes the lillies and herbs of the field a ſchoolemaſter unto man, yea, to his owne Diſciples (for he ſpake to them.) And this hee doth for eſpeciall cauſes: Firſt, to teach them and us, that the ſilly creatures in the field doe in their kinde yeeld more obedience unto God than man doth, and that man is more rebellious unto God than they are: hence [a] *Iſay* cals *heaven* and *earth* to hearken to his rebuke of the Jewes for their ingratitude: and the Prophet rebuking *Ieroboam* for his idolatrie, cries, [b] *O Altar, Altar, thus ſaith the Lord:* *Jeremie* rebuking *Iechoniah*, cals to the *earth to heare*, Jer. 22. 29. and *Ezekiel* muſt prophecie to the *mountaines*, Ezek. 6. 3. By all which they would ſhew, that if theſe unſenſible creatures had reaſon as man hath, they would bee more obedient to the will of their Creator than man is. Secondly, hereby Chriſt would teach his Diſciples and us, that though wee have the creatures, and behold and uſe them daily, yet partly through blindneſſe and ignorance, and partly through negligence, wee doe not diſcerne in them, nor learne from them thoſe good things which wee ought to doe: *For the inviſible things of God, that is, his eternall power and Godhead, being conſidered in his works, are ſeene by the creation of the world*, Rom. 1. 2c. This then is a checke to our dulneſſe and negligence in the things of God: for what ſhall we doe in matters of ſalvation, when in theſe inferiour matters wee may learne of the unſenſible creatures?

But what muſt we learne in the lillies? *How they grow.* And this is a thing to be marked, for in the winter ſeaſon they lie dead in the earth, as though they were not; they are covered with froſt and ſnow: and yet in the ſpring time and ſummer, they ſpring up with ſtalkes, leaves, and flowers of ſuch glorious colours, as paſſeth the glorie of *Salomon* in all his royaltie. Now whence

Inordinate care for apparell.

1

2

3

4. Reaſon.

Vnſenſible creatures are our teachers.

a Iſa. 1. 2.

b 1 King. 13. 2.

whence comes this, is it of themselves, or from man? surely neither; for they are field-lillies, this only comes from the word of creation given out by God, when hee made the creatures, saying, [c] *Let the earth bring forth the greene herbs, &c.* from this working and operative word of God, comes the earth to have power and vertue to send out the glorious lillies and everie other herb. Now then (to apply this to the purpose intended by Christ) the same God that by his operative word gives this glorious being everie yeare to field-lillies, hath given out a word of providence touching his servants, that if they trust in him, using lawfull meanes moderately, they shall have raiment sufficient, and all things else that be needfull to this life. Here then is nothing wanting but trust in God in the sober use of ordinarie meanes, for such shall be as sure of raiment by Gods providence, as lillies are to grow & blossom in the spring-time & summer: and this were sufficient to perswade us unto moderate care, though nothing more had been said.

[c] Gen. 1. 11.

From field-lillies learne to trust in God.

But hee addeth, *they labour not, neither spin:* This denial of the use of meanes unto them, whereby they should bee arrayed, as it proves directly that God alone arrayes them with glorious colours; so it strongly enforceth the dutie of contentation upon us, relying on Gods providence, without distracting care: because beside our title to Gods providence not inferiour to the lillies of the field, we have allowed unto us for our rayment the use of meanes which they want: and therefore howsoever no man, under pretence of depending on Gods providence, may hence take occasion to live idly, neglecting the ordinarie lawfull meanes to procure things honest and needfull: yet hereby Christ would give assurance to all that trust in him and serve him, that though all meanes should faile them, (so it be not through their default) yet will hee provide things needfull for them.

29. *And yet I say unto you, that even Salomon in all his glorie, &c.* These words containe an amplification of the second part of Christs reason, to wit, that God doth not only *cloath* the lillies, but cloath them *in most glorious array*, even above *the glorie of Salomon in all his royaltie*. And this amplification is to be marked, because *Salomons* glorie was extraordinarie, by speciall gift from God, above his desire or expectation, as wee may see, 1 King. 3. 13. And yet Christ saith, that each *field-lillie* is more gloriously arrayed by Gods providence than *Salomon* was at any time.

A checke to pride in apparell.

This amplification serves; first, to checke and controll the folly of them that are proud in apparell, and nice and curious in arraying themselves. This is the common sinne of this age, wherein for attire everie sort almost exceed their abilitie and degree. But why should wee bee proud of any apparell, for when wee have done all wee can to make our selves never so gay, yet wee come short of the flowers of the field in glorious array? for what cloth or silke is so white as the lillie? what purple is like the violet? what crimson or scarlet comparable to divers flowers of such colours? Art indeed may doe much, but herein it must stoope to Nature. Now if wee cannot come neere the herbs and flowers which we tread under our feet, and cast into the fornace, why should we be puffed up with any gayness in our apparell?

Worldly pompe is all vanitie.

Secondly, this teacheth us, that all worldly pompe is but vanitie: for in glorie and beautie it comes short of the flower of the field, and yet what is more fraile and transitorie than the flower, that is to day in the field, and to morrow is cast into the oven? This the Holy Ghost would teach us, by comparing the *glorie of man* to the *flower of grasse*, 1 Pet. 1. 24. and seeing that the *fashion of this world goeth away*, 1 Cor. 7. 31. wherefore (as the Apostle there saith) *Wee must use this world as though wee used it not:* for *Salomons* conclusion is true of all earthly things, *Vanitie of vanities, all is vanitie*, Eccles. 1. 2. And yet wee must not here imagine that Christ condemnes the glorie of *Salomon*, though he thus debase it below the flower of the field: for it was the gift of God in extraordinarie favour, 1 King. 3. 13. So that howsoever the word of God condemne pride and curiositie in attire, and superfluitie therein, yet it alloweth unto Princes, and personages of great state, the use of gorgeous and costly rayment; and therefore *Ioseph* being advanced to dignitie, was arrayed *in garments of fine linnen, had a ring on his finger, and a chaine of gold about his necke*, Gen. 41. 42. And that which *Luke* saith of *Agrippa* and *Bernice, that they came in with great pompe* to heare *Paul*, Act. 25. 23. may as well be taken in good part, as in evill.

**v. 30 *Wherefore if God so cloath the grasse of the field, which is to day, and to morrow is cast into the oven: shall he not doe much more unto you, O yee of little faith?***

Mans preheminence above the herbs of the field.

Here Christ propounds and applyes this reason to his Disciples and hearers; and in this application enforceth it, by putting a manifest difference betweene men and the herbs of the field, preferring man far before them. The preheminence of man above the flowers of the field, stands in these things: first, the herbs were made for mans use, and not man for them; for besides other uses, they serve for fuell to the oven, as Christ here noteth. Secondly, the herb of the field is to day, and to morrow is not, for being burnt or consumed, it ceaseth to be at all: But it is not so with man, for though he be burnt or consumed, yet he is not brought to nothing, but his being remaineth still, by reason of his immortall

immortall ſoule, which though it had beginning, yet never ſhall have end. And herein hee far excelleth them: for though herbs and trees live for a time, yet their life ariſeth from the matter whereof they conſiſt, and ſo vaniſheth with it; but the ſoule of man is a different ſubſtance from the bodie, and vaniſheth not, though the bodie periſh. This difference is plaine in the creation: for God commanded [d] *the earth to bring forth herbs and trees with their life and ſubſtance:* but when hee created man, though he made his *bodie of the duſt of the earth*, yet *his ſoule came from God:* for [e] *hee breathed into his face the breath of life.* And herein man excels not only the herbs of the field, but all beaſts and fowles: for though they, beſides life have ſenſe and motion from their ſoules, yet their ſoules (whether they be qualities or ſubſtances, it here skilleth not) ariſing from the matter whereof their bodies ſubſiſt, are mortall and vaniſh to nothing when the bodie periſheth; ſo as a beaſt burnt up is no beaſt, but a dead man is a man though his bodie bee burnt to nothing, becauſe his ſoule lives for ever; yea, and his bodie, though eaten up of beaſts, or conſumed with fire, by vertue of Gods ordinance, ſhall one day riſe againe, and be re-united to the ſoule: yea, the dead bodies of the elect, by vertue of the covenant of grace, have not only relation to their ſoules, but a ſpirituall union with Chriſt: for [f] *they ſleepe in him*, and by his power ſhall one day be raiſed up to glorie. And this preheminence Chriſt would teach us, when he calleth *God*, [g] *the God of Abraham*, who was dead in regard of his bodie long before; and yet, ſaith hee, *God is the God, not of the dead*, (that is, which have no being at all) *but of the living.* Now this preferment of man above the creature, doth greatly inforce the dutie upon him, to depend upon Gods providence without diſtruſtfull care: for if God cloath baſer creatures with glorious array, doubtleſſe he will not ſuffer man his more noble creature to want, as the concluſion following doth declare.

*Shall he not doe much more unto you, O yee of little faith!* That is, ſhall hee not much more cloath you. Now he amplifieth this concluſion by a reproofe, whereby hee would enforce his reaſon more ſtrongly upon them, ſaying, *O yee of little faith.* In which reproofe two points are to be conſidered: the perſons reproved, and the cauſe thereof. The perſons are Chriſts choſen Diſciples, whom he doth not here reprove for want of faith ſimply, but for the weakneſſe and ſmall meaſure of it; becauſe their doubting and diſtruſt in Gods providence was greater than their faith.

Here then wee may obſerve *a diſtinction of faith* in regard of degree and meaſure; to wit, that beſide that *full aſſurance*, whereby a man ſo reſteth on Gods promiſes, that hee *nothing doubteth through unbeleefe*, as it is ſaid of *Abraham*, Rom.4.20. there is *a weake faith* mingled with much doubting, ſuch as was in Chriſts Diſciples at that time. And howſoever that doubting, which is in weake faith, be evill, and here reproved; yet the faith it ſelfe is true faith, and ſuch as brings a man to the ſtate of adoption and of ſalvation: for Chriſt before this reproofe, acknowledged of his Diſciples that they were Gods children, calling *God their heavenly Father.* If any ſhall ſay or thinke that this weake faith cannot ſave a man, becauſe his unbeleefe being more than his faith, ſhall have more force to condemne him, than his faith to ſave him: *I anſwer*, That no man is ſaved by his faith, becauſe it is perfect without doubting; but becauſe thereby hee layeth hold on Gods mercie in Chriſt: now a weake faith may doe this truly, though not ſo perfectly, and with ſuch comfort as a ſtrong faith doth: and the doubting and unbeleefe that is in weake faith cannot condemne us, if ſo be wee bewaile our unbeleefe, and uſe meanes diligently to come by a full aſſurance: for by this weake faith we are in Chriſt: and in him all our wants and ſins are pardoned. Which point muſt carefully bee obſerved and remembred, for the ſtay and comfort of their ſoules, that have in them but this weake faith, and are troubled much with diſtruſt and doubting. And this is many a true childe of Gods eſtate: for everie one cannot attaine to *Abrahams full aſſurance:* but bee not diſcouraged, *O thou of little faith*; thy doubting and diſtruſt may trouble and grieve thee; only labour diligently in the meanes for further increaſe, and by thy weake faith deſire to lay hold on Chriſt; and ſo ſhall all thy wants be covered, and thy ſinnes pardoned: for endleſſe is Gods mercie in this behalfe, *hee will not breake the bruiſed reed, nor quench the ſmoking flax*, Iſa.42.3.

*II. Point.* The cauſe why Chriſt doth thus reprove them for their ſmall faith, is *their diſtruſt in God for rayment*; as if hee ſhould ſay, whereas you doubt whether your heavenly father will provide ſufficient rayment for you, notwithſtanding you ſee hee arrayes his baſer creatures in glorious manner; even for this cauſe are you to be blamed for ſmall things.

Here then wee are to obſerve a ſpeciall point touching the propertie of true ſaving faith; namely, that it doth not only lay hold on the mercie of God for the pardon of ſinne, and life everlaſting in Chriſt; but on his promiſes alſo for temporall bleſſings that concerne this life. Neither muſt this ſeeme ſtrange to any: and to make it plaine, conſider that the promiſes of God in Scripture are of two ſorts: principall, & inferiour. The *principall promiſe* is of Chriſt our Redeemer, God and man, and of remiſſion of ſinne, and life everlaſting by him. The *inferiour promiſes* are of temporall bleſſings: as food, rayment, health, peace, libertie, &c. and theſe depend upon the maine promiſe of Chriſt, ſo farre forth as they are for our good: for [h] *in Chriſt all the promiſes of God*, whether they concerne life eternall, or this temporall life, *are yea, and amen*;

d Gen.1.11.

e Gen.2.7.

f 1 Theſſ.4.14.

g Matth.22.23.

Two degrees of faith.
1
2

A comfort to them that have weake faith.

A propertie of ſaving faith.

Gods promiſes two-fold.
1
2

h 2 Cor.1.20.

*amen*, that is, ſure and certaine to Gods children. And hence it is, that when by true faith a man layes hold on the maine promiſe of God in Chriſt, he doth withall apprehend the promiſes of God for temporall bleſſings: the heart that ſaith by faith, *God will pardon my ſin, and ſave my ſoule*, will ſay alſo by the ſame faith, *God will give mee food and rayment, and all things ſufficient for this life.* Thus *Abraham*, [i] by the ſame faith whereby hee was juſtified, *beleeved Gods promiſe, that hee ſhould have a ſonne in his old age:* and *Noah* [k] beleeved Gods promiſe of his preſervation in the Arke, by the *ſame faith* whereby he was made *heire of righteouſneſſe.* This point muſt be obſerved, and the order remembred, wherein faith layes hold upon the promiſes; Firſt, it apprehends mercie in Chriſt, and then providence for this life. Now hence wee learne, that as we looke to bee ſaved by our faith after death, ſo we muſt live by faith in this world; if wee relie upon his mercie for our ſoules, wee muſt depend upon his providence for our bodies: how this is done we ſhall ſee afterward; for how ſhould wee caſt our ſelves upon Gods mercie for the Kingdome of Heaven, if wee cannot depend upon his providence for food and rayment?

[i] Rom. 4.18.

[k] Heb. 11.7.

Live by faith.

How to trie our faith.

Laſtly, hereby wee may try our faith what it is, true or fained; weake or ſtrong: for this Chriſt here tels us, that the more we are diſtracted with worldly cares, the leſſe is our beleefe in God: for diſtruſtfull care comes from unbeleefe in Gods providence: and the leſſe we truſt in God for temporall things, the leſſe doe wee beleeve eternall mercies, for the ſame faith layes hold on both: but if we can truly depend upon God for temporall bleſſings in the ſober uſe of lawfull meanes, then wee ſhall relie upon his mercie for the ſalvation of our ſoules. This triall is not made in proſperitie, for when God ſends abundance, everie one will truſt in him; but when want comes, then is the triall of thy faith; if then thou relie on God, though meanes faile, thy faith is ſtrong: but if thy heart be oppreſſed with ſorrow and feare, and thou make no conſcience of unlawfull meanes, ſo it may ſupply thy want; then ſuſpect thy ſelfe, thy faith is weake, or none at all: for *the juſt ſhall live by faith* in all eſtates.

## V. 31 *Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drinke? or wherewith ſhall wee bee cloathed?*

Here Chriſt againe repeateth his commandement againſt diſtruſtfull care given in the 25. verſe. The reaſons of his repetition be theſe: Firſt, to ſet an edge upon the commandement, that ſo it may more ſharply and deeply enter into their hearts, as we ſaid before. Secondly, A to further his Diſciples in the practice of faith, for by this often repetition he gives them occaſion to meditate and thinke upon the dutie the oftner, whereby their faith muſt needs be much confirmed: for this we muſt know for our direction to get and ſtrengthen true faith in our hearts, that a man is not a meere patient in the receiving and ſtrengthening of this grace; it comes not from God to us, as viſions did to the Prophets in a dreame in the night, or as the print of the ſeale is ſet into the wax, but God workes it in the uſe of ordinarie meanes. And therefore if wee would have faith wrought or increaſed in us, we muſt doe that which by nature we may doe; to wit, heare the word preached and read, we muſt meditate therein, and B labour ſo to urge the promiſes of God upon our owne hearts; yea, wee muſt doe what wee can, to ſtirre up in our hearts a deſire to beleeve, and to ſtrive againſt doubting and diſtruſt, and therefore muſt give our ſelves to prayer, with ſighs and groanes to God, for the working of his ſpirit in our hearts.

Now touching this commandement againſt diſtruſtfull care, we handled it in the 25. verſe, ſhewing how far our care muſt goe for things needfull, and where it muſt ſtay. It muſt extend it ſelfe to the diligent uſe of lawfull ordinarie meanes to procure things needfull, and there ſtay; giving place to faith to wait upon Gods providence for the bleſſing of our endevours. The diſtruſtfull care which perplexeth How diſtruſtfull care may be diſcerned. C the heart about the ſucceſſe of our lawfull labours, is that which Chriſt forbids, and it is that evill ſickneſſe which infects moſt mens ſoules, as they may eaſily diſcerne by obſerving theſe things: *What it is, that oft breakes their ſleepe in the nights, what comes firſt into their thoughts when they awake; and what their mindes runne moſt upon all the day long; and whereabouts they can take greateſt paines, with moſt delight and leaſt wearineſſe.* If it bee for the things of this world, then diſtruſtfull care infects their ſoules, which wee muſt ſtrive againſt, and learne to live by faith.

Here, only obſerve how Chriſt deſcribes this unlawfull care by the effects of it in diſtruſtfull perſons, bringing them in, ſaying, *What ſhall we* D *eat? what ſhall we drinke? or wherewith ſhall we be cloathed?* And thus indeed they uſe to complaine, eſpecially when they have great charges and ſlender meanes, or elſe doe ſuſtaine any great loſſes, then, *How ſhall we live? what ſhall we doe?* and ſuch like ſpeeches of diſtruſt: which Chriſt here juſtly reproves, becauſe they blame God for his dealing towards them; as though hee had no care of them, or would not provide things for them. Wee therefore muſt learne to ſhut our mouthes againſt diſtruſtfull thoughts, and beware we murmure not nor complaine of his dealing towards us. When [l] *Aarons* two ſonnes *Nadab* and *Abihu* were both ſlaine for offering ſtrange fire, *Moſes* tels him *it was the Lords doing, who would be glorified in all that* [l] Levit. 10.3.

come

*come neere him*; then the Text ſaith, *Aaron held his peace*. And *David* notably teſtifieth his contentation in Gods providence, Pſal. 39. 2. *I held my peace and ſaid nothing*: yea, verſ. 9. *I ſhould have bin dumbe and not have opened my mouth, becauſe thou Lord didſt it*. Excellent is that ſaying of the Lord, Iſa. 30. 15. *In reſt and quietneſſe ſhall ye be ſaved, in quietneſſe & confidence ſhall bee your ſtrength*: meaning, that by patience and contentation a man ſhewes ſtrong confidence in God: ſo that though Gods dealing ſeeme never ſo hard, we muſt beware of impatient words and murmuring thoughts, endevouring to ſay with [m] *Eli*, *It is the Lord, let him doe what ſeemeth good in his eyes*: and with [n] *Iob*, *though he kill me, yet will I truſt in him*.

[m] 1 Sam. 3. 18.
[n] Iob 13. 15.

## V. 32 *For after all theſe things ſeeke the Gentiles: for your heavenly Father knoweth that yee have need of all theſe things.*

Fifth reaſon againſt diſtruſtfull care.

This verſe containes Chriſts fifth and ſixth reaſons, to diſſwade his hearers from diſtruſtfull care. The fifth is drawne from the practice of the Gentiles, and it ſtandeth thus:

*That which the Gentiles doe which know not God, you muſt not doe (they doing amiſſe:)*
*But the Gentiles ſeeke thus diſtruſtfully for things needful: Therefore you muſt not do ſo.*

ἐπιζητοῦσι.

The words in the originall whereby Chriſt declareth this behaviour of the Gentiles, bee more emphaticall than our tranſlation doth expreſſe: for they import that the Gentiles *ſet themſelves to ſeeke, or ſeek with all their might*. Which muſt be obſerved, becauſe it is not a ſin ſimply to ſeeke things neceſſary, but wholly to give our ſelves thereto, that is the ſinne; becauſe it proceeds from diſtruſt in God. *Queſt.* Why did the Gentiles thus wholly give themſelves to ſeeke to things neceſſary? *Anſ.* Becauſe they knew not the true God, nor his providence; they were not acquainted with his Word, as *David* ſaith. And this was the ſtate of all the world before Chriſts comming, the Jewes only excepted, and their fore-fathers, with ſome few Proſelytes, who by converſing with Gods people were converted to true Religion.

*Vſe* 1. Vniverſall grace confuted.

This point well obſerved; firſt, overthrowes the opinion of *univerſall grace*, as a meere deviſe of mans braine: for if the Gentiles knew not the true God, how ſhould they know the way to life? if God gave them not ſo much grace, whereby they could depend upon his providence for the things of this life, much leſſe did he give them grace to beleeve, and to be ſaved if they would.

2 Worldlings like Pagans.

Secondly, this ſhewes that they who ſet their hearts upon the world, and give themſelves to ſeeke earthly things, are Gentiles and Pagans; they have not yet attained to this principle of Chriſtianity, to depend upon Gods providence by faith: they ſee no providence, and ſo rely onely upon the meanes, whereby they ſacrifice to their owne paines and induſtry, and ſo make themſelves their owne God. This is the ſtate of many among us, who beare the name of Chriſtians, but in deed and practiſe are as Turkes and Pagans: and this reaſon alone well weighed, is ſufficient to move any Chriſtian heart in a moderate care to ſeeke earthly things.

3 Chriſtians muſt in all things be unlike the heathen.

Thirdly, marke the ground of this reaſon; Chriſts Diſciples had the true God for their God, which the Gentiles had not, and therefore they muſt differ from the Gentiles in their behaviour. This teacheth us, that in all things Gods children muſt be unlike the heathen: for *In evill things we muſt forſake them, and in all things that be good we muſt excell them*. The ſonne of a Prince will not ſhew himſelfe like a begger in any thing; no more ſhould the childe of God, in any thing conforme himſelfe unto the world. O then how worthy doe we walke of our vocation: for the very ſinnes of the heathen are rife among us, as uncleanneſſe, drunkenneſſe, ſlandering, and oppreſſion; nay, many among us exceed the Pagans in mercileſſe dealing towards the poore: for they never knew that Chriſt came for releefe in the perſon of his poore, and yet many among them were more mercifull, than many now adaies that beare the name of Chriſtians: for doe not the poore ſometime die for want of releefe? and doe not many among us make a gaine of Gods judgement upon the poore, ſelling their commodities deareſt, when the poore have greateſt want and need? well, if wee will approve our ſelves to be Gods peculiar ones, let us be aſhamed to bee like the heathen in any evill, or not to goe beyond them in that which is good.

## *For your heavenly Father knoweth that you have need of all theſe things.*

Sixth reaſon againſt diſtruſtfull care.

Theſe words containe Chriſts ſixth reaſon to his Diſciples againſt diſtruſtfull care, drawn from Gods ſpeciall providence over them: and it alſo includes an anſwer to a ſecret objection againſt Chriſts command: for ſome man might ſay; If we may not be carefull for things needfull, who ſhall provide them? Chriſt here anſwers: *You muſt not be diſtruſtfully carefull, for you have a Father in Heaven, who knowes whereof you have need, and careth for you. Now looke whereof God takes care in your behalfe, you need not trouble your ſelves further than the ſober uſe of lawfull meanes: But God your heavenly Father takes notice of your eſtate, and will provide that which is beſt for you: and therefore you need not to vex your minds there about.*

A moſt worthy reaſon, and alone ſufficient

to drive us from diſtruſtfull care: for this acquainteth us with Gods particular and ſpeciall providence over us, taking notice of our eſtate whatſoever it is, and diſpoſing it to the beſt. In regard whereof we muſt learne contentation in all eſtates of this life, in ſickneſſe, as in health; in trouble, as in peace; and in want as well as in abundance; for whatſoever our eſtate be, it is according to the good pleaſure of our heavenly Father, who is infinite in power and wiſdome, both knowing what is beſt, and able to turne all to our good, as we ſhall ſurely find by comfortable experience, if by faith we depend upon him. This *David* knew well, and therefore ſaith, [a] *Hee will not feare though he walke thorow the valley of the ſhadow of death*; why? *for thou art with me, thy rod and ſtaffe*: that is, thy Spirit, thy Word and providence *comfort me*. If our hearts were ſetled in this point, wee ſhould not be impatient in diſtreſſe, nor dead hearted in want; nay, it would make us cheerefull in the houre of death: for hereby we ſhould be aſſured that theſe eſtates were better for us than peace, wealth, or life it ſelfe, becauſe they come by the will of our heavenly Father, who knoweth whereof we have need: and therefore let us labour by faith to be aſſured of our adoption, that we may know God to be our Father, and then by the ſame faith wee ſhall be eaſily aſſured, that he will turne all things that befall us to our good.

A notable ground of contentation.

[a] Pſal. 23. 4.

## V. 33 *But firſt ſeeke the kingdome of God and his righteouſneſſe, and all theſe things ſhall be miniſtred unto you.*

The Chriſtian mans care.

Our Saviour Chriſt having by ſix ſeverall arguments diſſwaded his Diſciples from diſtruſtfull care, doth here ſhew unto them what care that is which ought alwaies to poſſeſſe their hearts; to wit, *Care after the kingdome of God, and his righteouſneſſe*. And this care he impoſeth upon them by expreſſe command, ſaying, *Firſt ſeeke ye the kingdome of God and his righteouſneſſe*: and then urgeth the entertaining of it, by an effectuall reaſon, *and all theſe things ſhall be miniſtred unto you*.

*The Expoſition.* There bee two things here injoyned us to ſeeke; *Gods kingdome, and righteouſneſſe*: and of both theſe Chriſt ſaith, *Firſt ſeeke*, that is, before all, and above all worldly things, let your principall care and endevour be, to procure theſe unto your ſelves. By *kingdom of God* is here meant, *a ſtate and condition of man in this life, whereby in Chriſt he enjoyes the favour of God, and hath right to everlaſting life*. This very eſtate of man is in Scripture called the *Kingdome of God*, and the *kingdome of heaven*, becauſe whoſoever is in this eſtate, hath ſure right and intereſt to Gods glory in Heaven, and God here rules in him, as a King ruleth in his Kingdome. The *Kingdome of God* is

What Gods Kingdome here is.

A onely one, and yet it hath two degrees; the firſt in grace, and the ſecond in glory. The *kingdome of grace* is that ſpirituall regiment which God exerciſeth in man, or in his Church, by his Word and Spirit in this life; and it is the firſt ſtep or entrance into Gods heavenly Kingdome. The *Kingdome of glorie* is the full full fruition of immediate fellowſhip with the bleſſed Trinitie, by meanes of Jeſus Chriſt in the higheſt heavens after this life. Now both theſe degrees are here underſtood by the Kingdome of God. The ſecond thing to bee thus ſought for, is *his righteouſneſſe*, that is, the righteouſneſſe of God, and not as ſome tranſlate it, *the righteouſneſſe thereof*, that is, of Gods kingdome; for the words will not beare that tranſlation. And the ſeeking of Gods righteouſneſſe is here added for ſpeciall cauſe: to let us ſee by way of explication, when wee have obtained for our ſelves the Kingdome of God: for Gods Kingdome ſtands in *righteouſneſſe*, and then doth God rule in man, when he makes him partaker of his righteouſneſſe. Now by *righteouſneſſe of God*, we muſt here underſtand the obedience which Chriſt our mediatour performed for us in fulfilling the Law, and in his ſufferings. This is the very ground-worke and foundation of Gods Kingdome among men: hereof *Paul* ſpeaketh oft, Rom. 1. 17. *For by it*, that is, the Goſpel, *the righteouſnes of God is revealed from faith to faith*: and Rom. 3. 21, 22. *Now is the righteouſneſſe of God made manifeſt, &c.* and 2 Cor. 5. 21. *God made him to be ſin for us, which knew no ſin, that we might be made the righteouſneſſe of God in him*. And it is ſo called for divers reſpects; *Firſt*, becauſe it is freely given us of God to be our righteouſneſſe in his ſight: and man cannot attaine unto it of himſelfe by any worke of nature or of grace, without the gift of God. *Secondly*, becauſe God will accept this obedience of Chriſt at the day of judgement, for his Elect, as ſatisfying his juſtice, and the rigour of the Law, which no righteouſneſſe of man can doe. *Thirdly*, becauſe it is the righteouſneſſe of that perſon who is God: for Chriſt is both God and man, and though hee obeyed the Law, and ſuffered death, as he was man, yet that obedience was performed by that perſon who was alſo God. *Adams* righteouſneſſe by creation was in himſelfe, but hee loſt it by his fall: but our righteouſneſſe is in Chriſt, out of us; and therefore he is ſaid to [b] *be made righteouſneſſe unto us of God*. But how ſhould we get this righteouſneſſe, ſeeing it is in Chriſt? *Anſ.* It is made ours by imputation, for when wee truly repent of our ſinnes, and beleeve in Chriſt, God accepts the obedience of Chriſt for us, as if wee had perfectly ſatisfied his juſtice, and done his will in our owne perſons. Now with this imputed righteouſneſſe, wee muſt underſtand and joyne the fruit hereof in us, which is *ſanctification*, or *renewed holineſſe*; whereby we are enabled to walke before God in new obedience, bringing forth the fruits of righte-

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D

Gods Kingdome in two degrees.

Gods righteouſneſſe is Chriſts obedience.

Why it is ſo called.

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2

3

[b] 1 Cor. 1. 30.

righteouſneſſe: for theſe two are never ſevered; whom God juſtifies by the righteouſneſſe of Chriſt, them he ſanctifies by his Spirit. The full meaning then of Chriſts commandement here is this; *Firſt ſeeke, &c.* that is, above all things in this world, let your principall care be to procure unto your ſelves the Kingdome of God; that is, that ſtate of grace whereby you may enjoy Gods favour in Chriſt, being juſtified by his obedience, and ſanctified by his Spirit, whereby you walke in good workes.

The meaning.

*The vſe.* Firſt, by this commandement of Chriſt, to ſeeke *Gods Kingdome*, we may gather that by nature wee are all out of Gods Kingdome, deſtitute of the grace and favour of God, and indeed under the power of Satan, and in his kingdome of darkneſſe. This the holy Ghoſt ſhewes in calling *Satan, The god of this world*, 2 Cor. 4. 4. and *The prince of this world*, Joh. 12. 31. becauſe all the world naturally are vaſſals unto him, yeelding him homage in the workes of ſinne; and therefore is he called the [c] *Prince that ruleth in the aire, that workes in the children of diſobedience.* And this naturall miſery is juſtly come upon us: for ſeeing we refuſe to yeeld ſubjection unto God in his Kingdome, are not we worthily left to the power of Satan, to bee made his ſlaves and drudges? Now that men live naturally out of Chriſts Kingdome, may appeare by the courſe of their lives; for howſoever moſt men can bee contented to beare the badge of Chriſt in outward profeſſion, hearing the Word, and receiving the Sacraments; yet in heart and life they doe homage to the Devill, for they pull their necks from the yoke of Chriſt, and runne with greedineſſe to the workes of ſinne; they account a ſtrict endevour after morall obedience to be curioſitie and preciſeneſſe, and when they bee dehorted from unlawfull gaine, and vaine pleaſures, they will not heare, nor conſent; whereby in effect they ſay to God with wicked men in *Iob*, [d] *Depart from us, we deſire not the knowledge of thy waies*: and with the wicked Citizens, [e] *We will not have this man to raigne over us.*

All are naturally out of Gods Kingdome.

[c] Eph. 2. 2.

[d] Iob 21. 14.

[e] Luk. 19. 14.

Secondly, here Chriſt would teach us, that our *principall care above all other things muſt be to win for our ſelves the Kingdome of God*: I ſhall not need to prove this to be our duty, ſeeing it is the onely thing which Chriſt here intends to commend unto us, and that by expreſſe command. But ſome will aske, how we ſhall win and get for our ſelves the Kingdome of God? *Anſ.* We muſt doe three things for the obtaining of it: Firſt, wee muſt come to the place where this Kingdome is to be found. Secondly, we muſt then enter into it. Thirdly, wee muſt wait for the full poſſeſſion of it.

To get Gods Kingdome, muſt be our chiefe care.

The meanes.

1 Come where it is.

For the firſt: This *Kingdome* is not to bee found in all places, but there onely where God doth manifeſt and reveale the ſame to the ſons of men; & that is in the *aſſemblies of the Saints*, where the publike miniſterie of reconciliation is diſpenſed; for there God holds out this ſcepter, and offers himſelfe to bee Lord and King unto men: and therefore *David* calls this miniſterie of the Word, *The rod or ſcepter of Gods power*, Pſal. 110. 2. and in the parable of the ſower, Matth. 13. 19. the Goſpell preached is called *The word of the Kingdome*, becauſe hereby God reveales *this Kingdome unto men, and tranſlates them into it*, Coloſ. 1. 13. And for the ſame cauſe, in the parable of the field, Matth. 13. 24. is the ſame miniſtery of the Goſpell called expreſſely the *Kingdome of God*. And therefore when the Church demands of Chriſt, where ſhe ſhall find him, he bids her follow the *ſteps of the flockes to the tents of the Shepherds*: Can. 1. 7. that is, the aſſemblies of the Saints, to the preaching of Gods miniſters: and therefore, if ever we looke to get this Kingdome, wee muſt diligently frequent the miniſtery of the Word, and labour to profit by it, becauſe hereby God doth not onely reveale, but conveigh his Kingdome unto men.

2 Enter in.

Secondly, when wee have found this Kingdome, we muſt ſeeke to *enter* into it; for it is not enough to be where it is, or to have it among us, for ſo the Phariſies had in the time of Chriſt, Luk. 11. 20. Now wee cannot enter in of our ſelves without the ſpeciall work of Gods holy ſpirit; ſo ſaith our Saviour Chriſt, Mat. 18. 3. *Except ye be converted, & become as little children, ye cannot enter into the Kingdome of God*: where two things are required in him that would enter into this Kingdome; To *become as little children*, and *to be converted*. We become as little children in humility and meekneſſe, and freedom from pride and diſdaine; for we know the child of a Prince will without diſdaine aſſociate himſelfe in play with a poore mans child: and ſo wee in conſcience of our owne ſinnes, muſt be humbled in our ſelves, and made baſe in our owne eyes, laying aſide our natural pride, and ſelfe-love, and diſdain of others: for a heart ſwelling with pride and ſelfe-love, cannot enter into the ſtrait gate of this Kingdome. Again, we muſt bee *converted* and *regenerate* by the Spirit of God: for [f] *Except a man be borne againe of water, and of the ſpirit, he cannot ſee the Kingdome of God.* This converſion is not a change of the ſubſtance of the ſoule, or of the body, or of the faculties or parts thereof, but only of their evill qualities and actions; whereby the image of Satan in ſinne and corruption is aboliſhed, and the Image of God renued, for knowledge, righteouſneſſe, and true holineſſe both in heart and life. When this worke of regeneration is truly begun in us, then doe we enter into Gods Kingdome, even in this life; for herein the ignorant deceive themſelves, that thinke we enter not before the time of death.

[f] Ioh. 3. 3.

What converſion is.

Thirdly, wee muſt *wait for the fruition and full poſſeſſion of it*: this wee cannot get before the day of death, and therefore wee muſt endevour our ſelves all our life long after our converſion, to keepe faith and a good conſcience,

3 Wait for full poſſeſſion.

ſcience, walking in righteouſneſſe and true holineſſe before God, and in the practice of love, uprightneſſe, and mercy towards our brethren. When the queſtion is, *Who ſhall dwell in Gods Tabernacle, and reſt in his holy mountaine*; that is, remaine a true member of Gods Church for ever? Pſal.51.1. the anſwer is, v.2. *He that walketh uprightly, and worketh righteouſneſſe.* Hereby we teſtifie our ſelves to be already entred: for Gods Kingdome ſtands in *righteouſneſſe*, Rom.14.17. And thus have Gods children done that have waited for this Kingdome, Mat.25.4. *The wiſe virgins tooke oile in their veſſels to light their lamps when the bridegroom came.* And *Ioſeph of Arimathea*, that noble counſeller, who waited for the Kingdome of God, was *a good man and a juſt*, Luk.23.50,51.

Thus we ſee the way to get this Kingdome for our ſelves: now the neceſſity of our endevour in theſe duties with all care and diligence appeares by this, that out of this eſtate, for true intereſt to this Kingdom, is nothing indeed but woefull miſery under the curſe of God, and the power of Satan in the kingdome of darkneſſe: but in the fruition of this Kingdom is true happineſſe: here is [g] *righteouſneſſe, peace, and joy in the holy Ghoſt*: yea, [h] *joy unſpeakable and glorious*: for [i] *the things that eye hath not ſeene, eare hath not heard, neither ever entred into the heart of man to think, hath God prepared for them that love him*: and they are all to be had in this his Kingdome. Wherefore as wee deſire to eſcape the woe and miſery of the Devils kingdome, and to be partakers of the joyes of Heaven; ſo let us looke unto the performance of the former duties, ſhewing herein the reſolution of the *wiſe Merchant*, that parted with all he had to get *that pearle of price*, Mat.13.46. This Kingdome of God is here ſet out unto us, like a City with ſuburbs, and two gates; the ſuburbs of this City, are thoſe aſſemblies where the Word of God is truly preached and diſpenſed; and hereinto come not onely the Elect and godly, but hypocrites and reprobates. The firſt gate is the *true ſtate of grace*, whereinto the Elect of God alone doe enter by regeneration; in which eſtate they continue in this life, going on from one degree of grace unto a greater, with endevour in all things to keep faith and a good conſcience both towards God and men, and ſo wait to enter the gate of glory, which is ſet open unto them, and they enter in at the houre of death. And therefore let us not deceive our owne ſoules, as the fooliſh virgins did with their burning lamps, and content our ſelves that we come to Church, and live civilly; though theſe be good things, yet an hypocrite may goe thus farre: all this while we are but in the ſuburbs of this Kingdome: but if ever we looke for the glory of Heaven, we muſt in this life enter the ſtate of grace by regeneration, and become new creatures.

Thus much of the commandement. The *reaſon* to enforce it, is a gracious and bountifull promiſe; *And all theſe things ſhall be miniſtred unto you.* The words are very ſignificant in the originall: for the phraſe which Chriſt uſeth, is borrowed from bargainers, to this effect: as thoſe who ſell Corne, or other things by meaſure or weight, uſe to give ſome over-plus to better the bargaine on the buyers part; even ſo the Lord promiſeth to thoſe that ſeek his kingdome and righteouſneſſe, beſide the fruition thereof, to give, or *caſt unto them*, as the Word imports, food, and raiment, and all things needfull to this life. *Queſt.* How is this true, ſeeing we reade that Gods children have beene many times deſtitute of things neceſſarie; as *Paul was oft in hunger and thirſt, in faſtings, in cold and nakednesſe*, 2 Cor. 11. 27. and many whom the world was not worthy of, were *deſtitute, afflicted, and tormented, wandring up and downe in ſheep-ſkins, and goats-ſkins*, Heb.11.37. *Anſw.* Chriſts promiſe in this place, and all other made of temporall bleſſings, muſt be underſtood with the exception of the croſſe; that is, they ſhall have ſuch and ſuch bleſſings, unleſſe it pleaſe God by the want thereof, to correct them for ſome ſinnes, or to exerciſe their faith in the triall of their patience.

*The vſe.* Firſt, by this promiſe of Chriſt, we have the moſt excellent direction of him that is wiſdome it ſelfe, how to order our ſelves in ſeeking for all temporall bleſſings needfull to this life; namely, we muſt *firſt ſeeke Gods Kingdome and his righteouſneſſe*, in the performance of thoſe duties that may bring us thereunto; and then *all theſe needfull things* for this life, as food and raiment, *ſhall be caſt unto us*, in the ſober uſe of ordinary meanes. The reaſon hereof is plaine: for Gods Kingdom is mans chiefe good and happineſſe, and all temporal bleſſings depend thereupon as appurtenances to the principall, as it were intailed thereon; and therefore he that would have theſe dependants, muſt get unto himſelfe the Kingdome of God, which is the principall. *While the arke of the covenant was in Obed-Edoms houſe, God bleſſed him and all that hee had*, 2 Sam. 6. 11. How much more then ſhall God bleſſe them that receive his holy Spirit to rule in their heart by grace? for as *David* ſaith, the godly man ſhall be like a tree planted by the rivers of water: and whatſoever hee doth ſhall proſper. By the bleſſing of God we have had his Kingdome among us for many yeeres in this nation, and God hath given us with it peace and protection with great abundance of temporall bleſſings. Indeed God hath ſundry wayes corrected us, and laid his heavy hand upon us in ſundrie judgements; as plague, famine, &c. and often ſhaken his rod at us in the hand of our enemies, and all becauſe we have not received the word of his Kingdome, nor yeelded obedience to it as we ought; yea, and we may feare the fulneſſe of his wrath, unleſſe we repent and amend of this ſinne eſpecially. But if we would ſet our ſelves to ſeeke this Kingdome, we needed not to feare

g Rom.14.17.
h 1 Pet.1.8.
i 1 Cor.2.9.

Gods Kingdome like a City with ſuburbs and two gates.

1 Gate.

2 Gate.

How to ſeeke for temporall bleſſings.

feare the want of any needfull bleſſing; for ſo God promiſed to his people, to give them abundance of all things, if they would obey his commandements, which are the lawes and ſtatutes of his Kingdome, Deut. 28. 1, 2, &c.

How poore men may have ſufficient.

This point then is to bee obſerved for our direction in particular. Art thou a poore man, and wouldeſt have ſufficient food and raiment for thy temporall life? then firſt, ſet thy heart to ſeeke Gods Kingdome, follow the Word, and labour therein for regeneration and new obedience; and doubt not, but if thou be upright and diligent in thy lawfull calling, thou ſhalt finde ſufficient for this life. *Queſt.* If this bee the way to get ſufficient, how comes it that we have ſo many beggars that wander up and downe from doore to doore? *Anſw.* They are (for the moſt part) a curſed generation, which have no regard to Gods ordinances, either for their ſoules or bodies; they joyne not themſelves to any ſetled congregation for the obtaining of Gods Kingdome, and ſo this promiſe belongs not to them: but God ſuffers them to wander in an idle courſe all their life long, deſtitute of this bleſſing, to eat their owne bread. Againe, art thou a rich man, and wouldeſt continue in that eſtate, to thine owne comfort, and for the good of thoſe that depend upon thee? then ſet thy heart to ſeeke Gods Kingdome with a ſpeciall care, ſeeke to plant Religion in thy family, and thou and thine houſe ſhall flouriſh. Art thou a ſtudent, and deſireſt the bleſſing of God upon thy labours, with all things ſufficient to thy ſtate and calling? then firſt ſeeke Gods Kingdome and righteouſneſſe, labour for righteouſneſſe and true holineſſe, and God will lade thee with his bleſſings. In a word, whatſoever thou art, Magiſtrate, Miniſter, Merchant, Tradeſman, &c. man or woman, young or old, and deſireſt Gods bleſſing for thy ſelfe, or any that belong unto thee, remember the practice of this dutie, and uſe the lawfull meanes which God laies before thee in thy calling; and nothing doubt, but (though all meanes faile) yet God will ſend ſufficient.

How the rich man may continue ſo.

Temporall bleſſings are dependants on Gods kingdome.

Secondly, this promiſe of temporall bleſſings upon the faithfull ſeeking of the Kingdome of God, lets us ſee, that food, raiment, and all things needfull for this life, are appurtenances and dependants on Gods Kingdome; that is, ſuch things as over and beſides his Kingdome God will give to them that principally ſeeke his love and favour by the righteouſneſſe of Chriſt, and labour for grace and ſanctification by his Spirit: for *if he have given us Chriſt, how ſhall he not with him give us all things alſo*, Rom. 8. 32.

*Vſe.* 1 The prepoſterous courſe of worldlings.

The conſideration hereof ſerves for ſpeciall uſe: I. To diſcover unto us the prepoſterous courſe that men take in ſeeking for temporall bleſſings; for moſt men generally neglect the maine good, which is Gods Kingdome, and wholly addict themſelves to ſeeke the things of

A this life: they take little or no thought for the eternall ſtate of their ſoules, but ſpend their wit and ſtrength in providing for their bodies; which is nothing elſe, but to gripe at the ſhadow, and to let the ſubſtance goe. Wherein we ſhew our ſelves fooliſh and ſimple, like to little children, who are better pleaſed with the gift of a nut or an apple, than with the promiſe of rich revenues, or great inheritance. II. This teacheth us with what minde we muſt ſeeke the temporall bleſſings of this life; namely, with the ſame honeſt minde wherewith wee ſeeke the Kingdome of God, for they are appurtenances thereunto, and depend upon it: and therefore with an upright heart, we muſt only uſe lawfull meanes moderately for the getting of them. And when we have them, this may direct us in the right B end whereto we muſt uſe our temporall bleſſings; namely, to the furtherance of our ſelves and others towards the Kingdome of God; ſo wee *honour God with our riches*, as *Salomon* bids vs, Prov. 3. 9. III. This teacheth us, that they which have no right to Gods Kingdome, nor part in Chriſts righteouſneſſe, have no good intereſt into any temporall bleſſings; as food, raiment, and ſuch like, for they are dependants upon Gods Kingdome and righteouſneſſe. As for the heathen before Chriſts comming, and Turks and Pagans, and all profane perſons that live in the Church at this day, who both heretofore, and now alſo, doe enjoy temporall bleſſings in great abundance: this wee muſt know, C that they have thereto a civill right by Gods permiſſion, ſo as it is ſinne, without good cauſe to deprive them thereof; but yet of themſelves they are but uſurpers, in regard of true title and ſanctified uſe before God: for by *Adams* fall we loſt our right and ſoveraignty in the creatures, and it is onely reſtored and renued in Chriſt, ſo as they which have not part in Chriſt cannot have this true title. This wee muſt obſerve, firſt, to inſtruct our ſelves the better in the knowledge of our owne miſerable ſtate by nature; for what wretched creatures are wee, that cannot make good claime nor title before God, to the apparell upon our backes, nor to the meat we put into our bellies? nay, of our ſelves we have not right to the breath we draw in at D our noſthrils. And out of queſtion this is the ſtate of every naturall man, though he be never ſo great a Monarch in the world, while he is out of Gods Kingdome, wanting righteouſneſſe and regeneration by Jeſus Chriſt. Secondly, this alſo muſt perſwade every one of us, to put in practice the former inſtruction, endevouring above all things to get Gods Kingdome for our ſelves; for till we have part herein, we can have no ſound comfort in the uſe of Gods creatures, which neceſſarily ſerve to our temporall life. This reaſon alone, if there were no more, ſhould ſpur us on to all diligence in this duty: what ſhame and griefe is it to eat our bread in the ſight of God, as theeves and uſurpers doe in the light of men? and therefore let us give no reſt unto our

The wicked are uſurpers in Gods bleſſings.

A branch of mans naturall miſerie.

ſoules till wee attaine to ſome good aſſurance in this bleſſed eſtate. The way we muſt remember, is by true converſion and regeneration; and we ſhall diſcerne our ſelves to be regenerate by theſe fruits of the Spirit in us; to wit, I. A true touch of conſcience for our ſinnes, both originall and actuall. II. A godly ſorrow and griefe of heart for offending and diſpleaſing God by our tranſgreſſions. III. An earneſt deſire, or true ſpirituall hunger and thirſt after Chriſt and his righteouſneſſe, teſtified by our conſtant and diligent uſe of thoſe meanes the Word, Prayer, and Sacraments, wherein God gives grace and aſſurance of mercy. IV. An unfained turning unto God from all ſinne by new obedience, having a conſtant purpoſe of heart not to ſinne, and a godly endevour in life to pleaſe God in all things. Theſe are the markes of the new creature, who hath true title to Gods kingdome; which we muſt labour to find in our ſelves for our comfort in the uſe of Gods creatures: and if we finde them in us, our title is good, not onely to his creatures, but to his Kingdome, notwithſtanding our owne unworthineſſe by our former iniquities.

Signes of regeneration.

4 A ground of contentation in loſſes.

IV. In this, that temporall bleſſings are dependants on Gods Kingdome, wee muſt learne contentation and patience in all temporall loſſes whatſoever, though wee loſe friends, goods, lands, libertie, reputation, or life it ſelfe, yet we muſt not bee overwhelmed with ſorrow or griefe; for if we be Gods children, and retaine his favour, the kingdom of heaven remaines ſure unto us: while a mans ſtocke remaines, though ſome appurtenances bee taken from him, hee counts himſelfe well enough; and ſo muſt we in all worldly loſſes, while our title is good to Gods kingdome. Herewith our Saviour Chriſt comforts his Diſciples, Luk. 12. 32. *Feare not little flocke, for it is your Fathers pleaſure to give you the Kingdom.* Now if God give us that with his favor in Chriſt, we may be ſure he wold give us all temporall bleſſings, if he ſaw them to be good for vs; *For if he have given us Chriſt how ſhall he not with him give us all things alſo?*

Thirdly, this promiſe of Chriſt, to *give his kingdome to them that ſeeke it*, and beſide, *to caſt all temporall bleſſings unto them*, if they ſecke his Kingdome principally, doth notably commend unto us the bountifull goodneſſe of God: for here we ſee he gives to his children more than they aske or ſeeke. And this bountie of God, *Paul* expreſſeth as a ground of our prayſing God: Eph. 3. 20. *To him therefore that is able to doe exceeding abundantly above all that we can aske or think, according to the power that worketh in us, be praiſe in the Church, by Ieſus Chriſt:* where we muſt obſerve, that he ſpeaks of Gods ability to be bountifull, as brought into action in his children, ſo as he is not only able but willing hereunto: and hereof we have daily experience in the bleſſings of God which we doe enjoy: for when we pray for ſpirituall graces, God gives them unto us, and many temporall bleſſings alſo. This *David* confeſſeth, Pſal. 21. 3. *Thou diddeſt prevent me with liberall bleſſings:* and *Salomon* found it to bee true, who asking only *a wiſe and underſtanding heart*, received thereupon *riches and honour beſides his wiſdome*, 1 King. 3. 13. And ſo did *Iacob*, [a] who *asking onely Gods protection with meat to eat, and clothes to put on; though* [b] *hee went out but with a ſtaffe, yet returned with two bands.*

Gods bounty.

a Gen. 28. 20.
b Gen. 32. 10.

Now the conſideration of this bounty of God muſt teach us theſe duties; Firſt, to *beware of all ſinne*, whereby we doe offend and diſpleaſe our God, who is ſo gracious and ſo bountifull unto us: if our outward eſtate did depend upon others, we would then be carefull ſo to carrie our ſelves towards them, as that we would not willingly give them any offence, or cauſe of diſlike; how much more ought wee then to ſeeke the continuance of Gods favour towards us by all good behaviour, ſeeing on him depends our whole eſtate both temporall and eternall? Secondly, *to truſt God with our lives, health, bodies, and all we have*, for food, raiment, and protection, in the ſober uſe of lawfull meanes, for he is a bountifull God. Thirdly, to ſeeke for helpe and ſuccour from God in all diſtreſſe and want, for he is bountifull; *he giveth to all men liberally, and reproacheth no man*, Jam. 1. 5. and therefore wee muſt bee ready and forward to call upon him, and to make our moane unto him. Fourthly, to love ſo bountifull a God, yea, to enforce our hearts to all duties of love towards him: *Salomon* ſaith, *Every man is a friend to him that giveth gifts*, Prov. 19. 6. but none is to bee compared to God for the riches of bounty; and therefore our love to him ſhould abound. Fifthly, to bee thankfull unto God for all the good things wee enjoy; for whatſoever we have comes from his bountie: and therefore wee muſt ſay with *David*, *What ſhall I give unto the Lord, for all his bleſſings are upon me*, Pſal. 116. 12, 13. In a word, we muſt labour continually in heart and life, to walke worthy of the Lord, and to pleaſe him in all things, being *fruitfull in all good workes* (as the Apoſtle ſaith,) Coloſſ. 1. 10.

Duties from Gods bounty.
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## V. 34. *Care not for the morrow, for the morrow ſhall care for it ſelfe: the day hath enough with his owne griefe.*

Here Chriſt the third time repeats his commandement againſt diſtruſtfull care, propounded firſt in the 25. verſe; In which often repetition, he intends to make us more carefull and diligent, both to learne and practiſe the ſame. And hereto he alſo addeth a ſeventh reaſon to enforce and further our obedience, drawne from the daily griefe and trouble which accompanies every day of our life.

*The Expoſition. Care not for the morrow*: that is,

is, for the time to come. This may ſeeme a ſtrange commandement, tending to patronage ſloth and negligence, but wee muſt know, that there is a double care for the time to come. I. A godly lawfull care. II. A diſtruſtfull and inordinate care. The godly care is that, whereby a man provides for in the time preſent, ſuch things as are needfull in the time to come, and cannot then be provided: this lawfull care wee may obſerve in our *Saviour Chriſt*; for he had a bag to keepe proviſion for himſelfe and his Diſciples, which *Judas* bare, John 13. 29. and when *Agabus* foretold of a generall famine, *the Diſciples provided aforehand*, to ſend ſuccour to the brethren which dwelt in Judea, Act. 11. 28, 29. And thus may a tradeſman provide for maintenance while his ſtrength and ſight is good againſt the time of his age, wherein hee may be unable to follow his calling. And thus doe men in fit ſeaſon provide for food and raiment. And we may provide to day, that is, in the time preſent for any needfull thing, when to morrow will not afford it.

A double providence in man. 1 Godly.

The inordinate and diſtruſtfull care for the morrow, is that whereby men vex their minds, and turmoile themſelves, to provide aforehand for ſuch things as may well enough bee had in the time to come: this *parts and rents aſunder the minde*, as the word ſignifies: and this our Saviour Chriſt forbids. It is indeed the common care of the world, and we may obſerve the practice of it three waies eſpecially: I. When men provide ſo much worldly goods for themſelves, as would ſerve for many families, or for many generations: there be many ſuch gather-goods, which ſcrape together as though they ſhould never die, and they ſcarce know any end of their wealth. This practice our Saviour Chriſt here forbids. If any in a land might ſeeke for ſuperfluitie, it is the King, whom bountie at all times well beſeemeth; and yet God *forbad the King over his owne people, to multiply overmuch his horſes and furniture, his ſilver and his gold*, Deut. 17. 16, 17. II. When men ſeeke to prevent all loſſes and caſualties, and ſo plot for themſelves, that how ſoever it goe with others, yet they ſhall feele no want: though others ſtarve and goe naked, they ſhall bee full, and well clothed. III. When men provide for to day and to morrow together afore-hand, when as the morrowes proviſion may ſufficiently, ſafely, and ſoone enough be made on it owne owne day: This Chriſt doth chiefly aime at, as croſſing the practice of faith, whereby wee ſhould depend upon his providence.

2 Inordinate providence.

***For the morrow ſhall care for it ſelfe; the day hath enough with his owne griefe.***

Seventh reaſon againſt diſtruſtfull care.

These words containe Chriſts ſeventh reaſon againſt diſtruſtfull care; the effect whereof is this, every day of mans life hath care enough and griefe ſufficient, through the buſineſſe that falls out thereon and belongs unto it, and therefore we are not to adde thereunto another daies care and griefe, for ſo wee ſhould bring upon our ſelves more care and griefe than needs.

*The morrow*, that is the time to come, *ſhall care for it ſelfe*. Here Chriſt anſwers a queſtion which might bee made from the former commandement; for having forbidden care for the morrow, ſome might ſay, How ſhall we doe on the morrow, and the time to come? Chriſt anſwers, This daies care muſt be to day, and to morrowes care to morrow, each day muſt have his owne care: ſuch care as is fit and needfull for the time preſent muſt now be taken, and ſuch things as are now needfull muſt now be ſought for: but ſuch care as is fit to bee taken in the time to come, muſt bee put off to his proper time; and things then needfull muſt then bee ſought for, when their fit time falleth out: everie time and everie day muſt have his proper care alone.

In this reaſon we have a moſt notable rule for the well ordering of our lives: to wit, *that every man muſt know the duties of his lawfull calling, and how the diſcharge thereof will yeeld him things neceſſary and convenient from time to time, and ſo accordingly muſt walke therein; that is, doing onely ſuch duties diligently as the preſent time requireth at his hands, for the procuring of things then meet and needfull: and ſo proceeding, by dependance on Gods providence, in ſuch care and labour as is fitting for the preſent occaſion, time, and ſeaſon: but for time to come leane on Gods providence, reſpiting the care thereof till God require it at thy hands:* The practice hereof *Samuel* injoyneth *Saul*, 1 Sam. 10. 7. *When theſe ſigns* (of eſtabliſhing thee in the kingdome) *ſhall come unto thee, doe as occaſion ſhall ſerve*; that is, doe the preſent duties of a King that lie before thee, without troubling and vexing thy ſelfe through feare or care of things to come, till God offer them to thy hand. And this ſhould bee every mans practice in his calling: and ſo ſhould their preſent diligence teſtifie their obedience, and cleere them from preſumption, and their reſpiting of future care till time require it, argue their faith in Gods providence: and thus they ſhould neither fooliſhly feed upon uncertaine hopes, nor needleſſy vex themſelves with untimely cares.

A rule for our life.

*The day hath enough with his owne griefe*: that is, every day by reaſon of mans ſinnes, hath trouble and griefe enough, through that care & labour for proviſion which God thereon requireth at our hands: and therefore we ſhould let every day content it ſelfe with his owne care, and not adde thereto another daies griefe.

In this branch of the reaſon, Chriſt ſets out the continued miſerie of mans naturall life; *Iacob* ſaid to *Phatach*, *The dates of my pilgrimage have beene few and evill*, Genes. 47. 9. And *Iob* ſaith, *Man that is borne of a woman is of ſhort continuance, & full of trouble*, Job 14. 1.

The continued miſery of mans life.

But

Matth. 7. verſ. 34.

But our Saviour Chriſt here goes beyond them both, ſaying, *Every day of mans life hath griefe enough of his owne.* This being well conſidered, may teach us theſe things: I. To walke in our callings ſoberly, without intangling our ſelves in worldly cares; for the daily diſcharge of the duties of our callings, will bring ſorrow and griefe enough upon us, wee need not to adde thereto by our carking care; for the more we care, the more miſerable is our life. II. To labour to withdraw our hearts, and to eſtrange our affections from delight in things of this naturall life, or in this life it ſelfe; for it is full of griefe; and therefore we muſt ſo walke in our callings, that we may wait for a better life in Heaven, where we ſhall have freedome from all ſorrow and griefe. The good Prophet *Eliah* was *weary of his life*, by reaſon of the miſeries of it, through the calamities of the time; and therefore intreateth the Lord to *take away his ſoule*, 1 King. 19. 4. And *Paul* cries out, one while upon the miſeries that hee felt through the bodie of death that was in him, Rom. 7. 24. and at another time deſires to be diſſolved, and to be with Chriſt, Phil. 1. 23. not ſimply, but becauſe there was freedome from all ſinne, and the miſeries thereof. III. Every day to commend our ſelves in ſoules and bodies, and all that wee have, morning and evening, to the

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bleſſing and protection of God; for each day and night hath griefe enough, by reaſon of our ſinne, which of our ſelves we cannot undergoe without the helpe of God, when our Saviour Chriſt was to die upon the croſſe, hee *commended his ſoule into his fathers hands*, Luk. 23. 46. And none of us have aſſurance of our continuance in life, but though we be well in the morning, we may be dead in the evening; or alive at night, and dead in the morning; and therefore we muſt not forget the practice of this dutie: *David* did it in the time of trouble, though he were in health, Pſal. 31. 5. and though wee were free from peril of death, yet our daily vexations ſhould move us hereunto; for who can

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learne any good thing without labour and paine? who can doe a good worke without let or oppoſition? If we would *repent*, we are either clogged with corruptions, or overwhelmed with temptations: and if we ſeeke to *walke in new obedience*, we have the world, the fleſh, and the devill, all endevouring to turne us backe to our old courſe in ſinne. So that if we would either avoid evill, or doe good, or ſupport with ſome comfort our daily vexations, we muſt commend our ſelves, and all ours, into the hands of God every day. And thus much of this reaſon, and of Chriſts dehortation from diſtruſtfull care.

# CHAP. 7.

**v. 1 *Judge not, that you be not judged.***
**2 *For with what judgement ye judge, ye ſhall be judged: and with what meaſure you mete, it ſhall bee meaſured to you againe.***

Sixth part of Chriſts Sermon.

IN theſe words, and ſo forward to the end of the fifth verſe, is contained the ſixth part of this Sermon of our Saviour Chriſt, concerning *Iudgement:* and it conſiſteth of three parts: firſt, a *commandement, Iudge not:* then certaine *reaſons* of the commandement, in the words following, to the fifth verſe: and thirdly, a *remedy* of evill and raſh judgement in the fifth verſe.

Touching the commandement, *Iudge not*] *The meaning.* This commandement forbids not all kind of judgement, but muſt be reſtrained to unlawfull judgement; for there be foure kinds of lawfull judgement, two whereof bee publike, and two private. Of publike, the firſt is *civill Iudgement*, belonging to the Magiſtrate, who is to inquire into the manners of

Foure kinds of lawfull judgement:
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men, and according to the poſitive lawes of the countrie to give judgement, either in puniſhing offenders, or rewarding them that doe well. The ſecond kinde is *Eccleſiaſticall*, belonging principally to the miniſter, who in the publike diſpenſation of the word, *judgeth* mens manners, by reproving and condemning their ſinnes, whether they be thoughts, words, or actions. In this ſenſe the *unbeleever* is ſaid *to bee judged*, when his thoughts and actions are controlled by the word, 1 Cor. 14. 24. and thus *Noah judged and condemned the old world*, Hebr. 11. 7. Of private lawfull judgement, the firſt is *private admonition*, whereby one man doth in Chriſtian and loving manner, reprehend another for his ſinnes, and thereby judgeth him: this is alſo commanded in the word of God, and therefore it is not here forbidden. The ſecond is juſt diſpraiſe, when the groſſe

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groſſe faults of notorious perſons are reproved and condemned for this end alone, that others may take warning thereby: thus Chriſt judged the Phariſes both for life and doctrine before his Diſciples, calling them *Hypocrites, that ſaid, and did not:* and their doctrine *leaven:* and that moſt juſtly and wiſely, that his Diſciples and others might beware of them: and thus he called *Herod a Fox*, ſo diſcovering his ſubtilty, for the admonition of others.

Mat. 23. 1, 2, 3. Mat. 16. 6.

The thing then here forbidden is *raſh judgement*, which one man doth unjuſtly give of an other; and the reaſon why wee ſo underſtand this place, may be drawne from the third verſe, where inſtance is given of the judgement here forbidden, in a quicke eſpiall and ſharpe cenſure of ſmall faults in others, not ſeeing farre groſſer and greater in our ſelves: alſo S. *Luke* ſetting downe this prohibition, *Iudge not*, expounds it in the next words, by *condemne not*: which muſt be underſtood of raſh cenſure, as is plaine by S. *Paul*, Rom. 2. 1. *In that thou judgeſt another, thou condemneſt thy ſelfe*, becauſe thou doſt raſhly condemne him of that whereof thou thy ſelfe art guilty. Now that we may better know the thing forbidden; firſt I will ſhew what *raſh judgement* is, and in the ſecond place make knowne the common *practices* thereof. For the firſt:

Luk. 6 37.

Raſh judgement deſcribed.

*Raſh judgement is, when of an evill mind we judge amiſſe of others, for ſome evill end.* In this deſcription, firſt obſerve the root and ground of all raſh judgement; to wit, *an evill minde*, whereby we love our ſelves too well, and want the love of our neighbour. This we teſtifie, by being ſharpe ſighted, to pry into the lives and behaviour of others, and are as blind as beetles to ſee into our ſelves: as alſo by giving our ſelves exactly to cenſure other mens ſayings and doings, and with delight to heare their faults ripped up; but for our owne courſes, we would not have them called into queſtion, nor controlled. Secondly, here note the manner of raſh judgement, which is *to judge amiſſe of others*: and this they doe which judge of other mens perſons and doings without a calling, or urgent neceſſitie: ſecondly, which give out ſentence of mens doings, but not according to the law of charity, which binds a man to judge and ſay the beſt of others alwaies, ſo farre forth as may ſtand with good conſcience, and the word of God. Thirdly, here note the *end* of raſh judgement; for as it is ill grounded and guided, ſo it aimes not at the reformation of the partie, nor the deteſtation of ſinne in our ſelves and others, but it is directed to ſome wrong end: as firſt, to teſtifie the hatred of the partie, and deſire of revenge: ſecondly, to delight our ſelves with the faults of others: thirdly, to defame our neighbors, and to bring them to an ill name, that our names may beare away the praiſe without compariſon: and laſtly, that we may ſeeme more holy than others, by being much in cenſuring finde in others.

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The practice of raſh judgement conſiſts in two things: firſt, the evill mind of man prepares matter of wrong judgement: and ſecondly gives ſentence accordingly of the ſayings and doings of men, and likewiſe of their perſons. For the firſt, the evill minde prepares matter of raſh judgement thus; it ſets it ſelfe to prie and inquire narrowly into the lives and behaviour of men, and to ſee if it can finde any matter in word or action worthy reproofe. Indeed there is a vertue whereby one man doth obſerve another in his waies, but that is directed to a good end; namely, to rectifie and reforme him in his wants, and to further him when he doth well: but for one man to obſerve another for this end, to finde out matter of defamation and reproach, is a fault directly forbidden by our Saviour Chriſt in this place. Secondly, when matter is found, the evill minde accordingly gives cenſure: this cenſure is given, firſt, of the perſons of men; then of their ſpeeches and actions. Raſh cenſure of *mens perſons* is, when a man thinkes otherwiſe of the perſon of another, than in conſcience, and by Gods word he ought to doe. Example of this wee have in Satan: for when the Lord commended *Iob* for his fidelitie, Satan tells the Lord, that *Iob* indeed ſerved the Lord, but it was onely for his owne profit: for (ſaith he) *withdraw thou thy hand from him, and thou ſhalt ſee, whether hee will not curſe thee to thy face*: This then we ſee is a deviliſh practice, and ought to be far from every one of us. We muſt remember what an ancient Divine hath taught heretofore, that there are three things exempted from the judgement and cenſure of men; the *Scriptures*, the *Counſell of God*, and *the condemnation of any mans perſon*.

The practice of raſh judgement.

Raſh cenſure of mens perſons.

Iob 1. 8, 9, 10, 11.

Auguſt. l. 10. confeſſ. 23.

Raſh cenſure of mens behaviour.

Raſh cenſure of mens ſpeeches and actions is given many waies: I. When things are well done, to carpe and cavill at them without any juſt cauſe. Thus the profeſſion of Religion at this day, is accounted of many to be but counterfeit holineſſe, and the due obedience to the morall Law is nick-named and termed preciſeneſſe, and the profeſſours thereof called Puritans and Preciſians, for this cauſe onely, that they make conſcience of walking in obedience to Gods Law. II. When actions or ſpeeches indifferent, are taken in the worſer part. Thus was *Davids kindneſſe* ill accepted of *Hanun* King of Ammon, when *David* ſent his ſervants to comfort him after the death of his father: for his Nobles told him and perſwaded him, that *David* ſent not unto him, becauſe he honoured his father, (though *David* undoubtedly ſent with an honeſt and upright heart) but as it were craftily to ſearch out the City, and to ſpie it out, and to overthrow it. Now hereupon *Davids* ſervants were badly intreated, and ſhamefully ſent away; whence grew the warre that enſued betweene them. III. When upon light occaſion and uncertaine reports, we ſuſpect and ſurmiſe evill of our neighbour: ſuſpitions indeed

1 Sam. 10. 3, 4.

Matth. 7. vers. 1.

deed are sometime good, being conceived on a good ground, and retained for a good end; as to beware of the partie and of his evill: but when they are conceived upon light causes, and for some sinister respect (as the common practice is, upon no good ground to conceive most badly) this is rash judgement. IV. When wee see any want in our neighbours speech or behaviour, to make it worse than it was meant, or than indeed it is. V. When wee spread abroad and publish the wants of men, to defame them, which might better bee concealed, and in conscience and charity ought so to bee. VI. When wee speake nothing but the truth of another, but yet withall doe insinuate thereby some evill of the partie into the hearts of the hearers. This practice is as pestilent and dangerous as any of the former. Thus *Doeg* told *Saul* of the fact of *Ahimelech* unto *David*, how *he gave him victuals, & the sword of Goliah*, which was true: but withall he did therein insinuate, that *David* and *Ahimelech* intended conspiracy against *Saul*. And this telling of the truth in that sort, cost the lives of *fourescore and five persons, that wore the linnen Ephod*, as we may reade, 1 Sam. 21. 7. compared with the 22. chap. v. 9, and 18. VII. When in hearing the Word preached, and sins reproved in the congregation, some hearers mis-apply the same; as for example, the Minister reproves the sinn eof swearing, of drunkennesse, or any such sinn e: then some one guilty hereof, doth not only surmise, but also breake forth into this speech, *Now the preacher meanes me: he speaker this of me: he censures my facts and speeches*; hereupon followes spight and malice against the person of the Minister, and also rash censuring and condemning of his ministerie. They also sinne in this kinde, that apply the reproofes of sinne to the person of others: as when they say, *Now such a one is touched: there is a good lesson for such a one if he would learne it*: yea, others go further, and say, *Now the preacher meanes such a man; now he speakes against such a man*: but this also is rash judgement in hearing of the Word: they mis-conceive of the purpose of the Minister: for his manner is not when hee standeth in the roome of God, to rip up the secrets and lives of some particular hearers; but to deliver the will of God concerning such and such sinnes unto all: it is the power of the Word, not the minde of the Preacher, that causeth it to touch thy conscience: and therefore every one ought to apply the Word unto his owne heart, and not to lay it upon others, or else take it to be spoken of himselfe for his disgrace: for it is to mis-apply the Word, and to judge amisse of the Preacher: and this is a common sinne, which is the cause why many men reape so little profit by the Word preached as they doe. The VIII. practice of rash judgement is, when in townes and cities some persons are wrongfully reputed and taken for Witches: this is as common a sinne

A thorowout the world as any of the former: one man will say, *Such a one is a Witch, because he in conscience* is so perswaded; and yet the ground of this perswasion is nothing but his bare conceit. Another man saith, *Such a one is a Witch, because a wise man or a wise woman hath so reported of him or her*: and yet this testimonie is but the testimonie of the Devill, *who is a lyar, and the father thereof*: if hee tell truth, it is with purpose to deceive. Againe, another is judged to be a Witch, *because comming to a mans house to borrow something, and being denied thereof, he tooke it unkindly, and thereupon gave these, or such like threatning words: It had bin as good you had lent it mee*; or, *I will meet with you*: and hereupon some one in the family

B fell sicke, or some cattell died, and other things did mis-carry. It is no question, but Witches be too rife among us, and ought to bee sought out and severely punished; and there bee lawfull waies of convincing a Witch: but upon these bare presumptions to judge any one to bee a Witch, is an unchristian practice of rash judgement: for why may not the hand of God befall thee in visiting some one in thy family, or in the death of thy cattell, as well as the annoyance of the Witch, after some hard speeches of another. A Witch therefore must first be lawfully convinced, and then judged to be a Witch, and not before. This thing especially Jurers ought to looke unto; else if they have but the ordinary discretion of common people, to judge one for a

C Witch upon these presumptions, they may easily defile their hands with innocent bloud. Thus much for the sinne of rash judgement, and the practices thereof, which are condemned and forbidden in this place.

Now because it is so common a sinne in all places, and with most men counted no sin: for the common talke in all meetings is of other men, and selfe-love makes the heart glad to heare other mens faults ripped up, yea, this sinne will take hold when other sinnes leave a man, which caused Christ to forwarne his Disciples hereof in this place: therefore it is our dutie to labour and strive the more earnestly to be purged from this evill minde: and preserved from these evill practices of rash judgement: for

D which end let us lay to our consciences the reasons following: I. The practice of rash Judgment cannot stand with Christian charity: for charity binds a man to walke in love, and *love suspecteth not evill*, but thinkes the best alwaies, and if it be possible, thinks well of all. II. When thou seest a man speake or practise any evill, for which thou beginnest to thinke hardly of him, then consider well of thine owne selfe, how thou hast both that and all other sinnes in thee, if wee regard the root of sinne, and therefore doe not rashly condemne him for his fact, because thou thy selfe hast done the like heretofore; or else in time to come maist do the like or worse than hee hath done whom thou now condemnest. III. Consider that God

Reasons against rash judgement. 1 2 3

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the Father hath committed all judgement unto his Sonne: who now executeth publike judgement by the magistrate in the common-wealth, and by the Minister in the Church; and private judgement of admouition, and just dispraise, by them whom he calleth thereunto: if therefore thou judgest another, not being called thereto, thou thrustest Christ out of his office, and robbest him of his honour, which is a grievous sinne, and cannot be unpunished. IV. Consider also that thou art unable, whatsoever thou art, to judge aright of other mens actions, being ignorant of many circumstances thereof: for thou knowest not with what minde, or to what end the action was done: thou knowest not the cause why he did it, nor the state of his person, nor manner of his temptation thereto: and therefore why judgest thou rashly of him? V. He that gives rash judgement of another, is worse than a theefe that steales away a mans goods: for hee robs him of his *good name*, which (as *Salomon* saith) *Is to be chosen above great riches*, Prov. 22.1. Againe, riches may be restored, so cannot a mans good name, being once blemished in the hearts of many. Againe, a man may defend himselfe from a theefe, but no man can shunne another mans evill minde, or his bad tongue: nay, the backbiter is worse than a murtherer, for he killeth three at once; first, his *owne soule* in thus sinning: secondly, his *neighbour* whose name he hurteth: and thirdly, the hearer, who receiveth this rash and unjust report: and for this cause the *slanderer* is numbred among those that shall not inherit the kingdome of God, Psal. 15.3. 1 Cor. 6. 10. and the Apostle chargeth Christians to account of such raylers as of persons excommunicate, 1 Cor. 5. 11.

Here some will say; If we may not give our opinion of others freely as we have done; what must we doe when we have occasion to speake of them? *Answ.* Thy carriage towards others must bee according to these rules: I. If thou know any good thing by the partie of whom thou speakest, when thou hast occasion thinke and speake of that: if thou know evill by him also, conceale it from others; and if thou maist, admonish the party thereof: or else tell it to those who have authority to correct his faults; and thus shalt thou win thy brother. Some will say, I doe indeed sometime censure my brother for his faults, yet onely in detestation of his sinne; I love the party never the worse; and I onely doe it to some private friend that will not tell it againe. *Anſ.* But this excuse, and all such like are frivolous: no colour of good intent can excuse rash judgement: if thou lovest him, why doest thou make knowne his fault to another, *for love covereth a multitude of sinnes?* And if thy conscience answer, it will tell thee that either ill will to the partie causeth thee so to doe, or selfe-love, whereby through his defamation thou thy selfe seekest to be advanced above him in the thoughts of others. In thy censuring therefore looke to thine heart, whether malice move thee not thereto: and take heed to the end also; for if it rise from a bad ground, or tend to a wrong end, the whole action is naught. II. *Duty.* Wee ought to thinke as well of every man as possibly we can, yea, of our enemie and of his actions: for *love thinketh not evill*; and in the practice of love towards our enemies we become followers of God, Matth. 5. 44, 45. III. *Duty.* If thou marke thy neighbours life and behaviour, doe it for this end, to withdraw him from sinne, and to further him in well-doing. Lastly, in all thy societies and dealings with others, labour either to doe them good, or to receive good from them: and by this meanes thou shalt eschew the sinne of rash judgement.

Here two questions may bee moved concerning rash judgement, and that necessarily, because surmises will arise upon very small occasions.

*I. Quest.* When may a man doubt or suspect evill of another? *Anſ.* In all suspition recourse must bee had to the ground thereof, whether it rise of just and sufficient cause or not. A sufficient cause of suspition is that, which in the judgement of wise men, being well considered with all the circumstances thereof, is judged sufficient: and on the other side, that is insufficient, which wise men wel weighing with the circumstances thereof, doe judge insufficient: if then the cause of suspition bee thought insufficient in the judgement of the wise and godly, we must suspend our suspition: as thus; suppose some evill is reported abroad of such a man; as that he is a theefe, an adulterer, or such like; yet this fame riseth only of some one mans report, which because it may proceed from an ill minde on a private grudge, we are not to yeeld thereupon to suspect ill of the partie: this report may well cause us to search further into the case, and move us to looke unto our selves that we be not hurt by him. But if the cause be thought sufficient in the judgement of those that are wise and discreet, then we may without offence or breach of conscience, yeeld to suspect and judge evill of another.

*II. Question.* How may wee give upright judgement of all men with whom we live and have to deale? *Anſ.* This is as necessarie to bee knowne as the former, for as wee are prone to thinke ill, so wee are also forward in judging rashly: therefore there are three things required in the judging of others: First, we must have recourse to the cause of our judgement: for if the cause bee insufficient, then our judgement is rash and unlawfull. Before the Lord brought upon the world the confusion of languages; he is said to *goe down among them to see their fact*, Gen. 11. 6. and before hee destroyed Sodome and Gomorrah with fire and brimstone, hee is said *to come downe from Heaven, to see whether they had done according to the cry that was come up to the Lord*, Gen. 18. 21. whereby the Lord would

Duties to be observed when we speake of others. 1

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Of suspecting evill of others.

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How to judge of others rightly.

1 *Rule.*

would teach us, that before he enter into judgement with any man, or any people, he first takes good consideration of the fact, which causeth his punishment.

2 Rule. Secondly, we must have authority and warrant by calling to give judgement, or else some thing which is answerable thereto, though the judgement be private: as to give admonition or just dispraise; yet without a calling we must not doe it: hee that giveth judgement must bee able truly to say, *The Lord hath called me thus to doe.* The Magistrate, the Minister, the Master, and every Superiour hath authority to judge those that are under him: and for private men in private judgement, though they want this authoritie by calling, yet if they have that which is answerable hereto, that is, the affection of Christian love; so as they can say with *Paul, The love of God constraineth mee,* then they may judge.

3 Rule. Thirdly, we must alwaies have a *good end* of our judgement, as well as a good beginning: that is, the reformation and amendment, not the defaming of our brother. And these three concurring in all hard speeches, they cease to be rash and unjust censures. *Iohn Baptist* calls the *Pharisies and Sadduces, a generation of vipers,* Matth. 3. 7. our *Saviour Christ* calls them [a] *hypocrites, and painted tombes*: and [b] *Herod a Fox*: the Prophet *Isai* calls the Princes and people of Iuda and Israel, [c] *Princes and people of Sodome*: and the Apostle calls the Galatians, *Fooles,* Gal. 3. 1. and the Cretians, *Liars, evill beasts, slow bellies,* Tit. 1. 12, 13. All which are hard speeches, but yet no slanders; because they had all of them a calling so to doe: and likewise did this on good ground, and for a good end.

[a] Mat. 23. 27. [b] Luk. 13. 32. [c] Isa. 1. 10.

Two reasons against judgement. Thus much for the commandement. Now follow two reasons to induce us to make conscience of rash judgement. The former is laid downe in these words: *That ye be not judged.* And it may be framed thus:

*If ye judge, ye shall bee judged of men againe with rash judgement:*

*But ye cannot abide to bee judged of rashly: and therefore judge not.*

The *second part* is understood, but yet necessarily collected. The *conclusion* is the commandement it selfe, *Iudge not.*

A taste of mans naturall pride. This reason doth afford unto us two instructions. I. It giveth us a taste and view of our owne naturall pride and selfe-love: for when wee heare God dishonoured by swearing, or our neighbours name defamed by slandering, we are not only not grieved, but oftentimes are the cause thereof, and take great delight therein, especially in hearing other mens faults ripped up to their disgrace: but yet wee can in no sort brooke or suffer our owne good name to be called in question: if our selves be evill spoken of, we are presently filled with malice and envy, and cannot be at rest till we bee requited or revenged: nay, though we be in a good manner admonished of our fault, even in love, and after a friendly sort, yet wee can very hardly brooke it; though the partie admonishing make knowne unto us, that he doth it only for our good, without all purpose of disgrace unto our persons.

How to know and judge rightly of our owne sins. II. *Instruct.* Here also our Saviour Christ affordeth unto us a notable way whereby wee may come to the knowledge of our owne sins, and of the hainousnesse thereof. When we behold sinne in our selves, wee hardly judge it to be sinne: we must therefore looke upon our owne sinnes in the person of others, and learne to judge of it in our selves as wee judge of it in others. When we consider of rash judgement in others against our selves, wee count it a vile and grievous sinne, yea, odious and intolerable: and in like sort ought wee to thinke of rash judgement in our selves towards others: and so for every other sinne in our selves, we ought to judge of it, as we doe when we see it in the persons of others against us: otherwise if wee looke onely to our selves, we shall sooth up our selves in sinne, making great sinnes little sinnes, and small sinnes none at all.

## V. 2 *For with what judgement ye judge, ye shall bee judged: and with what measure you mete, it shall bee measured to you againe.*

This verse containes a double confirmation of the former reason, drawne from the event. The first, in these words, *For with what judgement ye judge, ye shall be judged:* as if Christ had said; If ye judge men rashly, then men againe, by the appointment of God in his wisdome and providence, shall accordingly give rash judgement upon you: but if yee judge men righteously, then men againe, by Gods appointment and providence, shall judge well of you: for so I take the words to bee meant of mens judgement by Gods appointment in his providence, and not of Gods judgement immediatly.

A maine cause of personall defamation. Now in this proofe, First, wee may observe one true and maine cause of that personall defamation which is common in the world, and it is to be found in the person himselfe that is defamed; he hath rashly and unjustly censured others, for which God in his providence, doth most justly cause others to defame him againe: so as men themselves doe most of all wound their owne good names, and by their bad cariage toward others justly cause their owne disgrace. In regard whereof we must learne; first, to set a carefull watch before our mouthes, to keepe the doore of our lips, governing our tongues by the word of God: for when we censure others rashly, wee doe procure judgement unto our selves. Secondly, to bee patient under the rash censures and slanders of others. For we must thinke, that wee our selves have heretofore

tofore done the like to others: and therefore it is juſtice with God to reward us in the ſame kinde, wherewith we have wronged others. This is *Salomons* counſell, *Give not thine heart to all the words that men ſpeake, leſt thou doe heare thy ſervant curſing thee: for oftimes alſo thine heart knoweth that thou likewiſe haſt curſed others.* Eccleſ. 7. 13. 24.

How to get a good name.

Secondly, in this proofe we may alſo obſerve the right way, how to get and keepe a good name: to wit, by judging others with Chriſtian judgement, carrying a charitable opinion of every one, ſpeaking the beſt of them in all companies, ſo farre forth as we can with good conſcience, and never judging hardly of any, till wee bee indeed lawfully called thereunto, having a good ground for our action, and doing it for a good end: *If thou wouldeſt live long* (ſaith the Prophet) *and ſee good dayes, refraine thy tongue from evill, and thy lips that they ſpeake no guile.* that is, ſpeake not evil of any man, though thou know ill by him, till thou be lawfully called thereto. Pſal. 34. 13.

Thirdly, from the conſideration of this providence of God, whereby he ordereth and diſpoſeth, that defamers of others ſhall be rewarded in their kinde, and that by others; we may gather, that God knowes every unadviſed thought of the heart, and every raſh cenſure which we ſpeake or thinke of others; elſe how could this be true, that raſh judgers ſhall be ſo rewarded in their kinde, ſeeing men may conceale their thoughts, and many times their words from the eyes of men. To this purpoſe *Salomon* admoniſheth, not *to curſe the King, no not in thy thought, nor the rich man in thy bed-chamber: for the fowle of heaven ſhall carry the voyce, and that which hath wings ſhall declare the matter.* Eccleſ. 10. 20. And this muſt teach us for to make conſcience of all our ſpeeches and thoughts that concerne others, yea, then when wee our ſelves are judged. When *David* was railed upon by wicked *Shimei*, hee ſtayed himſelfe with the conſideration of this, that God *knew it*, and *appointed Shimei to curſe David*, 2 Sam. 16. 10.

Laſtly, here it may bee doubted how God can be cleared from the guilt of raſh judgement, ſeeing in his providence he cauſeth it by his decree. *Anſ.* Though hee decree it, yet is hee free from the fault thereof: for firſt, he decrees it not to be the cauſe thereof himſelfe, but to permit it among men, leaving them to be the authors thereof: ſecondly, hee decrees to diſpoſe of it well, and to order it as a juſt puniſhment of the raſh judgement of others, and ſo in no ſort is the cauſe of the evill in raſh judgement; howſoever he diſpoſe hereof for the juſt puniſhment of offenders in this kinde.

The ſecond confirmation of the firſt reaſon is contained in this parable, which tendeth to the ſame end with the former ſentence: *And with what meaſure you mete, it ſhall be meaſured to you againe*: that is, the Lord hath ordained that men ſhall be rewarded in their kinde, like

A for like. Hence wee may obſerve this rule of Gods juſtice in the puniſhment of ſinne: namely, to reward men in their kind, puniſhing them in the ſame things wherein they offend. *David* ſinned by committing adultery with *Bathſheba*, the wife of *Vriah*: and God by way of puniſhment raiſed up evill againſt him out of his own houſe in the ſame kinde: for his owne ſonne *Abſalom*, deflowred his fathers concubines in the ſight of all Iſrael, 2 Sam. 12. 9, 11. and 16. 22. And experience ſhowes, that *blond will have blond*; for though the murtherer eſcape the hands of the civill Judge, yet the terrour and vengeance of God doth ordinarily purſue him to deſtruction. A notable example hereof wee have in the holy league (as it is called) but indeed the bloudy league, wherein the enemies of Gods grace and truth did confederate themſelves to root out true religion, and the profeſſors thereof from off the earth: but the Lord hath rewarded them in their kinde, and turned their owne ſwords againſt themſelves, cauſing them to ſpoile one another; according to the prophecie of *Iſay*, *Woe to thee that ſpoyleſt, and waſt not ſpoyled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt ceaſe to ſpoile, thou ſhalt be ſpoyled.* Iſa. 33. 1. B

Gods juſtice in puniſhing ſinners in their kinde.

D

This rewarding juſtice of God well obſerved, doth diſcover unto us, yea, and denounce a fearefull woe, not onely againſt all thoſe that give out raſh judgement of others; but againſt all uſurers and oppreſſors, who meete out hard meaſure unto others, even crueltie without mercy, but ſo ſhall they be ſerved againe. Gods heavy hand hath heretofore lien ſore upon this land for many yeares in dearth and ſcarcity, which alſo in ſome ſort hath beene made more grievous upon the poore, by hard hearted rich men, who are like to great fiſhes that devoure the leſſer: for *they grinde the faces of the poore, and plucke off their skins from them, and their fleſh from the bones*, by their wicked covetouſneſſe; yea, doubtles their crueltie coſts many a mans life. Some in higher place by incloſing, and racking of rents: others of meaner ſort, by ingroſſing and withholding the commodities of the land from the common good til a time of dearth come, wherein (as the Prophet ſaith) *they make the Epha ſmall, and the Shekel great*, that is, ſell little for much, leſſening the meaſure, and enhauncing the price. And indeed, ſuch a time of dearth is the worldlings day, wherein they do inrich themſelves by the ſpoile of the poore: but they muſt know that a fearefull woe belongs unto them: for the like mercileſſe meaſure ſhall be meaſured to them againe; and when they ceaſe to ſpoyle, then ſhall they bee ſpoyled: for when the hand of God is heavy upon the poore, then no doubt is vengeance preparing for hard hearted rich men, who increaſe the ſame. The Lord forbiddeth to *trouble the widdow or fatherleſſe childe*: Exod. 22. 22, 23, &c. *for if thou vex and trouble ſuche, and ſo he call and cry unto mee, I will ſurely heare* C

A terrour to all oppreſſors.

Amos 8. 5.

Deut. 10. 20.

*his cry: then shall my wrath be kindled, and I will kill you with the sword: and your wives shall be widdowes, and your children fatherlesse.* This is Gods word, and it must stand. The Lord himselfe foretold that towards the latter day, *iniquity should abound, & charity should wax cold:* and are not these the times whereof Christ spake? for what power hath the Gospell to withdraw mens hearts from iniquity? and when was there ever lesse charity than is now? well, these are fore-runners of greater judgements; and therefore in the feare of God, let us make conscience of this and all other sinnes, even in consideration of this, that the Lord will pay us home in that kinde wherein we offend.

Matth. 24. 12.

**V. 3 *And why seest thou the mote that is in thy brothers eye, & perceivest not the beame that is in thine owne eye?***

**4 *Or how saiest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold a beam is in thine own eie?***

These two verses containe a second reason to inforce the former commandement against rash judgement. The meaning of the words is this: *Why seest thou*] that is, upon what ground, for what cause, with what conscience *seest thou*. And so in the 4. v. *How saiest thou*] that is, with what face, with what honesty and conscience *sayest thou*. So much these interrogations *how*, and *why* import. *Seest*] sight, here is not a light or sudden beholding of the mote, but a seeing with attention, a serious and considerate observation thereof. *A mote*] the word used in the originall, may as well be translated a *straw*, or *peece of a straw*, as a *mote*, as it hath beene in former times; for it will beare either translation: yet the word *beame*, seemes rather to have reference to a *straw*, than to a *mote*: but which way soever it be taken, it signifies *small and little sinnes*, as sinnes of ignorance and infirmity, such as the best Christians doe commit, and cannot be free from in this life. Againe, it signifieth *supposed sinnes*; such as are not indeed sins before God, but onely in his opinion that giveth rash judgement. *And perceivest not*] this *perceiving* is properly an action of the minde, standing in *consideration* and *thinking*, which followes after *seeing*. Thus the world is used, Luk. 12. 27. *Consider the lillies of the field*; that is, looke upon them, and then consider well thereof in your minde. And, Jam. 1. 23. *He that heares the Word, and doth it not, is like unto a man that* BEHOLDS *his naturall face in a glasse*: that is, to one that sees and considers of his shape. So that Christs meaning is, as if hee had said, It may be thou seest, but why doest thou not well weigh and consider with thy selfe of the beame that is in thine owne eye? By *beame*, is here meant *great and notorious reigning sins* in mans heart; such as wound the conscience, which are like unto a beame in the eye: which doth not onely blemish, but quite dash out the sight. Some may here aske, in what sense this is spoken, seeing the eye is not capable of a beame? *Ans.* It is spoken by way of supposition, as if it had bin said; If it were possible that a beame could be in the eye, the rash censurers fault is as a *beame in the eye*: this kind of speech is usuall in Scripture; *If I could speake with tongues of Angels*, saith S. *Paul*, 1 Cor. 13. 1. that is, suppose Angels had tongues, and that I could speake as eloquently as they. The words of the 4. vers. are for substance all one with the former in the 3. The difference betweene them is only this; in the 3. v. Christ speaks only of *rash judgement conceived in the mind*; but in the 4. he speakes of *rash judgement uttered in speech*: *How saiest thou to thy brother, &c.* So that in both verses the words are a parable bearing this sense; with what face, honesty, or conscience, canst thou finde fault with thy brother, either in thought or speech, thou thy selfe being tainted with greater faults and offences? And hence the second reason may bee thus conceived:

*He that hath greater faults, must not censure him that hath lesser:*

*But he that gives rash judgement, hath greater faults than he whom he censures: And therefore no man ought to use rash judgement.*

The proposition or first part is omitted: the Assumption expresly set downe in the 3. and 4. v. whereupon the conclusion followes against rash judgement.

Upon this forme of speech, *How seest thou? why saiest thou?* that is, with what face and honesty, and upon what ground? we may learne this instruction; that our speeches, yea, our very thoughts must be conceived and uttered upon good ground, and in a good manner. *Establish thy thought by counsell*, (saith *Salomon*) *and by counsell make war*: teaching us to have direction from the word of God, for the ground and manner of our very thoughts, and for all our affaires. Our Saviour Christ bids us *take heed how we heare Gods word*: and *Salomon* would draw us to this heed and attention in prayer also; *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God*: now that which they speake of divine exercises, is in this place by our Saviour inlarged to every thought of the heart, and word of the mouth, that concernes our brother.

Our words and thoughts must have good ground.

Pro. 20. 18.

Luk. 8. 18.

Eccles. 5. 1.

Further, in these words, *Seest thou*; that is, with attention and consideration beholdest] our Saviour Christ acquaints us with a common fault wherewith our nature is generally stained and corrupted: to wit, that we are *over-sharpe sighted in other mens lives and offences*: this appeares in that men can easily discerne small faults

Mans corrupt prying into the faults of others.

faults in others, and cannot ſee great offences in themſelves, nay, when they can finde no juſt fault, yet they will make thoſe faults which indeed be none at all. Example hereof we have in the Scribes and Phariſies, in their cenſures againſt our Savior and his Diſciples: they themſelves were hypocrites tainted with grievous ſinnes, and yet they pried to finde motes in Chriſts eyes: for when he wrought miracles, cured the diſeaſed, and did good unto all, they blamed him as a breaker of the Sabbath day, and as a companion of Publicans and ſinners, though he converſed with them for their good: ſo they blamed his Diſciples for eating with unwaſhen hands, and for plucking up the eares of corne on the Sabbath day, to ſatisfie their hunger; and for their ſeldome faſting. This fault was in the Corinthians, who cenſured *Paul* and his miniſtery: for want of eloquence and excellency of words, which was in other Teachers among them, as may appeare by his rebuking of them, 1 Cor. 4. And the Chriſtian brethren among the Romans condemned one another in the obſervation of dayes and times, and in the uſe of the creatures of God, Rom. 14. which was nothing elſe but raſh judgement. And this no doubt is a fault which reignes in our congregations, even among the better ſort at this day; for deeply is our nature ſtained with this corruption, and ſo prone it is to this ſinne, that even they which have received true grace, can hardly abſtaine from the practices of raſh judgement.

The conſideration hereof muſt teach us theſe duties: Firſt, to take knowledge of this corruption of our nature, and of the want of brotherly love in us; for why ſhould we ſo ſoone ſpie a fault in another, but becauſe we want love and charity to his perſon? Wee may conſider the vileneſſe of this practice by reſemblance in ſome bruit creatures: for we account moſt baſely of thoſe ravening fowles which delight in nothing but in filthy carrions; and ſuch for all the world are theſe raſh cenſurers, all their delight is in other mens faults, which makes them ſo ſharpe ſighted to ſpie them out.

Secondly, when we are about to cenſure any man, we muſt (in regard of this corruption) ſuſpect our ſelves, and our ſpeeches, and call our ſelves backe to a view and conſideration of that which we are to ſpeake; for oft-times we ſee that which we ought not to ſee, and thereupon ſpeake that which wee ought in conſcience to conceale. Phyſicians give this note of a phrenſie, *to begin to take up ſtraws*: now when the minde lookes not into it ſelfe, but pries into other mens actions, then no doubt it is not right, but is corrupt and infected with a ſpirituall phrenſie, and therefore the danger of this diſeaſe muſt cauſe us to looke unto our ſelves.

Thirdly, here wee may obſerve a reaſon of the ſtrange behaviour of men in regard of ſinne: for this we may eaſily perceive, that men with open mouth will condemne thoſe things in others, which they like and approve in themſelves: now the cauſe hereof is, for that the affections doe follow the minde; ſuch as the mind is, ſuch are the affections: and mans mind naturally looketh outward, not inward, it ſees very little faults in others, but will neither ſee nor condemne the ſame faults, nor greater in it ſelfe: nay, rather it cauſeth man to love thoſe ſinnes in himſelfe, which he deteſts in others. And therefore in the amendment of our lives, wee muſt begin in our owne hearts, and turne the eye of our minde inward, to ſee our owne ſinnes, and labour firſt to have our hearts touched with ſorrow for them, and to hate them firſt in our ſelves, and then to proceed to hate them in others. It is a prepoſterous courſe, ariſing from the corruption of Nature, to begin with the hatred and diſlike of ſinne out of our ſelves.

*II. Doctrine.* Further, here in this reaſon our Saviour Chriſt makes a difference of ſinnes: ſome are as motes, ſome as beames: every ſinne indeed is death and condemnation, and yet all are not equall, but farre different in degrees: as ſome men are drowned in the channel and middle of the ſea, ſome by the ſhore ſide, which places differ in depth and danger, though all is one in regard of death: ſome men endure damnation in deeper meaſure, ſome in leſſer, yet both are condemned. But the Papiſts abuſe theſe words, and would gather hereon a diſtinction of ſinnes which God doth not allow; to wit, that ſome ſins are *venial*, which deſerve not death, and theſe are here called *motes*: ſome againe are *mortall*, deſerving death, and thoſe are called *beames*. But the *mote* and *beame* are both mortall ſins. A *mote* or a *ſtraw* may ſometime put out the eye, though indeed the *beame* be more forcible to daſh it quite out: and ſo doe ſmall ſinnes wound the conſcience, and damne the ſoule, though greater ſinnes doe more deeply wound the conſcience, and plunge the ſame into hell: ſmall and great ſinnes, both deſtroy the ſoule, though in a different degree: the very mote is deadly ſinne, though in nature the beame be more mortall. This diſtinction they borrowed from former ages, but abuſing the Primitive Church from whence they had it: for the ancient Fathers called ſome ſinnes *veniall*, not becauſe they deſerved not death, but becauſe they were pardonable in regard of the Church, and did not incurre the cenſure of excommunication; and thoſe they called mortall or criminall ſinnes, which had the cenſure of excommunication paſſed againſt them: ſo that the Papiſts abuſe both Fathers and Scripture in this diſtinction.

Sinnes differing in degrees.

Bellarm. de amiſſ. grat. & ſtat. pec. l. 1. c. 5.

How the Fathers called ſome ſinnes veniall.

Thirdly, Chriſt naming the very eye, and not the face, or other parts of the body, would hereby give us to underſtand, what is the property and ſcope of raſh judgement; namely, to deface the very intention of his heart of whom cenſure is given. When *David* ſent his ſervants to *Hanun* King of Ammon, to comfort him after

Raſh judgement perverts a mans good meaning.

after his fathers death; the Princes of *Ammon* told their lord, that *Davids* servants *were but spies that came to search out his city:* thus they judged rashly of *Davids* fact, and their intent was to corrupt the honest mind of *David:* perswading the King that *David* and his servants had another intent and end of their comming than they made known to the King. So that the rash censurer seekes to blemish the good minde and conscience of his brother. And hence wee may well be warned to take notice of our naturall corruption, how that without Gods speciall grace we doe plainly hate our brother; else wee would never so suspitiously prie into his wayes, as to deprave his good meaning. Wee must therefore content our selves with the speeches and actions of our brother, and take heed how we deale about the eye; that is, with his intent and meaning; that wee must leave to God, who only knowes the heart: and for his actions and speeches (if it may be) we must alwayes expound them in the better part: if we cannot defend a mans doing, yet we must excuse his meaning: if we cannot excuse his intent, yet wee must think the best of his conscience: if we cannot excuse his conscience, yet wee must judge it to be but a sinne of ignorance: if we cannot doe so, yet we must thinke that it was done in some grievous temptation, and that if we our selves had beene in like case, we should have done far worse: we know not when God may give grace to men, or when he leaves them to themselves, and therefore in regard of the mind and conscience, we must comprimit our judgement at all times.

2 Sam. 10. 3.

Mans carnall security.

*And perceivest not* that is, though it may be thou seest it, yet thou doest not well consider of it. Here our Saviour noteth out a second maine fault in mans nature to be thought upon; namely, *carnall security*, whereby though in some small measure men see their offences, yet naturally they never think on them heartily and seriously as they ought to doe; S. *Paul* saith, *Awake thou that sleepest*, signifying, that by nature we lie slumbering in sinne; so as though we may sometime have a little glimmering thereof, yet wee never thorowly behold and consider them as we should: the Lord himself complains of this security in sinne in his owne people: *No man saith, what have I done?* Jer. 8. 6. This was the sinne of the old world: *they knew nothing till the flood came.* Mat. 24. 39. it may be they had now and then some conceit thereof, but they thought not seriously thereon: now as the dayes of *Noah* were, so shall be the dayes of the comming of the Son of man, *in regard of security:* and these are those dayes wherein we now live: for howsoever we sometime thinke on our sins, yet we looke not on them with both eyes, as we doe on our neighbours faults. We must here be warned to take heed of this sin: for it is a fearefull case, either not to see our sinnes, or seeing them, to passe them over without serious consideration. The Apostle saith, *when men say, peace,*

Eph. 5. 14.

A *peace, then comes sudden destruction.* Now men doe then most fearefully cry, peace, peace, unto themselves, when they either will not see their sinnes, or seeing them, doe not well consider thereof in their hearts. We therefore must labour for this grace to have a cleare sight into our sinnes: for without that we can never sorrow according unto God, nor repent unto life as we ought to doe.

Judges of others should be blameless.

*Why seest thou, &c, and how sayest thou to thy brother*] in both these phrases consider how Christ would have all those which are to give judgement of the offences of others, to be themselves without reproofe and blame: else they are no fit persons to give censure of those that bee under them. And therefore the Magistrate in the B towne and Common-wealth, the Minister in the Church, the master in the family, and every superior in his place, must labour to be unblameable: for if they be tainted with grosse sinnes, they can never thorowly purge them that bee under them. *A Minister* (saith *Paul*) *must be unreproveable*, 1 Tim. 3. 2. and so likewise the Magistrate, who is Gods vicegerent, and every governour in his place.

Rash censurers the vilest persons.

Lastly, in both verses observe the condition of those that are given to rash judgement: namely, that of all men they are the worst: Christ maketh them to carry beames in their eyes, when others have but motes or strawes. The man that is given to censure others, would seeme to be of all men most holy: but the truth is, there C is none so bad as he though he be a Minister, yea be hee what he will, nay the better is his place, the worse is his fault: and the more he is given to this sinne of censuring, the worse hee is, for the lesse he sees his owne sinnes: nay, let him live unblameably before men, yet hee hath a heart full of pride and selfe-love, and full of disdaine toward his brother. And therefore let us take heed of this sinne, even when it begins to creepe upon us.

***V. 5 Hypocrite, first, cast out the beame out of thine owne eye: and then shalt thou see clearely to cast out the mote out of thy brothers eye.***

D

The remedy of rash judgement.

This verse containes a *remedy* against rash judgement: it depends upon the former verses as an answer to a secret objection that might thence arise; for whereas Christ had said, *Judge not:* and *why seest thou a mote in thy brothers eie, &c.* some man might say, belike then it is not lawfull to correct my brother by speech, and by reproofe to seeke amendment of his fault. To this Christ here answers; that hee forbids not brotherly correction and admonition, but the evill, corrupt, and unchristian manner of giving admonition and correction; whenas men take a preposterous course in censuring, and

doe not beginne with themselves in the first place, but with their brethren: as if our Saviour Christ had said, Hypocrite, thou hast greater faults than he whom thou judgest: and therefore if thou wilt take a right course in thy correction, beginne with thy selfe, reforme the great sinnes that be in thy selfe, and then shalt thou be fitter and better able to correct and reforme thy brother. So that these words containe two parts: 1. the remedy of rash judgement, *Hypocrite, first plucke out the beame out of thine owne eye:* 2. the fruit hereof, which is true *wisdome*, to be able to discerne aright of our neighbours fault, and also how it is to be cured, in these words, *and then shalt thou see clearly to cast out the mote out of thy brothers eye.* Of these in order.

The remedy against rash judgement is, for a man first to beginne with himselfe, reforming first his owne offences: which because it is here propounded by our Saviour Christ of set purpose, as a speciall remedy against this sinne, I will stand a little to shew how a man may cast out the beame out of his owne eye. Hereunto foure things are required: I. A man must turne the eye of his mind inward, and cast his cogitations towards his owne life and conscience, that so he may see and know the principall sins of his owne heart and life. To this purpose serveth the morall Law, which is as a glasse to let us see our maine and principall sinnes, which be the *beames* in our eyes here meant. And for direction herein, I will note out some speciall maine sinnes, which be in all men naturally; and which every one must well consider of, that will cast this beame out of his owne eye. The first common sin of all men, is a *guiltinesse* in *Adams* first offence; that is, his sin made ours by relation or imputation: for his eating the forbidden fruit, was no particular or private sinne, but the sinne of mans nature: and every one sinned in *Adam*, that was to descend of him by ordinary generation: for though wee were not borne when *Adam* sinned, yet by his sinne wee stand guilty of eternall death before God.

How to cast out a beame out of a mans owne eye.

1 Maine sins common to all.

The second common sinne is a naturall disposition and proneneſse to every thing that is evill and against Gods Law, when occasion is offered, the sinne against the holy Ghost not excepted: for the same corruption and proneneſse to evill, which was in them that have committed this sinne, is in all men naturally; the difference stands onely in this, that all doe not fall into it. And this proneneſse to evill is the second head of originall sinne.

2

The third common sinne is inward Idolatry, this is a most heynous sinne, and may be thus perceived: Every man by nature takes his heart from the true God, and bestowes it on some other thing: now looke whereon a man bestowes his heart, that thing he makes his God: and by Nature we love our selves, our sinnes, and the world more than God, and yeeld obedience to the devill, rather than to the true God. The

3 Idolatry of the heart.

A like may be said of our feare, joy, and delight, and of our trust and confidence, all which affections we see upon the devill, the world, and iniquity; yea, upon the creature; forsaking the Creator, who is blessed for ever: and hee that sees not this in himselfe, hath idolatry as yet reigning in his heart.

The fourth sin is *Hypocriſie*, which naturally reigneth in all men, till grace expell it: This hypocriſie stands in this; when men are about any good thing, they are more careful to please God in the outward action, than with the service of the heart. Againe, they seeke more to please men than God. And lastly, they rather endevour to performe the outward duties of the first Table, than of the second. This is a huge beame in every mans eie naturally, which each one ought to see in himselfe, as well as the former.

4 Hypocriſie.

The fifth sinne is *pride*, not outward in apparell, but *spirituall inward pride of the heart*, which stands in this; that a man thinks himselfe out of Christ to have in him some naturall goodnesse, whereby he stands in Gods favour, and hath in himselfe perfect love, and perfect faith: this sin all men wil condemne, and yet it cleaves fast to every man by nature. The Church of *Laodicea*, Rev. 3. 17. *said she was rich, and lacked nothing*; whereas indeed *she was poore, and blind, and naked*. This inward pride poysons Gods grace in the heart, it is a maine sinne, and the common cause of rash judgement.

5 Pride.

The sixth sinne is that *particular sin* or *sins*, wherewith every one is most assaulted; for howsoever the corruption of nature doth infect all men alike, yet every one that is of yeares shall finde himselfe more troubled with some sinnes than with others, by reason that corruption is in part either removed or restrained in him. Wherefore every one must enter into his owne heart, and there search and see what bee those particular sinnes, which most of all prevaile against him, troubling his heart, and causing him to dishonour God. These be his beams which keepe Gods grace out of his heart, which we must labour to finde out in our selves.

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*II. Duty.* After we have some sight of these our maine sinnes, wee must in the next place labour to *see them in our selves as beames*, and to feele the weight thereof: for commonly we either see them not at all in our selves, or if wee doe a little perceive them, yet wee see them not in their quantity as beames, but rather like motes or strawes. Now we shall come to see these sinnes in our selves as *beames* in their just quantity: first, if we *compare them with other mens sinnes*, as with *Adams* first sinne: for doubtlesse we have many particular sinnes in our hearts that be as great or greater than *Adams* sinne was, considered in the fact: and yet by that sinne *Adam* brought not onely on himselfe, but on all his posterity mortality and destruction, the first, and the second death. Againe, wee shall come to see the grievousnesse of our sinnes, if we consider them in

How to perceive the grievousnesse of our sinnes.

the punishment thereof; that is, *subjection to all woe and misery*, yea, and to *death* it selfe in this life, and also to death *eternall* after this life, with the devill and his angels: this is the reward of every sinne in it selfe. Thirdly, consider these thy sinnes, as they were *laid upon the holy person of our Saviour Christ*, for which he endured not onely outward bodily torments on the crosse, but inwardly in soule apprehended the whole wrath of God due unto us for the same, which caused him to sweat *water and blood*, and to cry *My God, my God, why hast thou forsaken mee.* This being well weighed, will let us see that our sinnes are no moats, but huge and great beames, such as are able to crush us in peeces, under the heavy wrath of God. Lastly, have recourse to the *last commandment*, which forbids the very first thoughts and motions in the heart, that bee against our neighbour, and against God, though wee never give consent of will thereto; nay, though wee abhorre the fact it selfe; as when we see our neighbours oxe or his asse, to wish in our hearts, O that this were mine, though wee detest the stealing thereof: now if this first motion bee a sinne deserving damnation, how heynous be the sinnes of our nature, and the transgressions of our life, wherein we have given full consent to rebell against God?

3 *Rule.*

4 *Rule.*

How to judge our selves.

*III. Duty.* The third thing required to this casting out the beame out of our owne eye, is that which is here intended by our Saviour Christ, namely, to *surcease to judge others, and to begin to judge our selves for our owne sins: for if we would judge our selves, wee should not be judged*, 1 Cor. 11. 31. Now we doe then judge our selves, when in our owne hearts wee give sentence against our selves, and condemne our selves in regard of our owne sinnes. Thus *David* judged himselfe, Psalm. 51. 1. *Have mercy upon me, O Lord, according to the multitude of thy mercies*: as if he should say, Lord, one mercy will not serve the turne, so farre have I plunged my selfe into hell by my grievous sinnes; but in the multitude of thy mercies doe them all away. And in the words following, vers. 2. *Wash me throughly from mine iniquities*, hee confesseth himselfe to be so deeply stained with the filth of sinne, that a little washing will not serve. So when the Lord had spoken unto *Iob*, and made him see and know himselfe, hee cries out, *Behold, I am vile*, Job 39. 37. and againe; *Now I abhorre my selfe and repent in dust and ashes*, for those things that I have said and done, Chap. 42. 6. In such sort also did the *Prodigall sonne* judge himselfe, crying out, that he had *sinned against heaven, and against his father, and was not worthy to be called his sonne*, Luk. 15. 21. The Apostle *Paul* likewise confesseth against himselfe, that hee was the *head of all sinners*, 1 Tim. 1. 15. And thus must wee condemne our selves, and say with *Daniel* in his prayer for the people, chap. 9. 7. *Open shame and confusion of face belongs unto us.*

*IV. Duty.* After wee have thus judged our selves, we must labour to breake off, and to amend our former evill wayes, endevouring by all meanes that sinne may bee abolished and weakened in us more and more: and this is indeed the *removing of the beame out of our owne eyes*: that so we may be fitter to censure and reforme others. Of this last dutie the Apostle speaketh, Rom. 14. 13. *Let us not judge one another any more, but use your judgement rather in this, that no man put a stumbling blocke before his brother*: that is, that he live without offence. These foure duties ought every one to practise: and to move us hereunto, first, let us consider, that it is Gods commandement in this place, that wee should first reforme our owne selves. Secondly, that our state and case is fearefull and miserable, without this reformation; if a man have but a thorne in his finger, he cannot be well till it be plucked out; what case then is he in, that hath a huge beame in his eye, the most tender part of the whole body: that is, hath his heart and conscience pricked with the sting of sinne? and therefore it nearely concernes every one to remove it. Thirdly, we shall never be able to judge aright of our selves, of others, or of the life to come, till we practise this duty: and therefore in the feare of God let us seriously set our selves unto it.

Reforme our wayes.

Motives to all the duties.

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Thus much of the remedy it selfe; now follow two circumstances therein further to be considered: 1. The *party* to whom the remedy is given; that is, *an Hypocrite*: 2. *When* this remedy is to be practised; *First, plucke out, &c.* For the party, by *Hypocrite*, we must understand him, that in heart and speech is prone to conceive, and give rash judgement of other mens sayings and actions; and good cause there is why he is so called, for this man hath the sin of hypocrisie reigning in him, he desires to seeme more holy than others, and therfore gives himselfe to censure others, that by debasing of others he may advance himselfe: see this in the hypocriticall Pharisie; *I thanke God that I am not as other men, extortioners, unjust, adulterers, or even as this Publican, I fast twice in the weeke, &c.* Luk. 18. 10, 11. But they must know, that this censuring of others is a fruit of hypocrisie arising out of an hollow heart.

An Hypocrite.

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The second circumstance is the time *when this duty is to be practised*; namely, in the *first* place, *First cast out, &c.* Here then wee have a notable direction for the manner and order of giving brotherly correction; *It must beginne with a mans owne selfe, and end in a mans neighbour*: and by proportion, looke by how much every one is neerer unto us, so much the sooner must hee be corrected and judged. If thou be a private man that art to give censure, first begin with thy selfe; then judge thy kindred; thirdly, thine acquaintance; and last of all, strangers. So a master of a family must first judge himselfe, then his owne family, and after he may judge his friends and neighbours, and last of al, strangers:

A rule for brotherly correction.

strangers: and the like must everie superiour practise in his place. Now by this order to bee observed in brotherly censure, wee may easily see that the world is farre wide in the practice of this dutie: for everie one thinks well of himselfe, and also of his friends and acquaintance, and therefore spares them and will not censure them; but for strangers, them will he not sticke to reproach and to condemne: but this is a preposterous course, swarving farre from this direction of our Saviour Christ.

Reforming our selves brings spirituall wisdome.

*And then shalt thou see cleerely to cast out the mote out of thy brothers eye.* This is the fruit of the former remedie; by curing himselfe first, a man comes to see cleerely what his neighbours fault is, and how it is to be cured and amended. Where wee may note, that out of the amendment of our selves, followes a spirituall gift of judgement and wisdome, whereby wee see aright how to reforme our brothers fault. Hence I gather this generall doctrine, that *Right wisdome and understanding followes the reformation of our owne hearts and lives. The beginning of wisdome is the feare of the Lord*, Psal. 111. 10. that is, true wisdome and good understanding comes from a reverent awe of God, in regard of his Word and Commandement: so Psalm. 119. 100. *I was made wiser than the ancient, by keeping thy commandement*: first *David* reformed himselfe, and then hee became exceeding wise. As it is said of [a] *Manasses*, that when he repented and humbled himselfe, *hee knew that the Lord was God*: and after *Nebuchadnezzer* was humbled, *his understanding was restored to him*, Dan. 4. 31. for, *God teacheth the humble his wayes*, Psal. 25. 9. The proud man is he that builds up his sins with posts and beames, and such an one the Lord will not teach; but him that plucks downe these posts by amendment of his life, will the Lord instruct in the way that hee should walke. Christ saith to his Disciples, *Yee are my friends, if yee keepe my commandements*: and *to his friends will he make knowen all things needfull that he hath heard of his Father*, Joh. 15. 14, 15. by all which it is plaine, that right judgement followes true reformation of life.

a 2 Chron. 33. 13.

How to understand Gods word.

*Vses. I.* Hereby we see how to come to understand the holy Scriptures read or heard; namely, by the amendment of our owne lives: First, reforme thine owne heart and life, and then shalt thou have true judgement given unto thee, to bee able in reading or hearing, to understand Gods word, at least so much thereof, as shall be needfull for thee; and doubtlesse, the cause why most men profit so little in the Scriptures, though they heare and reade them much, is for that they looke not to the reformation of their owne lives and consciences, according to the Word. Prov. 1. 23. *Turne you at my correction* (saith Wisdome) *and I will powre out my minde unto you, and make you understand my words.* The Student therefore that must fit himselfe to get true understanding in Gods Word, for the edification of Gods Church, must remember this direction, and labour first to plucke out the beame out of his owne eye, and then shall hee see cleerely to reade with judgement the word of God, and to discerne the true way of everlasting life, for the good of Gods people: but if thou come in thy sinnes, thou readest without profit.

How to know our adoption.

*II. Vse.* Againe, wouldest thou know thy selfe to be the childe of God? remember then to purge thy heart and life from all sinne, for thence floweth true understanding, and thereupon God will certifie thy conscience of thine election and reconciliation: but if thou suffer thy selfe to lie in sinne, thou maist long wait for this certificate, and never have it.

How to know true religion.

*III. Vse.* Many men there be that will be of no religion, because there are so many and divers opinions about matters of religion in the world; and therefore till some generall Counsell have determined of the truth of religion, they will live as they doe: but these men must know, that they take a wrong course: If they would come to know the truth of religion, they must first reforme their lives; but while they live in sinne, they can never see what is good, what is bad; what is truth, what is falshood in religion, Joh. 7. 17. *If any man will doe my Fathers will*, (saith Christ) *he shall know of the doctrine, whether it be of God, or whether I speake of my selfe*: where he plainly gives us to understand, that true judgement of religion comes from obedience unto God. This is the right way to reforme an Atheist; first, to bring him to obedience. And in a word, whosoever thou art, that wouldest in thy calling, whatsoever it be, please God, and doe good to others; first, purge thine owne heart and life from sinne, and then shalt thou see cleerely wherein thou fallest, and how thou art to amend thy fault, and afterward to doe good unto others.

Brotherly correction commanded.

*A second generall point.* Further, in this remedie our Saviour Christ opposeth *brotherly correction*, unto *rash judgement*; and withall, prescribes *brotherly correction* as a dutie to be practised among Gods people. Touching this point, foure things are to bee considered: I. Who is to correct. II. Who is to bee corrected. III. What is to bee corrected. And IV. In what manner. For the first: the partie that must correct is a *brother*, that is, any member of Gods Church: so it is said, *Then shalt thou see cleerely to put out the mote out of thy brothers eye*: and Levit. 19. 17. *Thou shalt not hate thy brother in thine heart, but shalt plainly rebuke thy neighbour, and not suffer him to sinne*: and Matt. 18. 15. *If thy brother sin against thee*, that is, doe thee any wrong; or else sin against God, and thou bee privie to it: (for that sinne may bee said to bee against man, whereto hee is privie, though the wrong bee not against him, because there is an offence given unto him:) *Then tell him his fault betweene him and thee alone*: that is, correct and admonish him privately.

1. Who must correct.

privately. Againe, everie man is bound in conscience to save his brothers soule, which oftimes may be done by *brotherly correction*; and for want thereof, many times the soule may perish: and therefore it is everie mans dutie to correct his brother; yet with this clause and caution, that just occasion be offered, and time and place observed; for there bee certaine particular exceptions, in which a man is freed from this dutie, and all because there is no just occasion of correction offered: as first, if he be not certaine of the fault committed, for all lawfull correction, is of faults certainely and truly knowen. Secondly, if the partie offending doe repent, for the end of correction is to bring the offender to amendment. Thirdly, if there be no hope of his amendment, Prov. 9. 8. *Reprove not a scorner*; that is, such an one as mocks thee for thy labour. Fourthly, if it may in better manner, and to better purpose bee performed by others, which for place and abilitie may and will more fitly performe it. But yet out of these cases, if just occasion bee offered, everie one is to performe brotherly correction unto his brother.

Exceptions in the case of correction.

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How everie Christian is a Pastor. Heb. 10. 24.

Here I note one particular instruction; that not only the Minister of Gods word is our Pastor, but even everie brother after a sort is a Pastor, in regard that he must watch over the lives of his brethren for their good and amendment. It is the sinne of our time, that everie one thinks he hath no charge laid on him in regard of his brothers life and estate. This was *Cains* sinne towards his brother *Abel*, hee denied himselfe to be *his brothers keeper*: if any man sinne, the common speech is, What is it to me? let them looke to it whom it concernes. But this ought not to be, one man ought to observe another, and use also brotherly correction for the reformation of faults certainly knowen. This is a dutie of love and mercie, tending to the good of our brother, and to the salvation of his soule: in conscience wee are bound to releeve the bodies of our poore brethren that be in perill and want, much more then are wee bound to looke unto their soules, that they perish not for want of admonition. We must turne backe our enemies Oxe or Asse that wandreth, much more our brother from going to perdition.

Who must bee corrected.

*II. Point.* Who is to be corrected? Out of whose eye is the mote to bee taken? to wit, *a Brother; out of thy brothers eye.* By a *brother* here Christ meaneth not everie neighbour, for that is everie man; but everie one that is a *member of that Church, whereof wee are members*, and professeth the same religion which wee doe, being admitted into the Church by the same Sacrament of Baptisme, whereby we are admitted. This is plaine in the exhortation of Christ, Matth. 18. 15. *If thy brother sinne against thee, tell him his fault betweene him and thee:* and so proceed (if hee heare thee not) till hee come to the censure of the Church: which were in vaine, if the partie were no member of the Church. *If any one that is called a brother* (saith Saint *Paul*) bee a fornicatour, covetous, &c. *with such an one eat not*, 1 Cor. 5. 11. and hee addeth, *What have I to doe to judge them that are without? doe yee not judge them that are within?* Now here the former order must be observed; that first, a man must correct himselfe, secondly, his family and kinred, next a brother of the same Congregation with him. And if good order be observed, hee may admonish a brother that is a member of another particular Church; but beyond this wee may not goe, though wee must carrie our selves so to them that are without, that by our good conversation wee may winne them to God. And further this is to bee knowen, that in the Church of God, authoritie and dignitie frees no person from brotherly correction; whereupon *Paul* bids the *people* of Colossa, to say unto *Archippus* their Pastor, *Take heed to thy ministerie, which thou hast received of the Lord, that thou fulfill it*, Coloss. 4. 17. And hence we may learne this dutie; when wee offend in word or deed, wee must submit our selves willingly to brotherly correction; wee must not say, as sometime one of the Israelites that strove with his brother, said unto *Moses* for reproving him, *Who made thee a Iudge and a Ruler over us?* but being faultie, we must submit our selves to the correction of our brother, though we be above them in place. *It is better to heare the reproofe of a wise man* (saith *Salomon*) *than the song of a foole*, Eccles. 7. 7. It may bee the song of a foole will more delight us, but sure it is, the wise mans reproofe is far more profitable. This *David* testified, by desiring that [a] *the righteous might smite him*; accounting it as a *pretious balme upon his head, which he would never want*: yea, nature it selfe doth teach us this, that it is better to bee reproved even of an enemie, than to bee praised of a friend: according to that of *Salomon*, Prov. 27. 6. *Open rebuke is better than secret love.*

Outward dignitie frees none from correction.

Exod. 2. 14.

[a] Psal. 141. 5.

The matter of reproofe.

*III. Point.* For what is a brother to be admonished or corrected? not only for *great* offences, but for *lesser sins*: we must pull out not only beames, but strawes and motes out of his eye: for here lesser sins are as strawes and motes to greater sinnes, which be as beames and posts. The reason why wee must correct our brother for small offences, is because everie great sinne hath his beginning of some little and small sin; and therefore it is a dutie of brotherly correction, to cut off sinne in the head, before it grow out to the full. Thus the Lord dealt with [b] *Cain*, hee reproved him for his wrath and malice against his brother, testified by his sad countenance, before he slue his brother; but *Cain* not yeelding to the Lords reproofe, came at the last to the grievous sinne of murther.

[b] Gen. 4. 7.

In this third point we may take a view of that heavenly order which Christ hath left in his Church, for the reformation, not only of greater

ter crimes, but of leſſer ſinnes; for there be many ſinnes committed which cannot bee corrected by the ſword of the Magiſtrate, neither yet by the publike cenſure of the Church; as lying, fooliſh jeſting, and other offences in behaviour and attire; yet theſe will not Chriſt permit to be in his Church, and therfore hath provided brotherly correction to cut them off.

The manner how to reprove.

*IV. Point.* How is brotherly correction to be performed? Although the manner of brotherly correction bee not here expreſſly ſet downe, yet it is implyed, where it is ſaid, *Then ſhalt thou ſee cleerely, &c.* I will ſtand a little to ſhew how this dutie is to bee performed. In brotherly correction theſe things are required: 1

1. Chriſtian wiſdome to ſee cleerely into the fault, and alſo how it is to bee amended. The Author to the Hebrewes makes it the dutie of everie Chriſtian to *obſerve his brother:* not for this end, to upbraid him with his faults; but that hee may rightly diſcerne thereof, and alſo know how to correct him. And here comes a common fault to bee reproved, many are forward and haſtie to correct their brethren, but yet it ſhall be upon bare rumours and uncertaine grounds; they will not ſtay till they know the fault thorowly and certainly: whereupon it comes to paſſe many times, that the reprover beares the blame; for the partie reproved ſaith, there is no ſuch matter, the thing is otherwiſe, and ſo the other becomes a raſh cenſurer. 2. In Chriſtian correction, there muſt be obſervation of fit circumſtances; as time and place; elſe the good admonition may bee leſſe effectuall. Wee ſhall ſee the practice of this in the word of *God*: *Abigail* obſerved a fit time to reprove her husband for his churliſh anſwer to *Davids* ſervants, and therefore told him not of it till his feaſt of ſheepe-ſheering was ended, and the wine gone out of his head. 2

Heb. 10. 24.

1 Sam. 25. 36, 37.

3. The manner of our brothers offence muſt be conſidered, whether it proceed of humane frailtie, or otherwiſe; if his fault proceed from humane frailtie, then *Pauls* leſſon may be practiſed, Gal. 6. 1. *Yee that are ſpirituall reſtore ſuch an one with the ſpirit of meekneſſe.* The phraſe there is borrowed from Surgeons, who being to deale with a broken joynt, will handle the ſame verie tenderly; and ſo muſt they bee dealt withall in reproofe, that ſinne of humane frailtie. Example of this mildneſſe in reproofe wee have in *Nathan*, who reproved *David* in a parable, and ſo brought him to condemne himſelfe: and the Apoſtle *Paul* reproving the Corinthians in the beginning of the firſt Epiſtle, doth include himſelfe and *Apollos* in the ſame reproofe, as though they had beene guiltie of the ſame crime, 1 Cor. 4. 6. And giving direction to *Timothy* how to carrie himſelfe in the Church of God, though hee allow him to uſe rebuke and reproofe, 2 Tim. 4. 2. yet hee bids him, *exhort an Elder*; therein giving good direction for admonition: if the partie be an Elder, though reproofe be not unlawfull, yet it is not ſo fit as exhortation: and the like mildneſſe muſt bee uſed toward all thoſe that ſinne of humane frailtie. But if the offence proceed from wilfulneſſe and obſtinacie, then the judgements of God muſt bee denounced againſt them, to drive them to repentance. 4. Everie one that is to correct another, muſt conſider himſelfe, and his owne eſtate, knowing that of himſelfe hee may fall into the like offence. So *Paul* bids them that are to ſeeke the reſtoring of ſuch as are fallen, *to conſider themſelves*, Gal. 6. 1. 5. Brotherly correction muſt bee delivered with *Doctrine* and inſtruction: 2 Tim. 4. 1, 2. *I charge thee before God, to reprove, exhort, and rebuke with all long-ſuffering and doctrine.* He that will admoniſh, muſt firſt himſelfe bee reſolved, that the thing done is a ſinne; then he muſt propound it to the partie, as a ſinne out of Gods word; and deliver the reproofe, not in his owne name, but in the name of God; ſo as hereby the partie may know himſelfe to have offended, and alſo ſay, that hee is reproved of God himſelfe rather than of man. This ought all ſuperiours to practiſe, in correcting and admoniſhing their inferiours; they muſt not goe thereto in rage, but in long ſuffering; nor rudely, but with *Doctrine*, that the partie offending may ſee his fault. And thus much for this dutie of brotherly correction. 3 4 5

1 Sam. 25. 2, 3, &c.

1 Tim. 5. 1.

**V. 6 *Give not that which is holy unto dogs: neither caſt yee your pearles before ſwine: leſt they tread them under their feet, and turning againe all to rent you.***

Seventh part of Chriſts Sermon.

Hitherto the Evangeliſt hath ſet downe the ſeverall heads of Chriſts Sermon more at large; but from this verſe to the end of the Chapter, hee handleth briefly the points which follow. This verſe dependeth not upon the former, but herein our Saviour Chriſt layes downe a new point of inſtruction, directing his Diſciples, and in them all Miniſters, unto that Chriſtian diſcretion which ought to be obſerved in the diſpenſation of the word of God. And his direction is here propounded in a prohibition of *giving holy things to dogs, or caſting pearles before ſwine:* which is enforced by a double reaſon, *leſt they tread them*, &c.

Now for the better underſtanding hereof, firſt I will ſpeake of the words, becauſe they are hard and difficult; and then come to the Doctrines.

In the words foure things are to bee ſought out: 1. What is meant by *holy things*. 2. What is meant by *pearles*. 3. What is meant by *dogs*. And 4. What is meant by *ſwine*. For the firſt, by that *which is holy*, wee muſt underſtand, firſt and properly, *the word of God*, written in the

the bookes of the old and new Testament, in his right and holy use; that is, read, dispensed, and preached: and consequently, by *holy things* are meant the *Sacraments*, and Christian admonition. *Gods word* is called an *holy thing* for sundrie causes, but principally for these two; first, because it is holy in it selfe: and secondly, in effect and operation. It is holy in it selfe, because it is set apart by God, to be in the Church in stead of his own lively voice unto his people for the revealing and determining of all things to be beleeved and done in his Church. In the old Testament, God himselfe spake by a lively voice unto the Patriarks, and after the giving of the Law, hee gave answer to the High Priest at the Mercie-seat: and yet we are not inferiour to them, though we want that lively voice; for wee have the written Word in stead thereof, which is answerable everie way thereunto: for looke what the written Word saith, is as much as if the Lord from Heaven should speake by a lively voice: and so consequently, it is to us in stead of the Arke of God, a pledge of his presence. And thus it is holy in it selfe. Secondly, Gods word is *holy* in regard of operation; for it is the instrument of the Spirit, set apart by God himselfe, to bee the meanes whereby hee sanctifies and reformes the hearts and lives of his children. And consequently, the *Sacraments* are *holy things*, for they are the Word made visible; so likewise is Christian admonition grounded upon Gods word.

Gods word is an holy thing.

From this Doctrine sundrie duties are to be learned; First, we are oft commanded in Gods word, *to draw neere unto God, to seeke him, to feare him, and to walke before him in his presence*: How shall wee doe these things, seeing God is invisible, and in glorie and majestie is in Heaven? Surely wee must consider the word of God, which is that *holy thing* set apart by God, to bee in stead of his owne lively voice; and therefore we need not seeke for him that is invisible, but wee must have recourse unto the Word, and labour to have it present with us in our hearts, in our lives and consciences. *Enoch* walked before God, not only in regard of his infinite majestie, which though it bee invisible, is everie where present; but principally in respect of his Word, setting that before him whersoever he was. When wee are commanded to *feare God*, wee must know that that is done, not only when wee stand in awe of his glorious Majestie, but principally when wee feare to offend God, commanding us in his Word. The Apostle saith, that *the Holy Ghost dwells in our hearts*: which must not be thought to bee meant of that infinite substance of the Holy Spirit, but of the dwelling of the Word, which is made effectuall by the Holy Spirit: for faith ever hath relation to the Word, and being beleeved, it dwels in the heart, and makes the spirit, which works by the same Word present also. In which regard *Paul* saith, *Now I live not, but Christ lives in me*; which hee expoundeth after, saying, *I live now by faith in the sonne of God*: because the word of Christ was present with him, and the grace of faith that lives by that Word.

Rom.8.11.

Gal.2.20.

Secondly, seeing the word of God is of that holinesse, we must learne to use the same publikely or privately with all reverence, carefully sanctifying our selves thereunto. When the people came to receive the Law in Mount Sinai, they were sanctified three dayes before; and the same preparation for substance ought we to make before we heare the word of God: First, *we must wash our hands in innocencie, and then compasse the Altar of the Lord*: The Word and Sacraments are holy in themselves, but not so to us, out of their holy use; and therefore if wee would reape profit to our selves by them, we must prepare our hearts thereunto.

Use the Word holily.

Psal.26.6.

Thirdly, whereas the Word is unto us the voice of God, and the meanes of sanctification; wee may learne that in the Congregation of Gods people ordinarily, the pure word of God alone ought to be heard, without the mixture of the words of men, be they never so holy: for it is not said of the words of any man, that they are *that holy thing*. The Lord himselfe alone had the appointment of the making of the *holy oyle*, which was to anoint the Kings and Priests under the Law: neither might any man adde any thing thereto, though it were never so pure and good, nor make any oyle like unto it: so likewise the *trumpets* that served for the Tabernacle to assemble the people, the Lord himselfe alone had the appointment of them; and none might use any other, though it were made of most pure gold. Had the Lord this care over his Sanctuarie under the Law, to take the appointment of these things to himselfe alone? and shall we thinke that the trumpet of his holy Word, which now by his appointment soundeth in the Congregation of the Saints, may admit a mixture with the words of men, humane, or divine, be they never so holy? The ancient Church was farre from this mixture; and therefore [a] *forbade the publike reading of the Apocrypha*, which yet are more excellent bookes than the writings of men, published since the Apostles. But it is said, that they only finde fault with this kinde of preaching, which cannot attaine unto it. I answer, It is no point of the greatest learning to use the sayings of Fathers and Poets in preaching: and they which use it not, refraine therefrom, not because they cannot do it, but because they dare not mingle the sayings of men with the word of God, which is that holy thing, serving in stead of Gods owne glorious voice, in all matters that concerne our faith and obedience, and being the only sufficient instrument of our sanctification; and therefore it were to bee wished, that in the Congregations of the Saints, the pure word of God might sound alone unto Gods people; that as they are begotten alone of this *immortall seed*, so they might be fed alone with this *sincere milke*.

The pure Word alone ought to be taught.

Exod.31.32,33.

Exod.30.32,33.

a Synod. Laod. cap. 59.

*II. Point.*

Doctrines of Gods word are pearles.

*II. Point.* What is meant by *pearles*? *Anſ.* The wholſome *doctrines* and *inſtructions* of Gods word, contained partly in commandements, and partly in ſweet and heavenly promiſes: ſo Matth. 13.46. the *Goſpell preached* is compared to a *pretious pearle*. And further we are to note, that theſe wholſome inſtructions are called *your pearles*, (Chriſt ſpeaking to his Diſciples and other hearers:) now they are ſo called in two reſpects: Firſt, in regard of the Apoſtles and other Miniſters their ſucceſſours; becauſe they are the Lords ſtewards, to diſpenſe the Word and the doctrine thereof to Gods people. Secondly, in regard of all true beleevers and ſervants of God, that have care to know and to obey the word of God: for everie beleever hath a ſpeciall right unto Gods word above other men: to which purpoſe the Lord ſaith, *Binde up the teſtimony, ſeale up the Law among my Diſciples*, Iſa. 8.16. that is, commend and commit my Word unto my Diſciples; there giving a ſpeciall right and intereſt unto them in the word of ſalvation: for they have the true judgement and meaning thereof: they keepe it in their hearts, and expreſſe the power of it in their lives: they have the uſe and benefit thereof in everie eſtate in this world, and unto their eternall ſalvation in Heaven.

How to eſteeme of Gods word.

Prov. 3.14.

From this, that the Doctrines of Gods word are our *pearles*, firſt, wee are taught to place all our riches in the word of God, for that is our Jewell, and our principall treaſure: of this *Salomon* ſaith, *Her merchandiſe are better than merchandiſe of ſilver, and the gaine thereof better than gold.* In the valuing of this pearle, *Davids* practice is notable, who made the *teſtimonies of God his heritage, and the verie joy of his heart*, Pſal. 119. 111. *and eſteemed them above gold, yea, above moſt fine gold*, v. 127.

How to comfort our ſelves in trouble.

Secondly, wee muſt hereby learne to content our ſelves in all caſualties and calamities of this life, with this *pearle of the word of God*; for though wee loſe friends, health, goods, or good name, yet this pearle of good Doctrines and ſweet promiſes is not loſt; if that were taken away with the loſſe of outward commodities, then there were ſome cauſe of diſcomfort: but ſeeing this jewell remaines with us in all eſtates, therefore herewith wee muſt ſtay and comfort our ſelves, as *David* did, counting Gods promiſes his *comfort in trouble*, Pſal. 119. 50. *and his ſongs in his pilgrimage*, v. 54.

1 Tim. 3.9.

Thirdly, this muſt teach us to uſe the Doctrines and promiſes of Gods word, as pearles; wee muſt locke them up in our hearts, and have them in faithfull keeping in our memories. A man that hath an earthly jewell that is of any worth, will bee verie carefull to locke it up in the ſureſt cheſt he hath; how much more care ought wee to have of theſe true pearles of heavenly inſtructions? As the Holy Ghoſt ſpeaks of Deacons, they muſt bee ſuch as *keepe the myſterie of faith in good conſcience*; ſo muſt everie one of us be *carefull keepers* of this heavenly pearle. This was *Maries* practice, Luk. 2. 51. *ſhee pondered the ſayings of Chriſt in her heart*: and *David hid the word of God in his heart, that he might not ſinne againſt the Lord*, Pſal. 119. 11.

Miniſters muſt preſerve purity of doctrine.

*III. Inſtruct.* The Doctrines and promiſes in Gods word are the pearles of the Apoſtles and Miniſters; therefore, *they above others in all ages and times, ought to have a ſpeciall care, by all good meanes to preſerve the purity of doctrine in the Church of God.* That is *Pauls* charge to *Timothy, keepe that which is committed unto thee*: that is, *that wholeſome doctrine which thou haſt learned of me*: and this neerely concerneth Miniſters at this day, that as by the good meanes of others, they have received true doctrine, purified from the dregges of Popery, ſo they ſhould preſerve and keepe the ſame from all taint of corruption to their poſterity.

1 Tim. 6.20.

The *third* and *fourth* things to be conſidered, are touching *dogges and ſwine*; where theſe three points are to be handled: I. What are here properly meant by *dogges* and *ſwine*: II. Who muſt *give judgement* of men to be *dogges* and *ſwine*: and III. *Where they are to be found.* For the firſt: By *dogges* and *ſwine*, we muſt underſtand the *enemies* of Gods word; yet not all enemies, for ſo every ſinner ſhould be a *dogge* and a *ſwine*: but onely ſuch as are *malicious obſtinate enemies*, manifeſtly convicted of their enmity to Gods word and doctrine, of whoſe amendment there is no hope. And that theſe are here to be underſtood, appeares by theſe reaſons: *I.* From themſelves, which deſcribeth them by this, that *treading the words of inſtruction under foot, they doe turne againe, and all to-rend the Teachers thereof*: that is, they doe perſecute them both by word and deed, in all reproachfull ſpeeches, and cruell actions. *II. Reaſon.* In the word of God wee ſhall finde that Chriſt and his Apoſtles preached to dogges (for ſuch are all men by nature;) The Scribes and Phariſies, a generation of Vipers, came to *Johns* baptiſme unrepelled, though not unreproved: Matth. 3.6,7. and Chriſt himſelfe telleth *the woman of Canaan, that it was not lawfull to give the childrens bread to dogges*: that is, to the Gentiles; and yet he ſent his Diſciples to preach to all nations: and the woman herſelfe, by reaſon of her faith, was received to mercy, and made partaker of the crumbs that fell from the childrens table. Againe, our Saviour Chriſt preached to the Scribes and Phariſies, even then when he wept over Jeruſalem for their impenitency: yea, this is a truth, that becauſe men are naturally dogges and ſwine, therefore they muſt have the word of God preached unto them, to purifie and ſanctifie them, unleſſe they be obſtinate and irrepentant enemies to the Word, of whom is no hope of recovery. *III. Reaſon.* Theſe obſtinate enemies here are called dogs and ſwine, by alluſion to uncleane beaſts under the Law; of which ſort were *dogs* and *ſwine*, which were prohibited

Dogs and ſwine are obſtinate enemies.

Matth. 15.26.

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Matth. 7. vers. 5.

the Jewes to bee eaten, or offered in sacrifice to God: Christ therefore here by allusion to that ceremony: meanes such persons as are excluded from the holy things of the Lord; and have no right or interest into the Lords Word or Sacraments; such as both in heart and life be uncleane as hogs, and dogs, and will not bee purified. *IV. Reason, Paul* chargeth *Titus*, that *after once or twice admonition, he should reject an heretike, knowing that such an one is perverted and sinneth, being damned of his owne selfe*: that is, sinneth wilfully and obstinately, and in so sinning condemneth himselfe in his owne heart and conscience: and such are meant by *dogs* and *swine* in this place.

Tit. 3. 10. 11.

Difference betweene dogs and swine.

Now the difference of these two may be this; By *dogs* are meant obstinate enemies that *maliciously* revile the ministerie of the Word, the doctrine of God, and the messengers thereof: such a dog was *Alexander the Copper-smith*, 2 Tim. 4. 14. and such were many of the *Iewes* become some after Christs ascension, who reviled the Apostle *Paul* and *Barnabas*, and blasphemed the doctrine which they taught, Acts 13. 45. and of this sort are all convicted obstinate heretikes. By *swine* are meant obstinate enemies that doe condemne the word of God; either because they will not admit reformation of life in it, such as *Ahab* and *Herod* were; or because they scorne and mocke at the word of God, as they doe, of whom *Peter* speakes, *what mockers at the promise of Christs second coming*.

2 Pet. 3. 3. 4.

Who must judge men to be dogs and swine.

The second point touching these persons is, *who must give judgement of any man or any people to be dogs and swine*: we must know that it is not in the power and liberty of any private man to give judgement of another that hee is a *dog* or a *swine*; but it is a publike duty belonging to the Ministers and Governours of the Church to give judgement in this case. Matth. 18. 17. Before a man must bee reputed as a *Publicane*, and as an *Heathen*, the *censure of the Church* must passe upon his behaviour; and from the judgement of the Church must private men hold others as Publicanes and Heathen. Indeed our Saviour Christ and his Apostles gave this judgement of men particularly and peremptorily; as *Paul* of *Alexander* the Copper-smith: but we must understand, what authoritie, and what spirit Christ and his Apostles had; which because wee have not, wee cannot give such judgement upon men. Further, here we are to know, that judgement upon others is two-fold; *Iudgement of certaintie*, or *judgement of humane wisdome*: The *judgement of certaintie*, touching any mans state, belongs only to God, and to them to whom God revealeth the same. The *judgement of humane wisdome* is, when the Church of God, in the feare of God, give judgement as truly and as neerely as they can, who is a dog and who is a swine; and this only is the judgement of the Church, which also is conditionall; and namely, *till they repent*: because they know not the

A times that God hath appointed for the conversion of sinners. And by this we are taught, to comprimit our judgement of any man, in regard of his finall estate, though hee bee an unrepentant sinner, refusing instruction; for most heinous sinners have beene converted.

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The third point, *where the dogs and swine are to bee found*: It is not in the power of any ordinarie Minister, or other man, to determine of any one, that he is a *dog* or a *swine*; for in such doe finall impenitencie, and wilfull obstinacie concurre; which wee are not able to say certainely, are come upon any man or woman whilst they live among us: and yet this may be said with good conscience, that there is in many a fearefull declination to the properties of dogs and swine, even in this age of ours; for many will heare the Word, receive the Sacraments, and professe that they hope to be saved by Christ; and yet they will raile on his Ministers, and speake against their Ministerie: yea, the times are now, wherein many in open speech will not sticke to revile and condemne those, that have beene the most excellent instruments of Gods mercie in his Church: among many I will name one, M. *Iohn Calvin*, that worthy instrument of the Gospell, is in the mouthes of many Students condemned as an erroneous person, teaching false and dangerous doctrine. Yea, many there be, that come to the Lords Table, and yet will not be drawen from their drunkennesse, ignorance, adulterie, and covetousnesse. A third sort there are, that take occasion from Gods word, to live in their sinnes, and to maintaine their wicked lives; as from the doctrine of Gods eternall predestination, because the Scripture teacheth, that Gods decree therein is unchangeable; therefore some say, they will live as they list: others, because the Word saith, we are to be saved by faith alone, therefore they refuse to walke in good workes: and others looke to be saved by Gods mercie alone, and therefore they will not labour either for knowledge, or faith, as they ought to doe: and some, hearing the doctrine of the *deniall of our selves*, doe say, the word of God is too strait a doctrin, barring men from laughter, and mirth, and other recreations; and therefore they will none of Gods word: now though wee cannot call these men *dogs*, because we know not what they may be hereafter, yet we may truly say, these be practices of dogs and swine.

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And thus wee see what is meant by *holy things*, by *pearles*, by *dogs* and *swine*; from whence the meaning of Christ may bee plainly thus set downe: *Give not that which is holy*, &c. that is, *have regard how, and to whom yee dispense the Word and Sacraments, and if any person be openly convicted of obstinate enmitie to your doctrine, to such publish not my Word, bee they dogs in railing, or swine in senselesse contemning and scorning of the same.*

Where dogs and swine are to be found.

*The Vses.* 1. Hence we may see what course

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How the word muſt be diſpenſed.

is to be uſed of Gods Miniſters in the preaching and diſpenſing of his holy word; they muſt firſt preach and publiſh the Word of God to all men without exception, grace muſt be offered to all, good and bad; then they muſt obſerve what fruit and effect the Word hath with them, whether it worke reformation of life in them, or not: and though as yet they ſee not that fruit thereof in them, yet they muſt not condemne them as Dogges: but rather *wait and pray for their converſion, to ſee if at any time God will give them repentance*, according as Saint *Paul* chargeth *Timothy*, 2 Tim. 2. 25. Thirdly, having waited for their converſion, hee muſt labour to convince their very conſcience of the truth which they in heart and life denie: ſo as he may ſay with *Paul*, *If our Goſpel be hid, it is hid to them that periſh*, 2 Cor. 4. 3. but if after all this, they give evident ſignes of malicious and obſtinate enmitie againſt the Word, ſcorning and railing on the Doctrine of God, and on the Miniſters thereof, then are they to be caſt out by the Church, and to bee accounted on as Dogges, and to be barred from the Word of life till they repent. This was Chriſts owne practice towards the Jewes: at the firſt he preached unto them the Goſpel of the kingdome by *Iohn Baptiſt*, in his owne perſon, and by his Diſciples, but when he ſaw ſome of them maliciouſly obſtinate, then he propounded his *Doctrine unto them in parables*, that they might be hardened in ſinne: and after expounded the ſame privately to his Diſciples. The Diſciples likewiſe after the aſcenſion of Chriſt, preached ſtill unto the Jewes, even when they were perſecuted by them: but at length when as they ſaw that of obſtinate malice they oppugned the truth, *putting it from them, and judging themſelves unworthy eternall life, then they turned to the Gentiles*, Acts 13. 46.

Matth. 13. 15.

Now in this that hath beene ſaid, we may note two things: firſt, the long ſuffering and great patience of God, that will not have a ſinner living in the Church condemned, till he have brought him through all the meanes of his converſion, and till he be paſt hope. Thus he dealt with the *old World*, expecting their repentance, an *hundred and twentie yeares*, whereunto he then called them by the preaching of *Noah*, Geneſ. 6. Secondly, hereby we muſt learne to moderate our judgements concerning wicked men: a man muſt not be condemned for a Dog, or for a Swine, till hee give evident ſignes of obſtinate malice, and wilfull contempt of the Word, and untill he doe even convict himſelfe to be ſuch an one, by a wilfull contempt of the meanes of his ſalvation. This ſerves to ſhew their raſhneſſe and indiſcretion, that condemne our Church for no Church, and our people for no people of God: judging them for Dogges and Swine, when as they have not yet convicted them of obſtinate malice in ſinne or errour. It will bee ſaid, they have admoniſhed them by writing. *I anſwer*, that their owne bookes have more errours in them, than they doe hold whom they admoniſh, and ſo their writings can be no ſufficient conviction.

Secondly, here obſerve that men become *Dogges* and *Swine*, by their wilfull repelling that holy doctrine of God, which ſhould purge them and make them cleane. It is the naturall propertie of a Dogge to returne to his vomit, and of a Swine to his wallowing in the mire, as the Proverbe is; and hereof they can by no meanes be bereaved. And all men by nature returne to the vomit and filth of their ſinnes like Dogges and Swine: and they which will by no meanes ſuffer themſelves to bee drawne from their old ſinnes, they have theſe properties of Dogges and Swine: and looke as thoſe beaſts were excluded the Lords Tabernacle and Congregation under the Law; ſo are theſe men debarred from the Word and Sacraments, and all holy things under the Goſpel; they are abomination unto the Lord: ſee Pſal. 56. 16, and Pſal. 50. 16. In this regard we are to be admoniſhed, to ſuffer our ſelves to be cleanſed and reformed by the Word of God. *Ye are cleane* (ſaith Chriſt) *by the Word which I have ſpoken unto you*, John 15. 3. where he maketh the Word of God the inſtrument of our purification: to which effect he ſaith in his prayer to his Father, *Sanctifie them with thy truth, thy Word is truth*, John 17. 17. And Saint *Peter* ſaith, *our ſoules are purified in obeying the truth by the Spirit*, 1 Peter 1. 22. Now wee are by nature Dogges and Swine, inclined to the filth of our owne ſinnes, returning thereto with greedineſſe, neither can we of our ſelves be broken of this propertie, but when occaſion is offered we doe naturally runne to our old ſinnes, as the *Swine and Dogges doe to their filth and vomit*. In conſideration whereof, wee ought to ſubject our ſelves to the Word of God, labouring to ſee and feele our owne uncleanneſſe, and to crie with *David*, *Waſh me throughly from my ſinnes*: and with *Peter*, *Not my feet onely, but my whole body*: that ſo it may be ſaid of us, *We are cleane throughout by Chriſts word*. If we ſee any uncleanneſſe in our hearts or lives, we muſt purge it out by this Word, and returne no more to the filth of our former ſinnes. It is the propertie of Chriſts ſheepe to heare his voyce, and to obey the ſame: let us hereby teſtifie our ſelves to be his ſheepe, that ſo we may bee diſtinguiſhed from Dogges and Swine.

Here it may be demanded, whether we ſhould make confeſſion of our faith before Dogges and Swine. *Anſ.* Yes, if we be called thereunto, we are bound to doe it: *Be alwayes ready* (ſaith the Apoſtle) *to give an anſwer to every man that asketh you a reaſon of the hope that is in you*, 1 Pet. 3. 15. And in this place our Saviour Chriſt ſpeaketh of the preaching and diſpenſing of the word, not of confeſſion. Now in preaching, men acknowledge the Word to belong unto their hearers, but in confeſſion they declare the word to belong unto themſelves alone.

Excommunication is Gods ordinance.

Further, here we are to consider divers points concerning *Excommunication*: First, the foundation thereof. *It is an ordinance of God*: for all Dogges and Swine by Christs commandement, must be kept from holy things: many that live in the Church, are open blasphemers of the name of Christ; some others are heretikes, and these likewise are to be barred from the Word and Sacraments; yea, a man living in the Church, may be worse in practice than an open enemie: of such like the Apostle speaketh, Titus 1.16. *They professe that they know God, but by their workes they denie him.* And such a one was *Ismael*, who for mocking *Isaac*, the sonne of the promise, *was cast out of Abrahams family*, that is, out of the Church of God, Genes. 21.10,11. for *Abrahams* family at that time was Gods visible Church.

The end of excommunication.

Secondly, here observe the *end of Excommunication*, namely, to preserve the holy things of God from pollution, contempt, and prophanation; even the Word, Prayer, and Sacraments, which wilfull enemies would trample upon, as Swine will upon Pearles. And herein we may see the abuse of this ordinance, when it is used for politike and civill respects; especially in the Church of Rome, whereof it is made an instrument of the unjust deposing of Christian Princes, and of exempting their subjects from their due obedience and allegeance.

Pius 5. Pont. in Bulla contra Eliz.

Who must execute this censure.

Thirdly, here our Saviour Christ noteth out the principall persons that are to execute this censure of the Church upon wilfull and obstinate enemies, that bee as Dogges and Swine; namely, they to whom the disposing and keeping of the holy things of God is committed, that is, the lawfull Ministers of the Word and Sacraments: for they must keepe those holy things pure which God hath committed unto them; but that they cannot doe without the exercise of this censure which God hath given unto his Church.

How farre excommunication reacheth.

Fourthly, here also we may see, how farre this censure of the Church extendeth against obstinate and wilfull enemies: namely, to the debarring of them from the use of the Churches ministerie in the Word, Prayer, and Sacraments. Indeed if the partie be excommunicate for some particular crime, and there be hope of his repentance, because he doth not shew himselfe a Dogge or a Swine, by wilfull obstinacy in his sinne and contempt of the Church; then, although he be excluded from Communion with them in the Sacraments and Prayer, yet he may be admitted to the hearing of the Word, because that is a meanes to humble him for his sinne, and to bring him to repentance, which is the end of all Ecclesiasticall censures. And thus much of the *prohibition*: Now follow the *reasons* to inforce the same.

*Lest they tread them under their feet, and turning againe all-to-rent you.* Here Christ renders a double reason to enforce his prohibition, both drawne from the dangerous events which would ensue by communicating holy things unto Dogges and Swine: for first, *they would tread them under their feet*: secondly, *turning againe all-to-rent you.*

1 *Reason.*

For the first: by *treading under feet*, hee meanes, *prophaning and abusing*. Now because the holy things of God must not be prophaned and abused, therefore they must not be communicated unto wilfull enemies of the grace of God.

The holy things of God must be kept from contempt.

In this reason see the singular *care* of our Saviour Christ, to keepe the Scriptures and other holy things of God from prophanation: This care he likewise shewed with great zeale, when *he whipt the buyers and sellers out of the Temple*, because they made *his fathers house*, that holy place, *a house of Merchandise, and a denne of Theeves*, Matth. 21.12,13. And herein he must be a patterne and example unto us all, to teach us care and zeale in keeping the holy things of God from prophanation: farre must it be from us to doe or speake any thing which may cause the world to speake evill of our holy profession. This is *Pauls* charge to servants, that they so carrie themselves towards their masters, *that the name of God, and his doctrine be not evill spoken of*, 1 Tim. 6.1. For want of care herein, was Gods hand heavie upon *David*, for *because by his foule facts of adulterie and murther, he had caused the enemies of the Lord to blaspheme, therefore the childe borne unto him must surely die*, 2 Sam. 12.14. We must therefore *pray* (as the [a] Apostle bids us) *that the Word of God may be glorified.* This is Christs direction in his prayer, before all things to desire and seeke that [b] *Gods name may be hallowed and glorified*: Now Gods *Word* is his *Name*, for thereby is hee knowne unto us; yea, *his Name is magnified above all things by his Word*, Psal. 138.2. Excellent was *Davids* prayer to this effect, Psal. 119.39. *Take away my rebuke which I feare, for thy judgements are good*: that is, keepe mee from doing that which may bring rebuke or reproach upon thy Word, or upon thy workes, for they are good. Good King *Hezekias* is also commended for his care of Gods glory, in that hee *forbad his servants to answer to the rayling blasphemies of Rabshakeh*, lest thereby hee should be provoked to blaspheme the more: as also in that he greatly humbled himselfe before the Lord upon the hearing of it: for he *rent his clothes, and put on sackcloth, and spread the rayling letter before the Lord*; thereby referring the revenge to God himselfe, Chap. 19.1.14.

a 2 Thes. 3.1.

b Matth. 6.9.

2 Kings 18.36.

2 *Reason.*

*And turning againe all-to-rent you.* These words containe Christs second reason against communicating holy things to malitious and obstinate enemies, drawne from the perill that may ensue thereupon to his Disciples and Ministers: for these Dogges and Swine are not onely prone to abuse the holy things themselves, but also to annoy and hurt by reviling and persecution

cution those that be the messengers of the word unto them.

In this reason Christ sheweth, that it is not onely lawfull, but necessarie, that Gods Ministers should seeke to avoid and shun the malice and rage of obstinate enemies, by all lawfull meanes which may stand with Gods glory and the keeping of a good conscience. Hence he bade his Disciples, *with the innocencie of Doves joyne the wisdome of Serpents*; now the serpent is most wily and warie to save her selfe from harme.

Ministers may seeke to avoid persecutions.

Matth. 10. 16.

*Object.* But it is the propertie of an *hireling, to flie from his flocke when he seeth the Wolfe comming*: therefore it seemes Gods Ministers may not flie in time of persecution. *Ans.* To flie in persecution is not alwayes a forsaking of the flocke, but sometimes tends to their greater good: as when persecution is intended directly against the Minister, then he may with good conscience flie for his safetie, in hope of returne for their future good; else Christ would not have said to his disciples, *If they persecute you in one citie, flee into another*, Matth. 10. 23. Yea, not onely the Minister must thus looke to his owne safetie, but his people also must doe what lies in them for his preservation. So did the beleevers in the Primitive Church for Saint *Paul, when his life was sought in Damascus, the Disciples let him downe at a window in a basket thorow the wall, and he escaped*, Acts 9. 25. And at *Ephesus*, when the great tumult was about *Diana, Paul would have thrust himselfe in among the people, but the Disciples seeing it would be dangerous unto him, kept him backe, and would not suffer him*, Acts 19. 30.

John 10. 12. Of flight in persecution.

## V. 7 *Aske, and it shall be given you: seeke, and yee shall finde: knocke, and it shall be opened unto you.*

In this verse and those which follow unto the twelfth, is laid downe the third part of this chapter, concerning *prayer*: and it consisteth of two branches: a *commandement* to pray, and effectuall *reasons* to perswade us thereto. The commandement is propounded in three severall termes, *Aske, seeke, and knocke*: each whereof hath his promise annexed thereto, *Ye shall have, ye shall finde, and it shall be opened unto you.* Now for our better understanding of Christs meaning herein, two rules must be observed. I. That Christ here speakes not of every kinde of asking in prayer, but of that onely which himselfe commandeth and alloweth: for we may aske and not receive, *because we aske amisse*, as [a] S. *Iames* saith; but he that asketh, according to Christs direction in this place, shall receive.

The eighth part of Christs Sermon

[a] Iames 4. 3.

Now in all acceptable prayer to God, foure conditions must be observed: I. We must aske *while the time of grace and mercie remaineth*: for if the day of grace be once past, we may aske, seeke, and knocke, but all in vaine: this is

Foure conditions in acceptable prayer.

A plaine by the *five foolish Virgins, who asked and sought for oyle, but found none, yea, they came and knocked, but it was not opened unto them*, Matth. 25. 8, 9, 12. Now the time of this life, while God offers mercie unto us in his word, is *the acceptable time and the day of grace*, 2 Cor. 6. 2. and therefore herein must we *aske, seeke, and knocke*. II. We must not aske us seemeth good unto our selves, but *according to Gods will*, and as *his word alloweth*. The sonnes of *Zebedee* were denied their request, because they *asked they knew not what*, Matth. 20. 22. But *this is our assurance that we have in him, that if we aske any thing according to his will, he heareth us*, 1 John 5. 14. III. We must aske in *faith*, that is, *beleeve* that God will grant us those things which we B aske according to his will: James 1. 5, 6. If any man lacke wisdome, let him aske of God, *but let him aske in faith, and waver not: for the wavering minded man shall receive nothing of God*: therefore saith Christ, *Whatsoever ye desire in prayer, beleeve that ye shall have it, and it shall be done unto you*, Marke 11. 24. IV. We must referre the time and manner of Gods accomplishing our requests to his good pleasure. It was the sinne of the Israelites that they *limited the holy one of Israel*, by prescribing him what they would have for their provision, and when they would have it, Psal. 78. 41. wee therefore must wait on God, as *David* did, Psal. 40. 1. *I waited patiently for the Lord, and he inclined his eare unto me, and heard me.* God deferres the grant- C ing of our requests, because he would trie the affections of his children. Cant. 3. 1. The Church *seeketh Christ*, but cannot find him, that is, where and when she will. And indeed herein doe we shew forth faith, when we referre the time and manner of receiving our requests, to the good pleasure of God: for *he that beleeveth will not make haste*, Isay 28. 16.

The second rule to be here remembred concerning prayer, is: That these promises are not made directly to the worke of prayer, but to the person that prayeth; and yet not to him simply, as he doth this good action of prayer, but as he is in Christ, for whose merit sake the promise is accomplished: and therefore Christ here speakes to them, whom he takes for granted D to be the true members of his mysticall body, which is his Church. This rule must be remembred for the right understanding of the promises of God concerning prayer; for hereby it is plaine, that our prayer is not the cause of the blessings we receive from God, but onely a way and instrument in and by which God conveyeth his blessings unto his children; for a true prayer is a fruit of our faith in Christ, in whom alone *all the promises of God are yea, and amen*, that is, sure and certaine unto us.

2 *Rule.* Gods promise to heare and respect the person in Christ.

Now having found Christs meaning, let us come to such instructions as are to be gathered hence. First, observe that Christ doth not barely propound this Commandement to pray, but repeats the same by a kinde of gra-

Zeale and fervencie in prayer.

dation in three distinct words, *Aske, seeke,* and *knocke*: whereof the latter imports more vehemencie than the former. And this he doth to checke the slackenesse and coldnesse of our prayers, and to stirre us up to fervent zeale and diligence in this dutie, both in publike and private. And to move us to godly zeale and diligence in this dutie, consider the reasons following. *I. Christs owne example,* which in morall duties is a perfect rule: Now though he had little need to pray in respect of himselfe, for he did never sinne, yet how often, and how long, and with what fervencie did he give himselfe to this dutie? *he spent whole nights in prayer,* Luke 6.12. and *in prayer in the garden he sweat water and blood.* We have also *Moses* example, who spent *forsie dayes, and fortie nights in prayer and fasting for the people,* when they had sinned, Deut.9.18,19. If he were thus fervent in prayer for their sinnes, how earnest would he be for his owne? And *Daniel* humbled himselfe many dayes, and prayed fervently for his people, Dan. 9.3,4, &c. *David* prayed *seven times a day, and rose up at midnight to give thankes to God,* Psal. 119.164.62. And *Paul* willeth the Romans, that they would *strive or wrestle with him by prayer to God,* Rom.15.30. All these are worthy examples unto us; and if we compare our selves with them, we shall see we have much more cause so to doe: for our sinnes abound above theirs, and therefore we had need to pray for the preventing of Gods Judgements which our sinnes call for against us. Also we come farre short of them in grace, and therefore had need to pray for supply thereof against the time of need; for our dayes of peace will not alwayes last, we have enjoyed it long, and therefore must looke for dayes of triall, for the state of Gods Church is interchangeable. *II. Reason.* All of us must come to deale with God, both in the day of death, and at the day of judgement; at both which times all worldly helps and comforts will forsake us, and by no meanes can we shun that account; therefore it will be good for us while we live, often to set our selves before the Lord, that so we may make our selves familiar and acquainted with him against that day: But if now we estrange our selves from God in regard of this exercise of prayer, then at our end we shall finde the Lord to be strange unto us, and to professe that hee *knowes us not,* which will be woe unto us. *III. Reason.* Every good thing wee have or stand in need of, comes from the mercie and bountie of God in Christ: and prayer is an ordinarie meanes for the procuring of Gods blessings; wee therefore must give our selves to the faithfull practice of this dutie. Indeed if grace and other blessings were our owne, or from our selves, wee might well spare this labour: *But what hast thou* (saith *Paul* to everie Christian) *that thou hast not received?* bee not therefore secure and idle: for Gods blessings come not when we sit upon our elbowes, but in the use

1 Cor.4.7.

A of meanes; and happy are we that may use those meanes: for *in asking we receive, in seeking we finde, and in knocking it is opened unto us.*

Secondly, our Saviour Christ by trebling this commandement to pray, would give us to consider, that there is some weightie cause we should be instant in this dutie; and that is, in regard of the great miseries, and manifold dangers whereunto we are subject in this life: for as *Peter* saith, *the righteous shall hardly be saved:* and no marvell, for we have *without us,* the devill and all his angels plotting our destruction, and the World a dangerous enemie, whereby the devill workes: *within us,* we have our owne corrupt hearts, daily drawing us to the practice of sinne, the baine and poyson of our soules. Now

B what is to be done in this case? surely our onely refuge, is constant and fervent prayer unto God, as Christ here implies by this threefold command: for *in all things we must let our requests be made knowne to God,* Philip.4.6. This hath alwayes beene the practice of all the faithfull, as we may see in Gods Booke. But if we had no example, this commandement were sufficient, to perswade us unto this dutie. Also doest thou want any grace of God, as faith, repentance, knowledge, zeale, patience, strength against temptation, or assurance of Gods favour? why, *aske, and thou shalt have; seeke, and thou shalt finde.* And this must be our course in outward wants, and for temporall blessings, as

C health, peace, libertie, plentie, &c. Indeed the wicked worldlings seeke to wise men, and wise women in their miseries, but this is to forsake God, and to goe to the Devill: *Gods people must goe to their God,* Isay 8.19.

Thirdly, the trebling of this commandement in diverse tennes must teach us, to be instant and urgent with God in prayer: this is an holy and acceptable importunitie, when the Christian heart gives God no rest: Jerem.29.12,13. the Lord promiseth to his people, *That they shall crie unto him, and goe and pray unto him, and he will heare them: they shall seeke him, and finde him, because they shall seeke him with their whole heart.* Isay 62.7. *The Lords remembrancers are commanded not to keepe silence, nor to give the Lord any rest.* Matth.15.22. *The woman of Ca-*

D *naan is commended, because she will take no answer,* nor repulse from our Saviour Christ, till her daughter was cured: and Luke 18.5. *The poore widdow by her importunitie prevailed with the unrighteous Iudge:* which parable Christ propounds, to teach us to be constant and earnest in prayer. We therefore must shake off our naturall coldnesse and negligence in prayer, which is the common sin of the world in regard of this dutie. And we must labour for knowledge both of our owne sinnes and miseries, and of Gods mercies, that so we may pray with understanding, and in zeale and fervencie as Christ here requireth. Alas many pray not at all, and others know not what they aske, though they say the Lords prayer, or some other set forme of prayer.

Causes why we should be fervent in prayer.

1 Peter 4.18.

We must be urgent in prayer.

And

And most men that have knowledge, suffer their mindes to wander from God by vaine imaginations: now all comes for lacke of that feeling in prayer, which Christ here requireth.

Thus much of the Commandement in generall. Now out of the words more particularly we may observe two points: First, where Christ bids us *Aske, seeke, knocke*, he speakes not particularly to some, but generally to all his servants, so that all must pray; which plainely implies that his best and dearest servants are during this life in want of some grace or blessing. And indeed when God gives most excellent gifts and blessings to his children, yet then hee leaves them in some notable want or triall for their humiliation and provocation to prayer. *Paul was taken up into Paradise, and there heard words that cannot possibly be uttered by man in this life*: this was a great grace and prerogative: but yet to humble him, *lest he should be exalted out of measure, there was given him a pricke in the flesh the messenger of Satan to buffet him*: hereby he was brought to pray most earnestly for deliverance, but yet he must *rest contented with Gods grace; for God will make perfect his power through the weakenesse of his servants*, verse. 8, 9. This point must bee observed, to discover to many secure persons their miserable state, who feele no want of grace in themselves, and therefore thinke all is well. But what meanest thou to professe Christ, if thou have no need of him nor of his graces? Oh know it, when thou sayest in thine owne heart, *thou art rich, and lackest nothing*; then *thou art poore, and blinde, and miserable, and wretched*. And indeed if thou knewest the corruption of thine owne heart, thou wouldest crie out with the Apostle, in respect of thy wants; *O miserable man that I am, who shall deliver me from this body of death?*

Secondly, Christ saying not onely *Aske*, but *seeke, and knocke*; doth hereby imply what is Gods dealing many times with his owne servants: namely, that he forsakes them for a time, and in part, and in some sort hides himselfe, and as it were locks himselfe from them. Now thus he dealeth for two causes: First, hereby to chastise and correct them for their sinnes: *for iniquities separates betweene God and his people, and their sinnes hide his face from them*, Isay 59.2. Secondly, to make triall of his graces in his children, to see whether they delight in his love, to shew them their owne weaknesse, and to move them to cleave unto him more inseparably. By all which we see, it stands us in hand to pray earnestly and continually, for God may forsake us for our sinnes, and he may justly take occasion to trie what we have profited by his Gospel, which we have long enjoyed with abundance of peace.

Thus much of the commandement to earnest prayer: Now Christ inforceth it by two reasons. First, by a *promise*, infolded in this verse with the commandement, and confirmed in the next. Secondly, by a comparison, verse. 9. For the first,

The best are not here perfect.

2 Cor. 12. 4.

Revel. 3. 17.

Rom. 7. 24.

God withdrawes himselfe sometime from his children.

Reasons of the commandement to pray.

The reason from the *promise* in this verse may thus be framed:

*If they which aske, shall receive; if they that seeke, shall finde; and they that knocke, shall be let in; then doe you aske, seeke, and knocke:*

*But they that aske, shall receive; they that seeke, shall finde, &c. Therefore doe you aske, seeke, and knocke.*

In this reason our Saviour Christ teacheth us, that when we pray to God, we must bring a speciall faith whereby we are assured that the particular things we aske according to Gods will, shall be given us. So saith Christ, Marke 11. 24. *What soever yee aske in prayer, believe that ye shall have it, and it shall be done unto you*: and James 1. 6. *Let him aske in faith*: for he that doubteth of Gods promise, defraudeth himselfe of the thing he asketh. Now if we must bring this speciall faith, then of necessitie must wee have a speciall knowledge of the will and promise of God for the things we aske: for as without faith wee cannot pray aright, so without knowledge, no faith. And therefore we must be carefull to acquaint our selves with the will and promise of God, that by Gods commandement we may know what to aske, and by faith may also aske in assurance: for if we pray without this knowledge and faith, our prayers are but lip-labour and unprofitable.

A speciall faith required in prayer.

Secondly, hence we learne that the Papists erre grossely, which teach that this speciall faith is not necessary in prayer; this is a doctrine of Devils: for we ought to bring in prayer a particular faith to apply to our selves the promise of God concerning that thing which we aske in prayer. But this we can never bring, unlesse we first have a speciall saving faith, whereby we believe our reconciliation with God in Christ: for therefore doe we believe that God will grant our particular requests, because by faith wee know our selves to be in Christ, in whom he loveth us; and therefore will make good his promise unto us, as the Apostle saith, *This is the assurance that we have in him, that if we aske any thing according to his will, he heareth us.*

Rhem. on Lam. 3. sect. 6. Bellarm. de justif. l. 3. c. 13.

1 John 5. 14.

Thirdly, hence we learne how to carry our selves in all dangers, troubles, and afflictions; namely, we must settle our hearts by faith upon the promise of God, who hath said, *he will not forsake us, but be with us in trouble, and deliver us*, Psal. 91. 15. This is necessary; for without faith in great afflictions, our owne naturall passions will confound us. Hence *Habakuk*, speaking of grievous times of affliction, saith, *The just shall live by faith*. And this *David* testified, Psal. 62. 1. *Truly my soule keepeth silence unto God: of him commeth my salvation*. Psal. 23. 4. *Though I should walke through the valley of the shadow of death, I will feare none evill: for thou* (Lord) *art with me, thy rod and thy staffe they comfort me.*

Habakuk 2. 4.

Fourthly, this must stirre us up to great diligence in prayer. We being Gods creatures, and our God requiring this service at our hands,

A motive to diligence in prayer.

ought to pray upon his commandement, though he had made no promise unto us. But now sith he hath made a gracious promise to heare and grant our requests, this must stir us up to all diligence, and alacritie in prayer: see the practice hereof in *David*, upon Gods promise he incourageth himselfe to pray, 2 Sam. 7.27,28,29. *Thou, O Lord of hosts, hast revealed unto thy servant that thou wilt build him an house: Therefore now O Lord God (for thou art God, and thy words are true, and thou hast told this goodnesse unto thy servant:) Therefore now let it please thee to blesse the house of thy servant, that it may continue for ever: for thou O Lord God hast spoken it.* So *Daniel* perceiving by the prophecie of *Jeremie*, the *promise of God for the returne of the people from the captivitie*, doth set himselfe to most earnest prayer to God, for the accomplishment of that promise, Daniel 9.2,3. And so must we do in all our wants, first search out Gods promise for the supply thereof, and then goe boldly and diligently to God by prayer in the name of Christ.

**8 For whosoever asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.**

Here Christ confirmeth the former reason that was included in the former verse with the commandement to pray. In effect and substance they are all one; onely here the reason is propounded more generally, without limitation to Christs hearers, thus; *whosoever asketh, receiveth; whosoever seeketh, findeth, &c.* that is, observing the due conditions of prayer, which Gods Word requireth.

*I. Object.* Here some may see, that God oft heares those that pray without faith; *as the cry of the poore when they crave their oppressors*, Exo. 22.23. And so he did heare the *murmurings when they asked Quailes in their lust*, Psal. 78. 28,27. *Ans.* True it is, God sometimes grants the requests of those that pray without faith, but his hearing is not in mercie, but in anger and wrath, and is a meanes to execute his judgement upon them. Thus he *gave them Saul to be a King in his wrath*, Hosea 13.11. and so he gave them *Quailes for, while the meat was in their mouthes, the wrath of God came upon them*, Psal. 78.30,31. Thus the *Devils* had their request granted, *to enter into the herd of Swine*, Matth. 8.31. and so God permitted him to afflict *Job*, Job 2.6. but all was to his owne shame, to manifest his absolute subjection unto God, that beyond his will he cannot goe, no not to hurt the basest of Gods creatures.

*II. Object.* *Ahab* prayed and humbled himselfe, and was heard, though he did it onely hypocritically, for feare of punishment, 1 Kings 21.29. *Ans.* This was a grant of a temporall benefit onely, which God oft gives to hypocrites; but for spirituall blessings which pertaine to salvation in Christ, whereof this Text is principally to be understood, they are not granted to the wicked.

*III. Object.* *Abraham* prayed directly against the will of God, for *the saving of Sodom*, which God was purposed to destroy. *Ans.* *Abraham* no doubt had in him a speciall motion to make that prayer, and withall he asked leave of God to pray for them; neither did he pray absolutely, but with submission to Gods will, and so he sinned not, though he obtained not his desire: otherwise, without these cautions hee had done amisse: and we must not make the extraordinary practices of the faithfull, ordinary rules for our imitation. So that Gods promise here is firme, whosoever asketh those blessings of God which he hath promised to give, in that manner which God approveth, shall bee sure to receive.

*The use.* In this reason we learne, that God is most ready and willing to heare his children when they pray: Isay 65.1. *I was found of them that sought me not, I said beholde me, beholde me, to a Nation that called not upon my Name*: and vers. 24. *Before they call I will answer, and while they speake I will heare.*

This then is first a plaine proofe that the Lord whom we worship, is the true God; because he is so able to helpe, and so ready and willing to heare, being neere to all that call upon him in truth. Thus *Moses* reasoneth with his people to prove that they onely had the true God for their God: Deut. 4.7. *What Nation is so great unto whom the gods come so neere unto them, as the Lord our God is neere unto us in all that we call unto him for.*

Secondly, this must perswade us to love God unfeinedly and heartily, who is so ready and willing to grant our requests in prayer, specially considering we are by nature his enemies. A rare thing it is to see any resemblance of it in the world; and indeed among men this dealing is able to draw love from an enemie, when we shew our selves willing to doe him any good we can: this heapes coales of fire upon his head, to consume his malice, and kindle in him love to us. O then, how should Gods gracious bountie and readinesse to helpe us, draw our hearts to God in all love and thankfulnesse?

Thirdly, this serves to be a notable stay and comfort to all those that are cast downe in soule with the sight and burthen of their sinnes: for behold, if they ashe mercie at Gods hands, they shall have it; if they call, he will heare; and if they will but knocke at the doore of his mercie, he is ready to open unto them. Here they use to plead, that they have long called, and cried, and knocked, but they finde no comfort. *Ans.* Consider the usuall dealing of God with his owne children: for a time he will hide his face, and seeme to locke up his mercie and compassion from them, as we

may

Matth. 7. vers. 8.

Genes. 18.

Gods readinesse to heare.

*Vse.* Our God the onely true God.

A motive to love God.

A comfort to the afflicted.

may see by *Davids* complaint, Psal. 77. 7. *Will the Lord absent himselfe for ever, and will he shew no more favour?* vers. 8. *Is his mercie cleane gone for ever? doth his promise faile for evermore?* vers. 9. *Hath God forgotten to be mercifull, &c?* But his intent herein is to humble them deeper, to make them knocke more earnestly, that they may be more thankfull for Gods mercy when they finde it; and more carefull to keepe themselves from sinne, whereby they may lose againe that assurance. Indeed it is a most heavie crosse, and the deepest griefe that can befall a man, to have the conscience apprehend the wrath of God without any feeling of his favour: yet in this case here is comfort, let this poore soule out of the *depth of his horrour crie unto God* with *David*, and out of the *belly of the Whale* of desperation with *Jonas*, endevouring against all feeling to lay hold upon the promise of mercie in Christ, and he shall finde the Lord in due time ready to heare and to send comfort, yea, the sweetnesse of his love shall distill most joyfully into his poore soule.

**v. 9 For what man is there among you, which if his sonne, aske him bread, would give him a stone?**

**10 Or if he aske him fish, will he give him a serpent?**

**11 If ye see then, which are evill, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that aske him?**

These words containe a second reason of the former commandement to pray, as also a confirmation of the promise annexed thereunto for assurance to be heard; and it may be framed thus;

*If earthly parents, though they be evill, can give good gifts to their children, when they intreat them, and aske them at their hands; then much more will your heavenly Father give good gifts to those that aske him.*

*But earthly parents, though they be evill, will give good gifts to their children.*

*Therefore much more will your heavenly Father give good things to them that aske him.*

This reason standeth in a comparison of unequals, drawne from the lesse to the greater; from the care which is ordinarily seene in naturall parents over their children, to prove undoubtedly the most tender care of our heavenly Father over us. And this kinde of reasoning is usuall with God in Scripture: Isay 49. 15. *Can a woman forget her childe, and not have compassion on the sonne of her wombe? Though they should forget, yet will I not forget thee.* Psal. 103. 13. *As a father hath compassion on his children, so hath the Lord compassion on them that feare him.* Mal. 3. 17. *and I will spare them as a man spareth his owne sonne that serveth him.*

In the framing of this reason, behold a speciall favour of God vouchsafed to godly parents: They may take a taste of Gods love and care over themselves, by the consideration of that naturall care and tender affection they beare towards their owne children. And indeed they may more easily than other, apprehend and apply to themselves the loving favour and tender care of God over them, by the like affections in themselves towards their owne children. Now this favour and privilege God vouchsafeth for speciall cause: First, to incite and stirre up those parents, which yet have not tasted of Gods love, to embrace his Word and promises, whereby God reveales his love to men, that so they may taste of Gods love towards them, whereof they have so notable a patterne in their affection towards their owne children. Secondly, to provoke them to labour to have their hearts rooted and grounded in the love of God. And thirdly, that they having experience of Gods love in themselves, may bring their children and posteritie to the fruition of the same love and mercie.

Now to come to the comparison: The first part whereof is this, that it is a *naturall propertie in all parents to give good things unto their children.* This is a principle binding conscience, that parents should bee carefull of their children; *He that provideth not for his owne,* (saith the Apostle) *especially for them of his family, is worse than an infidell*: for infidels doe not put out this light of nature, but provide for their children.

Note then those parents are to be blamed, who spend their substance in gaming and riot, and so leave their children and family destitute and in want. These spend upon their owne lusts, those good things which they should bestow upon their children, and so shew themselves unnaturall; but the Magistrate, who is the publike father, ought to looke unto them, and to restraine them from such disorder.

Secondly, here note likewise are to be blamed, which for food and raiment will provide and give sufficient to their children, but in the meane while they give them not godly education, in the *instruction and information of the Lord*, which is a good thing indeed unto the soule: for which the godly in Scripture are commended, as *Abraham* towards his family, Genes. 18. 19. and *Lois* and *Eunice* towards *Timothy*, 2 Tim. 1. 5. who brought him up *in faith unfained.*

Thirdly,

A

B

C

D

A prerogative of parents.

a 1 Tim. 5. 8.

Riotous parents reproved.

Also such as neglect religious educations.

Most unnaturall parents.

Thirdly, by this we may see, the state of those that kill their owne children, (for so we may read, that some parents have eaten their owne children) namely, they are such as become unnaturall, being in Gods just Judgement left unto themselves to be ruled by the Devill, who filleth their hearts with this unnaturall and savage cruelty. Now Christ speakes here of the light of nature not extinguished, and so it is true even among the heathen.

v. 11. *If ye then which are evill, &c.* Here is the application of the comparison, the ground whereof was laid downe in the two former verses. And *by evill* he meanes not every sinner, but such as are stained with malice, envie, and self-love, being bent to seeke their owne good onely: for so saith the *Master* to the envious *labourer*, Matth. 20.15. *Is thine eye evill because I am good?* that is, art thou envious because I am bountifull?

A note of an evill man to seeke him'elfe.

In these words Christ gives us to understand, that it is the note of an evill man to be given wholly to seeke his owne good, though otherwise he live civilly; for this is a fruit of evill covetousnesse and self-love. Experience sheweth the grievousnesse of this sinne: for thence come the manifold practises of injustice, cruelty, and oppression that be in the world, hence it is that times of dearth are made more heavie upon the poore, than otherwayes Gods hand hath sent them; because the rich seeke their owne good and commodity onely at such times: hence come ingrossing, deceiving, and inclosing to the spoile of the poore. We must therefore beware of this sinfull practice; and on the otherside give our selves to practise goodnesse towards others, seting our selves to the *practice of love, which seeketh not her owne things, but is bountifull*, that so wee may shew forth our love to God by well-doing to our brethren; as the Apostle bids us, Galat. 5.13. *Do service one to another by love*; and Philip. 2.4. *Looke not everie man on his owne things, but everie man also on the things of other men.* This was good King *Iosias* his practice, for which cause among many particular vertues, all his *goodnesses* are said to be recorded, 2 Chron. 35.26. And Saint *Paul* likewise *became all things to all men, that he might win some; and though he were free from all men, yet he made himself servant unto all men, that he might win the more*, 1 Cor. 9.19. —22.

Evill men may doe good things.

*You that are evill can give good gifts:* that is, *bread, fish*, and such like, as Luke 11.11, 12. Here it is plaine, that an evill man may *have some kinde* of vertues in him, whereby he may doe some good workes. *Quest.* How can this be, for an evill man wants faith, and so whatsoever he doth is sinne? *Answ.* We must know, that the gifts of the Spirit are of two sorts: some are *common*, whereby the corruption of mans nature is onely restrained and limited, for the maintaining of civill societies, that man with man may live in some order and quietnesse:

Gifts of the Spirit two-fold.

A And hence it was that among the heathen, some were just, some milde, some liberall, &c. All these came from the Spirit, yet not renuing the parties, but onely restraining their naturall wickednesse: And of this sort of gifts is the love and care of parents towards their children, and the love of children towards their parents. And these and such like evill men may have, for they are not sanctifying vertues, but rather shadowes thereof. The second kinde of the gifts of the Spirit are more *speciall gifts & graces*, whereby the corruption of mans nature is mortified and in some part abolished, and the graces of Gods image are renued in man, whereby they become loving, meeke, just, temperate, &c. which in the regenerate are true Christian vertues, and the exercise hereof is the doing of good works indeed.

B *How much more shall your heavenly father give good things to them that aske him?* These words containe the second part of the comparison, wherein Christ doth amplifie and set out the bountifulnesse of God in his gifts to his children: and S. *Luke* specifieth these good things, to be *the gift of the holy Ghost, in regard* of grace and operation. Luke 11.13.

Here then three points are to be handled; I. Who gives these good things. II. What is given. III. To whom. For the first: the *Author* of these good things is the *Father*: for of him, and from him, commeth every good gift, and every perfect giving. *Quest.* But this gift is the holy Ghost, now the holy Ghost is God, how then can he be given, this seemes to imply inequalitie in the Trinitie, for the person giving, must have power and authoritie over the person given? *Answ.* We must know, first, that this action of the Father in giving the holy Ghost, is not by vertue of superiour power and authoritie, but by consent; the holy Ghost is freely willing to be given of the Father; for all three persons being one and the same God, must needs have one and the same will, as in all things, so in this gift. Secondly, this giving is not in essence or person, but in regard of operation and grace; as love, joy, peace, &c. in the hearts of Gods children. How the Father gives the holy Ghost.

C *II. Point.* What are these good things given? *Answ. The holy Ghost. Quest.* Why should the Father give the holy Ghost, and not the holy Ghost as well give the Father, seeing they are equall? *Ans.* The reason is, because of that order which the divine wisdome manifesteth in the Trinitie; for though all three persons be equall in all properties of the godhead, which is one and the same in them all; yet they are distinct in order, the Father being the first person, the Sonne not the first, but the second; and the holy Ghost not the first person, nor the second, but the third: and hence it is, that the Father gives the sonne, both the father and the sonne give the holy Ghost; yet not in person, but in regard of gifts and operation, and that by free and equall consent, not from superioritie, or by constraint.

D *III. Point.*

*III. Point,* To whom doth the Father give this gift of the holy Ghoſt? *Anſw. To them that aske him.* Hence ſome would gather that man hath free will by nature in his converſion, becauſe he muſt firſt aske, and then comes the gift of the holy Ghoſt. *Anſw.* We muſt know that by the *holy Ghoſt* here is meant, not the beginning of grace, but the increaſe thereof, and a greater meaſure of gifts, with a more ſenſible feeling of them: for this promiſe is made to Gods children that aske, which none can be, but by the holy Ghoſt. See this in the Diſciples, John 20.22. *Chriſt* ſaid to his Diſciples, who had true grace before, *Receive the holy Ghoſt:* and yet alſo after that, *the holy Ghoſt came downe upon them in the ſhape of cloven tongues of fire,* Acts 2.3. Now theſe latter givings, were in regard of greater meaſure, as it is ſaid, *they were filled with the holy Ghoſt,* v. 4. Againe, by *them that aske,* is not meant every one that uttereth words of requeſt to God; but thoſe that aske in faith, and pray aright by grace: as Rom. 10.14. *How can they call on him, in whom they have not beleeved?* and Rom. 8.26. *We know not what to pray as we ought, but the Spirit helpeth our infirmities -- and maketh requeſt for the Saints according to the will of God,* verſ. 27.

Pelagian. vide' Auguſt. l. 4. in Iulian. cap. 8.

How to get grace.

*Uſe.* 1. Hence we learne, that grace is given not to the idle, but to them that uſe the good meanes ordained of God for the obtaining of grace; as the holy exerciſes of the Word, in hearing, reading, meditation, and humble and earneſt prayer: and therefore, if we would have grace, we muſt diligently exerciſe our ſelves in theſe meanes; for *faith comes by hearing,* Rom. 10.17. And Gods children in all ages have uſed the meanes to get grace: Lament. 5.21. *Turne thou us, O Lord, unto thee, and we ſhall be turned;* and *David* is plentifull in the meanes, whereby hee abounded in grace: Pſal. 119.33. *Teach me, Lord, the way of thy Statutes:* and verſe 99. *I have had more underſtanding than all my Teachers, for thy teſtimonies are my meditation.* So Chriſts Diſciples did not onely heare him preach, but deſired to be inſtructed in thoſe things which they knew not: Matth. 13.36. *Declare to us the meaning of the parable:* alſo they *prayed him to increaſe their faith,* Luke 17.5. Here then we may ſee the curſe of that ignorance and want of grace which abounds in the world; namely, contempt or negligence in the meanes which God hath ordained for the obtaining of grace: for the heart of the negligent is like the *field of the ſluggard,* that hath no corne in it, but *is over-growne with bryers and thornes.*

Prov. 24.30, 31.

A comfort to the weake in grace.

Secondly, this ſerves for the comfort of thoſe that have as yet but the beginnings of grace, in ſmall and weake meaſure; they muſt not be diſcouraged, for God hath plentie of grace in ſtore: if they can but finde and feele their want of grace, and lament it unto God, uſing the meanes of the Word and prayer to get ſupply; here is a promiſe of the holy Ghoſt, who is the ſtore-houſe and fountaine of all grace.

Thirdly, this ſerves for a good ground to confute ſundry errours; as firſt, the opinion of univerſall grace, whereby ſome hold, that every man may be ſaved if he will; for the promiſe of the holy Ghoſt (without which none can be ſaved) is not univerſall, but here made with reſtraint to thoſe that aske according to Gods wil, which none can doe without the Spirit; which muſt teach us to pray in faith, without which we receive nothing from God, Jam. 1.7. Secondly, this overthroweth the fond conceit of Anabaptiſts, and Familiſts, which looke for the Spirit by revelation, and not in the exerciſe of the Word and prayer. But we muſt looke to the meanes, in which God gives the Spirit; and out of that meanes, we are more ſubject to the deluſions of Satan, than to the operation of the holy Ghoſt. Thirdly, this alſo confuteth the errour of the Church of Rome, who teach, that a man *by the good uſe of the gifts of nature, may come to obtaine the gifts of the holy Ghoſt.* But there is no larger promiſe than this is in all the Scripture, where the gifts of the holy Ghoſt are promiſed to the exerciſe of the gift of prayer in faith; which we cannot doe by nature but by grace. And beſides, when we aske in faith by grace, this is no cauſe of the gifts of the Spirit which we receive, but onely a diſcharge of our dutie in the exerciſe of the meanes which God hath appointed; whereupon followeth the increaſe of grace, yet no way of our merit, but from Gods free mercie and his bountie.

Univerſall grace confuted.

Anabaptiſts, and Familiſts.

Aquin. 1. 2 q. 112. art. 3.

## V. 12 *Therefore whatſoever ye would that men ſhould doe to you, even ſo doe ye to them: for this is the Law and the Prophets.*

The ninth part of Chriſts Sermon.

This verſe containes the fourth part of this Chapter, concerning *equitie* and *juſtice.* And it conſiſts of two branches; a commandement, *Whatſoever ye would, &c.* and a reaſon, *for this is the Law and the Prophets.* For the firſt: *The meaning.* The commandement is propounded in a forme of ſpeech that hath reference to ſome thing going before; *Therefore whatſoever, &c.* and yet it ſeemeth very hard, that it ſhould depend either upon the doctrine of *prayer,* or of *diſpenſing* the word, or of *raſh judgement.* Why then is it ſaid *therefore, &c?* Some thinke it is to be referred to the doctrine of Juſtice, which was delivered in the fifth Chapter, but that is ſcarce probable, becauſe ſo many different points of Doctrine are handled betweene. Others thinke that it doth not depend of any thing that went before, but that the Word *(therefore)* doth abound; and this is more probable, for ſuch particles doe ſometimes abound: John 1.20. *He denied and ſaid,* becauſe = *I am not the Chriſt:* where the word *(becauſe)* doth abound. Now though

id.

= Ὅτι οὐκ ἐγώ.

though the word *therefore* doe abound, yet it is not without his use, for it imports that the doctrine here delivered is a speciall doctrine, and a maine conclusion inferred upon divers particular duties of Justice before delivered in the whole Sermon.

*Whatsoever.*] It may seeme that this ought not to be so, for many desire and wish evill unto themselves; as children, that they may have their wills to take their pleasure, and not be held in subjection unto their parents, or held to good education: and so idle persons wish evill unto themselves, for they would not be set a-worke. We are therefore to know that this must not bee understood of evill wishes, but of a will and desire well ordered, either by grace, and according to the written Word; or at least, by the light of naturall knowledge, and conscience: so that Christs meaning is this; as if he had said, *Whatsoever thing, either by the light of nature, and conscience, or by direction from Gods Word, you would wish that men should doe to you, that doe ye unto them.*

The commandement thus explaned, containeth two things; I. The thing to be ruled and ordered; namely, *our actions to other men:* II. The rule it selfe that must order all our sayings and doings towards others; to wit, that desire of justice and equitie, which every man by nature would have others shew to him in all things.

A propertie of our corrupt nature.

In this commandement our Saviour Christ would let us see a notable propertie of our corrupt nature; namely, that we are forward and diligent to exact justice and equitie at other mens hands towards us, but slacke and backeward to yeeld the same to others againe. In other mens doings towards our selves, we are masters able to teach them what they ought to doe; but in our owne dealings toward others, wee are scarce schollers that will learne their dutie: we our selves would be reverenced and commended, but wee hardly doe the like to others.

We should doe no hurt to our neighbour.

Secondly, here wee are taught to avoid all practices, whereby we might hurt our neighbour, either in body, goods, or good name; as lying, slandering, usurie, oppression, and such like: this naturall reason might teach us, for wouldest not thou have others to defame, hurt, or oppresse thee? then doe not this to them: for the rule is not, doe as men doe to thee, but *doe to others, as thou wouldest have them doe to thee:* and it is the corruption of nature, that moves men to seeke their owne advantage and preferment, by the losse and debasing of others.

Thirdly, here we learne, that in common injuries wherein we are wronged by others, we must not requite like for like; but doe good for evill: we must not looke at that which they doe to us, but at that which we would they should doe.

Fourthly, hence we learne, that in matters of commoditie whereabout we deale in the world, we must not onely looke unto our selves, but also seeke the good of our neighbours: it is the manner of men to seeke themselves onely in their affaires, and each man will sell as deere as he can, according to the proverbe, *Every man for himselfe, and God for us all:* but neither the saying, nor the practice is from God; he would have us according to the law of Nature, to seeke the common good, and to doe as we would be done unto.

How to deale in bargaining.

Fifthly, this rule of equitie cuts the throat of all those pretences, whereby bad dealing is smoothed over in the world, for ill minded persons use to colour their doings with these and such like sayings: the gripple seller saith, *The thing is mine, may I not make of mine owne what I can?* the deceiver saith, *he thrusts his ware on no man:* the usurer saith, *he bids no man lose his money, but others intreat it of him,* and give him thankes; but these pretences are nought, these men follow a crooked line, they ought to see in their owne hearts, whether they would have other men deale so with them: the usurer may pretend he pleasures the poore, but his helpe is no better than his is, that gives a draught of cold water to him that is in a burning feaver, which seemes pleasant at the first, but after turnes to his great annoyance.

Pretences for bad dealing cut off.

Sixthly, would we have all men to shew forth their love unto us? we then must be as carefull to shew forth our love to others, by the practice of all good duties. This is against our nature, but yet being the commandement of Christ, wee must endevour our selves to obey the same.

How to get love.

Lastly, here we have direction how to keepe a good conscience, in all our dealings with men in the world; for *such things as are expressed in the word, we must follow the direction thereof:* but where we want a particular commandement, *there we must order our actions by this generall rule:* enter into thy conscience, and there search *how thou wouldest have other men deale with thee, and follow that in thy dealings with them:* and so shalt thou keepe a good conscience. For want of this, come so many disorders as are in the world; and therefore happie were our times, if men would doe as they would be done to. Thus much for the commandement, now followes the reason.

How to keepe a good conscience.

*For this is the Law and the Prophets.*] *The meaning:* By the *Law* we must understand the *five bookes of Moses*, which were the first Scripture that ever was written: so Luke the 16.31. *They have Moses and the Prophets.* By the *Prophets* we must understand, *all the rest of the bookes of the Old Testament, besides the five bookes of Moses*, the *Prophets* being put for the *bookes of the Prophets:* as Matth. 2.23. *It is written in the Prophets that he shall be called a Nazarite:* which testimonie is taken out of the booke of Judges, and it sheweth that the booke of Judges is to be numbred among the bookes of the Prophets: & they are called the Prophets, because

The reason.

becauſe they were written by ſome Prophet. And here this commandement touching Juſtice is called *the Law and the Prophets*, becauſe it is the ſumme of the Law and Prophets. Yet ſome may aske how this can be true, ſeeing this commandement onely concernes things to be practiſed; and the Law and Prophets beſides morall duties, containe matters of faith to be beleeved? I anſwer, this commandement muſt be underſtood to be the ſumme of the Law and the Prophets, not for all things, but for that which they preſcribe touching this point of juſtice and equitie, and the practice hereof. *To doe as they would be done to*, is the fulfilling of that which is ſet downe in the Law and in the Prophets, touching equitie in all humane actions. Now the meaning being thus opened, the reaſon ſtandeth thus, being drawne from diuine Teſtimonie:

*That which is the ſumme of the Law and of the Prophets touching equitie, muſt be done:*

*But to doe as we would be done to, is the ſumme of the Law and the Prophets: therefore we muſt ſo doe.*

How to know the Scripture of the old Teſtament.

From this reaſon wee may gather a rule whereby to judge concerning the old Teſtament, what is Scripture, and what is not: all Scripture of the old Teſtament, is either *the Law*, or *the Prophets*; that is, was either penned by *Moſes*, or by *ſome of the Prophets*, who were extraordinarily moved and enabled thereunto. And therefore all the bookes from Geneſis to Malachi are Canonicall Scripture, becauſe they are written by ſome of the Prophets. To this purpoſe Saint *Peter* ſaith, 2 Peter 1.19. *We have a moſt ſure word of the Prophets, &c.* But for the bookes of *Apocrypha*, they are not Canonicall Scripture, becauſe they were not penned by *Moſes* or any of the *Prophets*: which is plaine by this, that all of them were firſt written either in Latine, or in Greeke, and none in Hebrew originally; whereas all the old Prophets ſent from God, writ their bookes in the Hebrew, in the language of that people to whom they were ſent; ſave onely that ſome part of *Daniel*, *Ezra*, and *Nehemiah* were in Chalde, which language the people learned in the captivitie.

Apocrypha books not Canonicall.

Secondly, the Prophets could not erre, either in judgement, memorie, or underſtanding, by reaſon of the immediate aſſiſtance of the holy Ghoſt: as Acts 15. 28. *It ſeemed good to the holy Ghoſt, and to us*: and *Peter* calls their word *moſt ſure*. But the Authors of the bookes of *Apocrypha* erred, as may be ſhewed in them all; Tobit 6. *Raphaels* counſell for driving away the Devill by the ſmell of the liver of a fiſh, is a meere fabulous device; for the Devill is by nature a ſpirit, and cannot bee affected with ſuch things. The ſtorie of *Iudith* is fabulous, which ſaith, *Nebuchadnezzar* was King of Aſſyria when the people returned from the captivitie, and *Ioakim* was high Prieſt. In the addition to *Heſter*, Chapter 16.11. *Haman is ſaid to be a man of Macedonia*; but the true Scripture ſaith, *he was an Agagite, comming of Agag*. The Author Eccleſiaſticus confeſſeth his [a] inabilitie in writing thoſe things; but the true Prophets were all ſufficient to this worke, and free from errour by the immediate aſſiſtance of the holy Ghoſt. And Chapter 46. 13. that Author writeth, that *Samuel* propheſied after his death, and ſhewed unto *Saul* his death: but the true ſtorie Canonicall ſaith, *God had forſaken Saul, and would anſwer him, neither by dreame, nor Vrim, nor by Prophets*, 1 Sam. 28. 6. The booke of Maccabees commendeth one for killing himſelfe, which is the moſt cruell and dangerous murther that can be; and the Author alſo excuſeth his inſufficiencie in penning of it, which beſeemeth not him that is guided by Gods Spirit. In the Song of the three children it is ſaid, *the flame aſcended nine and fortie cubits above the Furnace*; which ſeemes incredible, eſpecially that ſtill they ſhould then caſt in fuell, or approach ſo neere, as to put any man into it. Likewiſe in the ſtorie of *Suſanna* it is ſaid, verſe 45. that *Daniel* was a young childe when he executed judgement upon the two falſe witneſſes, which was in the end of *Aſtiages* reigne, immediately before the reigne of *Cyrus*: and verſe 64. *Daniel* by this meanes is ſaid to grow famous: which cannot poſſibly accord with the true ſtorie of *Daniel*, neither for his age, nor for his fame and reputation. And the like may be ſaid of the reſt; whereby it is plaine, theſe bookes cannot be Canonicall Scripture. And yet they are not to be rejected, but reverently eſteemed of, as the bookes of worthy men.

[a] Eccleſ. 2. 6.

Here ſome may ſay, If *Moſes* and the Prophets comprehend all Scripture that hath divine Teſtimonie, then the bookes of the new Teſtament ſhall not be Scripture, becauſe they were not written by the Prophets. *Anſ.* They were either penned by the Apoſtles, or by other Apoſtolike men, and allowed by the Apoſtles: as Saint *Lukes Goſpel*, and the *Acts*, were written by *Luke* a Phyſitian; and Saint *Marke* that writ that Goſpel, was not an Apoſtle; yet thoſe bookes were approved by Apoſtolike authoritie, which is all one as if they had beene written by the Apoſtles; and the Apoſtles in ſpeaking and writing were of equall authoritie with the Prophets, having the infallible aſſiſtance of the holy Ghoſt, as well as the Prophets: for Acts 15. 28. they ſay, *It ſeemeth good to the holy Ghoſt, and to us*; and Epheſ. 2. 20. the *Church* is ſaid *to be built on the foundation of the Prophets and Apoſtles*; where the Apoſtles are made equall with the Prophets.

New Teſtament divine Scripture.

*II. Point.* This reaſon alſo doth give us to underſtand, what was the firſt Scripture that ever was penned; namely, the bookes of *Moſes*, before which, there was no word of God written, which was for the ſpace of 2400. yeares. It may be asked, what was then the *booke of*

The bookes of Moſes the firſt Scripture.

*the*

*the warres of the Lord*, mentioned Numb. 21. 14. and the *booke of the Righteous*, spoken of by *Iosuah*, Chap. 10. 13. *Answ.* These were the writings of men, humane stories, like to our bookes of Chronicles. Yet it is said, Jude 14. *Enoch the seventh from Adam prophesied.* *Ans.* That prophecie was not penned, but went from hand to hand by word of mouth: and if it were penned, yet it was not done by *Enoch* himselfe, but by some Jew in his name long after *Moses*; for it cannot be proved that *Enoch* ever penned any part of Scripture. Some will aske me, how the people of God did for that space of two thousand and foure hundred yeares, before the Law was written, what guide had they for to know the will of God? *Answ.* They had the Word of God immediately taught them by word of mouth, from God himselfe; as we may see in the Patriarkes, *Abraham*, *Isaac*, and *Iacob*: and they to whom it was delivered, did also convey the same from man to man by tradition. And because it may seeme strange, how religion could for so long time be preserved pure without writing, we are to know, that before the law was written the Church of God from the beginning, was the most part in one familie onely, as in *Adams*, *Enochs*, *Noes*, *Abrahams*, &c. whereby it was a more easie thing to preserve Gods Word among them. Againe, those men that first received the Word of God without writing, were of long continuance, living neere to a thousand yeares space, whereby they might better see the Word preserved and continued, without writing, by tradition. Besides, when religion was corrupted, God himselfe restored the puritie thereof, revealing his will againe, and renewing his covenant unto his servants, as he did to *Abraham* and the rest of the Patriarkes.

Here then behold, how the heads of families preserved Gods Word, and true religion, in the beginning of the world; namely, by teaching it to their posteritie: and from them we may learne, what is the dutie, and ought to be the practice of every governour of a family at this day: they must not thinke themselves discharged, for that the Word is written in the Church, and every man may reade and heare the same: but they must see the same be taught unto their children, and to the rest of their family, that so it may be preserved among them. So God commandeth his people, *to teach their children the service of the Passeover*, Exod. 12. 26, 27. and *to whet the words of the Law upon their children.* Deut. 6. 7.

Certainetie of Scripture.

*III. Point.* In this reason our Saviour takes for granted, that the writings of *Moses* and of the Prophets are of *infallible certanetie*; for it is all one as if he had said, this must needs be every mans dutie, *to doe as he would be done to:* for *this is the Law and the Prophets:* and so answerable to them, all other bookes of Scripture containe doctrine of infallible truth and certainetie. Here some may aske, how we should A be perswaded hereof in our consciences? *Ans.* By these Arguments, which are all drawne from Scripture it selfe, (for as every Science and Art hath his grounds and principles, so hath the holy Scripture, which is not the Church, but Scripture it selfe.) 1. From the *causes*: 2. From the *effects*: 3. From the *properties*: 4. From *signes*: 5. From the *contraries*: 6. From the *testimonie* that is given hereof.

How it may be knowne.

*The first Argument.* Among the *causes*, the first and principall is the *Author* thereof, which is God himselfe: to him doe Scriptures referre themselves, and also shew how God is their Author. In Scripture we read that God spake to *Adam*, to *Enoch*, *Noe*, *Abraham*, and the rest; and of *Christ*, the new Testament gives most lively testimonie, making him the Author and subject thereof. Now nothing is falsely ascribed to God, but God in time will bring the same to nought; and therefore if Scripture had not beene Gods Word, it would long agon have vanished. Againe, the cause *conservant* must be considered; the devill by wicked men and heretickes hath laboured to take away Gods Word from mens hearts and hands: but yet it is still preserved in the Church, which argues that it is kept by a greater power than is in all men and all Angels: that is, by the power of God. Thirdly, the *pen-men*, the instrumentall causes, they were holy men of God, Prophets, and Apostles, who for vertue and pietie farre exceeded other writers: and if they had beene meere polititians, their writings would have shewed it: for the pen-men of holy Scripture, have therein faithfully registred their owne faults, which no politicke person would have done. Againe, consider the *matter* of holy Scripture, which stands in doctrine, and style; the *doctrine* of Scripture is the Law and the Gospel: now the Law is set forth in most excellent puritie, nothing therein is against right reason, or common equitie. In the lawes of men are many things found against reason and equitie; they command such things as common reason would condemne, and omit many things which reason and equitie would command. And for the *Gospel*, in it is set downe doctrine altogether above mans reason; touching Christs incarnation, and mans redemption by his death: and although these things bee above nature, yet wee finde them true, wholesome, and good, in experience of conscience; which also proves that they are the Word of God. Men may devise things above Nature, but they can never be wholesome to the conscience. Further, for the *style* of Scripture, the phrase is plaine and familiar, and yet in any one speech there is more majestie, than in all the writings of men. Lastly, the *end* of Scripture proves the same to be Gods Word; for the Scripture sets up Gods worship and mans salvation, and yet gives nothing to men or Angels, but all to the glory of God: but for the writings of men, they doe either directly, or by insinuation, ascribe some thing

First, from the causes.

thing to the writers thereof.

2. From the effects.

*II. Argument.* From the *effects*, one worke of Scripture is this; It is againſt our corrupt nature, croſſing and condemning the ſame; and yet it winneth men to the love thereof, and to obedience thereto: which could not bee unleſſe it were the truth of God; for we abhorre and deteſt the words of men, that bee againſt our nature. A *ſecond effect* is this; Gods word ſerves notably to comfort a man in all diſtreſſes whatſoever, even in the very pangs of death, when as no word of any man can doe him the leaſt good, but onely his word, that is the Lord of our ſoules, and the God of our life.

3. From the properties of Scripture.

*III. Argument.* From the *properties* of Scripture; the *firſt* whereof is *Antiquity*. The Scriptures of all writings are moſt ancient, and evermore truth is moſt ancient: among humane writings, we have none of certainty in the things they record, before the times of *Nehemias* and *Ezra*; but the Scripture ſets downe things done from the beginning. A *ſecond property* is *mutuall conſent*; for although the bookes of Scripture were written by divers men, in ſundry ages and times, yet all agree within themſelves, no contradiction is in Scripture: but the writings of men have not this mutuall conſent, no not in the ſame Author.

4. From miracles.

*IV. Argument.* From the *ſignes* and miracles thereof. The Doctrine of Scripture teacheth and recordeth true miracles; as the *parting of the ſea*, the *ſtaying of the Sonne and Moone*, the *taking away of barrennesſe*, and *the incarnation of the Sonne of God*, a miracle of all miracles; all which being wrought by the power of God, ſhew that the Scripture which recordeth them, is the infallible truth of God.

5. From contraries.

*V. Argument.* From the *contraries*. Contrary unto the word of God, is the will of the devill, and mans owne corrupt nature; the devill hateth Scripture, and mans ſinnefull nature repineth thereat, when it is checked and controlled thereby: now that which is contrary unto theſe two, muſt needs bee moſt holy and true; and that is the word of God.

6. From teſtimonies.

Of Martyrs.

*VI. Argument.* From *teſtimony*. There be two kindes of teſtimonies touching Scripture; one of holy *Martyrs*, who in all ages have ſealed the truth thereof with their bloud, preferring the word of God before their owne lives. It will bee ſaid, that Heretickes have dyed for falſhood: *Anſwer.* There is great difference in their ends; the Martyrs have unſpeakeable joy in the Spirit in their torments: but Heretickes have no ſuch joy, but a naturall ſenſeleſſe blockiſhneſſe, whereby they undergoe theſe tortures. A ſecond teſtimony is moſt principall, and that is the teſtimony of *Gods Spirit*; for when men doe beginne to learne and obey the word of God,

Teſtimony of the Spirit.

A then the Spirit of God ſettles their conſciences in the perſwaſion of the truth of Scripture: whereupon it is called the *ſealing of the Spirit of truth*, becauſe it aſſures a man in conſcience of his reconciliation with God; which aſſurance none can have, till hee be firſt reſolved of the certainty of Scripture, which is the ground thereof.

*Queſtion.* How may a man finde this ſeale in himſelfe? *Anſw.* When he findes the Scripture imprinted in his heart, as the ſigne of the ſeale is in the wax; and his heart is transformed into Scripture, as the wax is into the ſimilitude of the ſeale; then doth the Spirit out of the holy Scripture, ſeale up aſſurance of the truth thereof unto his ſoule. None other writing of any man hath the like worke in the B heart of man; and from theſe grounds, eſpecially from this laſt, may wee reſolve our ſelves that the Bible is of moſt infallible certainetie.

Objections againſt Scripture anſwered.

And yet for further reſolution, let us ſee what objections are made againſt it. *I. Object.* It is ſaid, that Scripture is againſt all reaſon. *Anſw.* This is not true: for the Law is perfect reaſon, and the Goſpell is above reaſon, not contrary to reaſon: nay, holding this principle of nature, that *God is Almighty*, even the Goſpell it ſelfe may ſtand with reaſon; as *that the Sonne of God ſhould be incarnate*, and that by *his death we ſhould receive life*, which is the ſumme of the Goſpell.

C *II. Object.* There bee falſhoods in Scripture; for the paſſage thorow the red Sea was no miracle, but might bee done in the ebbing of the Sea, as in other countries there is oft-times paſſage thorow the Waſhes. *Anſwer.* The Scripture ſaith, the waters ſtood as wals on each ſide of the paſſage, which could not bee by an ebbe: againe, reaſon ſheweth that it could not bee by the naturall courſe, for their paſſage over was at the full of the Moone, when all Seas are moſt full, and doe not ebbe and flow, as they uſe to doe at other times.

*III. Object.* The greateſt part of the whole world reject the Bible, as Turks and Pagans: and the Jewes care not for the new Teſtament. *Anſw.* We muſt reverence Gods worke, D in this with-holding his mercy in Chriſt from ſome, to whom he denies the meanes, which is his holy Word: for hence it comes that ſome reject the Bible, becauſe God in his ſecret, yet moſt juſt judgement, with-holds this bleſſing from them. And therefore though Atheiſts barke, yet the truth is, *Scripture is the word of God.*

Popiſh twofold Scripture.

*Uſes.* 1. Seeing the Word written is the certaine truth of God, we muſt take heed of being ſeduced by Popiſh teachers: who ſay there be two kinds of Scripture; Inward, and Outward. *Inward Scripture* is a conſent of doctrine written by the holy Ghoſt in the hearts of all Catholikes, and this (ſay they) is the right Scripture.

Andrad. orthod. explic. lib. 2.

ture. The *outward Scripture* is written in paper and parchment, which hath no certain sense, but as the present Church determines thereof. But this is a devillish doctrine, abolishing *written Scripture, the true word of God,* and setting up the opinions of their owne hearts, making Scripture what themselves will: wee must therefore hold the written Word to bee right Scripture, and the ground of that which is in the heart: for the Word written carries a most certaine sense, being both text and glosse: whereas their inward Scripture varieth as men doe, unlesse it bee grounded on the written Word.

*II. Vse.* The certainty of Scripture must teach us to beleeve Gods word, and not to feare to rest our selves upon it. The Author of Scripture by his providence preserves his owne word, so as all the men in earth, for substance cannot corrupt the same; and therefore whatsoever it saith, we need not doubt but it is the will of God.

Authority of Scripture.

*III. Point.* From this reason we may also gather the *Authority of Canonicall Scripture:* for *we must doe, as we would be done to,* because *the Law and the Prophets say so:* and hence it followes that the Law and Prophets have an high, soveraigne, and absolute authority. This authority of Scripture stands in two things: I. in power to give judgement. II. in the all-sufficiency thereof, in and of it selfe; and both these are noted here by our Saviour Christ in this reason.

The power of Scripture in giving judgement.

For the first, *the power of giving judgement* is that whereby Scripture doth fully and absolutely determine of all things needfull to salvation concerning faith and manners: and for this cause the Lawes of God are oft in Scripture called *judgements.* There be divers judgements ascribed to sundry sorts of persons in Scripture: First, it gives a judgement to every private man. [a] *The spirituall man discerneth or judgeth all things:* and Saint *Iohn* [b] bids the beleevers in the Church *prove the spirit,* that is, trie by judgment the doctrines delivered. Secondly, the Scripture gives judgement to publike persons, as to *Pastors, Ministers,* and to the *Governours of the Church: Let two or three prophesie, and the rest judge:* 1 Cor.14.29. and *the spirit of the Prophets is subject to the Prophets,* ver. 32. Thirdly, Judgement is ascribed to the *Prophets* and *Apostles* in Scripture: Act.15.28. *It seemed good to the holy Ghost, and to us:* and this is an high judgement, which befals not any private man, or any ordinary Minister, or Generall Councell ordinarily, but is peculiar to extraordinary Prophets, that were the pen-men of holy Scripture. And these three kinds of Judgements must be distinguished; the two first kindes are inferiour and ministeriall kindes of judgement, depending on an higher and more soveraigne Judgement: for private men and ordinary Ministers and Councels give Judgement, yet not of themselves, but by their rule, which is the word of God; and this Judgement is nothing else but a Ministery, pronouncing and declaring the meaning of the will of God revealed in his Word. But besides this, there is a soveraigne kinde of Judgement, vouchsafed to the Prophets and Apostles, determining absolutely in matters of faith and conscience, what is to be done, and what is not; and this is the judgement of God himselfe, whereupon the Apostles might say, *It seemeth good to the holy Ghost, and to us,* Act.15.28. And that this their judgement is absolute, appeares by Scripture, *He that heareth you, heareth me,* (saith Christ to his Apostles) *and he that refuseth you, refuseth mee,* Luk.10. 16. and *Paul* delivering the Gospell of Christ to the Galatians, bids them *hold them accursed that teacheth them otherwise,* Gal.1.7. and the promise of *sending the Spirit of truth,* Joh. 16. 13. was directly intended to the Apostles, and onely in them fully accomplished. For our better conceiving hereof, we have a resemblance of this soveraigne judgement in the Commonwealth: the high Court of Parliament gives judgement of matters in Law, and so doe Lawyers and Judges in common Courts; yet there is great difference betweene these two: the Court of Parliament makes the Law, and determines absolutely in civil matters, without controlement, what must be done, and what not: but the Lawyers make not the Law, but pronounce the meaning of the Law unto men. Now the Scriptures, the Prophets and Apostles, they are like to the Court of Parliament in giving judgement: private men and ordinary Ministers give judgement like unto the Lawyers, which is not absolute, but ministeriall, depending on an higher judgement.

What Judge we must chuse.

*Vses. I.* If the Prophets and Apostles have soveraigne power to give absolute judgement in matters of faith and manners; then we must here learne to make choice of a right Judge: for unto one must we appeale in matters of faith & conscience: and this right Judge is Gods word, which we must sticke unto, and to none other. The Commandement is plaine for matters of difficulty that concerne the conscience: Isa.8. 20. *To the Law, and to the testimony:* and our Saviour Christ referres us to Scripture for all matters that concerne salvation; Joh. 5. 39. *Search the Scriptures.* If we would know what is true religion, and what is erroneous; what is equity in any matter of conscience, wee must have recourse to Scripture. It will be said; Scripture is an unfit Judge, it cannot speake? I answer, It speakes sufficiently to determine of all matters of faith and conscience: we see in common experience, a man may resolve his friend in matters of doubt, as well by letter, as by word of mouth; why then may not the word of God sent from heaven unto his Church, resolve mens consciences in all matters of doubt for faith and manners? and indeed, let any man come in humilitie, and seriously search the Scripture, and hee shall finde resolution therein for any mat-

[a] 1 Cor.2.15.
[b] 1 Joh.4.1.

matter of conſcience whatſoever.

*Vſe* 2. By this authority of Scripture in giving ſoveraigne judgement, wee are taught to take heed of an incompetent Judge, which men for many hundred yeares have ſet up in their hearts, to rely unto in matters of faith and conſcience: and that is, to put the Church in roome of the Word, for ſoveraigne judgement. The Church of Rome teacheth, that [c] the Church muſt judge of the Scripture; yea, without Scripture [d] give ſoveraigne determination in matters of conſcience, as having more authority than Scripture, becauſe it gives authority thereunto: but this is the ground of Atheiſme, and hereſie, and the path-way to Popery: the true Church of God muſt have the honour of Chriſts Spouſe; but yet the authority of ſoveraigne judgement muſt not bee given to her, but onely to the word of God himſelfe.

The ſecond part of the authority of Scripture is, that every part of Canonicall Scripture is *Authenticall*; that is, of ſufficient authority of it ſelfe, though it be not confirmed by any other teſtimony; for Scripture is the word of God, and the teſtimony of Scripture is the teſtimony of God himſelfe, than which none can be greater: as Saint *Iohn* ſaith, *If we receive the teſtimony of men, the teſtimony of God is greater*, 1 Joh. 5. 9. For the better conceiving of this point, conferre all the bookes that are or ever were together, and thereby it will appeare, that the Scripture is of it ſelfe *Authenticall*. There bee three ſorts of bookes, Divine, Eccleſiaſticall, and Humane: *Divine books* are the bookes of God, penned by the Prophets and Apoſtles; and they are all the word of God: for whether wee regard the matter of them, or the manner of revealing them, they are all from God; the Prophets and Apoſtles were onely Gods hands and inſtruments in penning them, the holy Ghoſt gave the matter, the order, and the very words: from whence it muſt needs follow, that they are of all ſufficient authority of themſelves. *Eccleſiaſticall bookes*, are bookes of divine matters, penned by learned men in the Church; and they are either generall books, or particular: *Generall bookes Eccleſiaſticall* I call thoſe, which were either made or confirmed by the whole Church; as the Creeds of the Apoſtles, the Nicene, and of *Athanaſius*: and the foure firſt generall Councels; and theſe have Catholike allowance, yet not abſolute authority, but depending on Scripture. *Particular bookes Eccleſiaſticall* I call the Catechiſmes and Confeſſions of particular Churches, made by them, or by particular members thereof; which have not authority of themſelves, but from the Scripture, or from generall conſent. Now both theſe kindes of bookes may be called *Gods word*, ſo farre forth as they agree with Scripture: and yet they are alſo the word of men, becauſe they were penned by men, and have both order and ſtyle from men: and in this regard, that they were partly mens workes, they are not authenticall of themſelves, but depend upon the authority of Scripture. *Humane bookes* are books penned by men, either of the Church, or out of the Church, concerning humane things, as bookes of naturall Philoſophy, of Policy, and other Arts: and theſe are not the bookes of God, but of men alone, having both matter and ſtyle from men: many of them containe excellent truths in their kinde, yet gathered onely from experience and common reaſon; but they have not in them that truth, which is *truth according to godlineſſe*, ſerving to build up and to binde the conſcience, unleſſe it be in one caſe, to ſtop the mouthes of Atheiſts and Epicures, and to convince their conſciences. And thus by conference of all bookes, wee ſee that Scripture alone is authenticall in it ſelfe, and no bookes beſide.

*Vſes.* 1. This teacheth us, that Miniſters in the diſpenſing of Gods word ſhould content themſelves with the teſtimony of Scripture alone; for the end of the Miniſtery is to worke and confirme faith, and to ſettle and build up the conſcience in the truth of religion, and matters concerning ſalvation: which no other word can doe, ſave only the word of God in Scripture, that hath ſufficient authority in it ſelfe, from which conſcience cannot appeale: and for which cauſe our Saviour Chriſt the true Prophet of the Church, contents himſelfe with the teſtimony of the Law and Prophets alone; and after him his Apoſtles did the like. See this notably confirmed by *Paul*, who in his preaching to the Jewes, profeſſed himſelfe to have ſaid *none other thing than that which the Prophets and Moſes ſaid ſhould come*. Other writings have their good uſe in their time and place, but not in the publike Miniſtery: for authority and teſtimony from Scripture is authenticall: *This the Scripture ſaith, therefore it is ſo*; but *authority from Councels and Fathers, is ſophiſtry*: as, *Auſtin* ſaith ſo, therefore it is ſo; this is no good reaſon, for it implies that all that *Auſtin* ſaid is true; which indeed is falſe, hee being as all men are, ſubject to errour.

2. *Vſe.* This alſo ſheweth, that we cannot beleeve unwritten traditions, though they bee called Apoſtolical. The Church of Rome intend to deceive us, when they would beareus in hand that halfe of thoſe things which are to be beleeved, are not written in Scripture, but received by tradition: but theſe traditions we cannot beleeve by a divine faith, howſoever by a common humane faith wee may; for they are contained in the books of Councels and Fathers, which were worthy men, yet ſubject to errour.

3. *Vſe.* This alſo ſheweth, that we muſt ſubmit our ſelves with feare and trembling to the word of God: for it hath abſolute authority to judge us, and to convince our conſcience in all



The Church an incompetent Judge.

c Conc. Trid. ſeſſ. 4.

d Eckius Enchir. loc. com. cit. 1. de Eccleſ. & ejus author.

Scripture is authenticall.

Three ſorts of bookes. 1. Divine.

2. Eccleſiaſticall.

3. Humane books.

*Vſe.* Gods teſtimony alone in preaching.

Act. 26. 22.

Vnwritten traditions not authenticall. Andrad. orthod. explic. l. 2. p. 63.

matters of faith and manners that pertaine to salvation.

Whether the authority of Christ and the Prophets be equall.

*IV. Point.* Whereas Christ alleageth *Moses* and the Prophets to confirme his ministery, it may be demanded, whether there be any difference for authority, betweene Christ and the Prophets: for he that alleageth another mans authority, seemes to bee inferiour thereto? I answer, If wee compare Christ and the Prophets, wee must distinguish betweene their doctrine and their persons. The doctrine of *Moses* and of the Prophets, is equall to the doctrine of Christ two waies; First, in certainty of truth: for it is as undoubtedly true, as if Christ himselfe had taught the same. Secondly, in efficacy and authority for the power of binding conscience: for the doctrine of the Prophets bindes conscience as fully and truly, as if Christ himselfe had spoken it. And yet the person of Christ is above the person of *Moses*, and of all the Prophets; for hee is the Sonne of God, both God and man, they were men; he is the author of truth, they onely the instruments and penmen thereof: and from hence it comes, that Christs doctrine doth more binde us to obedience, than the doctrine of the Prophets; because the person delivering it, is of more authority and excellency: and for this cause Christ alleageth *Moses* and the Prophets, not for that his word is inferiour to theirs, but that in regard of our obedience hee might increase the authority of *Moses* and the Prophets, because a greater measure of obedience is required to Christs word, in regard of the dignity of his person. And this shewes that we now are more bound to obedience under the Gospell, than the people were under the Law: for wee have Christs doctrine, which in regard of his person is of more authority than *Moses* and the Prophets: see this point plainly laid downe by the Author to the Hebrewes: in the first Chapter he saith, *God in times past spake to his Church by the Prophets, but in these last dayes he hath spoken to us by his Son:* and in the second chapter, ver. 1. hee layes downe the use of this that now we have Christ for our Teacher; namely, that therefore we *ought more abundantly to give heed to the things that we have heard*, lest at any time wee let them slip, &c. shewing that our disobedience now shall bee more severely punished.

The ignorant abuse this rule.

*V. Point.* Ignorant people abuse this text, to perswade themselves that preaching is needlesse, because no man can say more than this; *Doe as ye would be done to, for this is the summe of the Law and the Prophets.* But wee must know, that this is not the summe of all that the Prophets say, but only touching the matter of *justice* and *equity:* and indeed that wee may attaine to salvation, more is needfull: for wee must not onely know Gods word in generall, but in particular, seeing that we may faile in the particulars of that which we know in generall. Againe, preaching serves not onely for the removing of ignorance, and the increase of knowledge, but to erect and build up good conscience and honest lives, by the increase of faith, repentance, love of God and man, and of obedience; and this use the most learned and godly man that ever was, may make of the publike Ministery, though dispensed by one that is farre inferiour to him in knowledge and piety.

Lastly, it may be demanded how this can be the summe of the Law and the Prophets, *to doe as we would be done to with men*; seeing we are further bound by the Law to performe duties of love and obedience to God. *Answ.* This rule is the summe of all: for our love to God must be shewed in the practice of the duties of love, justice and mercy towards men: for God is invisible, and it pleaseth him to make himselfe seene in our visible neighbour, requiring that our love to himselfe should be shewed in the workes of mercy, justice, and goodnesse towards men. Men may flatter themselves, and say they love God, but if it bee not shewed in the love of their neighbours, they deceive themselves, there is no love of God in them. And therefore they are deceived that thinke all is well with them, when they come to Church, and receive the Sacraments: for religion stands not in the outward service of God, unlesse it be shewed forth in the duties of justice, love, and mercy, commanded in the second Table: see Jam. 1. 27. *Pure religion and undefiled before God, is to visit the fatherlesse and widdowes in their adversity, and to keepe himselfe unspotted of the world.*

**V. 13** ***Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.***

**14** ***Because the gate is strait, and the way narrow that leadeth unto life, and few there be that finde it.***

Tenth part of Christs Sermon.

These two verses, being the fifth part of this chapter, containe the tenth point of Doctrine in this Sermon of our Saviour Christ: wherein hee exhorteth his hearers and us all effectually, to an earnest care in seeking everlasting life: and withall admonisheth us in the matter of salvation, not to follow the multitude, because most men goe the broad way to destruction.

The words containe two parts. A Commandement, *Enter in at the strait gate:* and a reason in the words following, *for it is the wide gate.* Yet for our further edification and instruction,

on, I will conſider and handle five points, which are here ſet downe by our Saviour Chriſt: I. that there be two contrary cities or kingdomes, in one of which every man and woman muſt abide for ever after this life: and further, that theſe afford unto men a contrary eſtate, the one life, the other death and deſtruction. II. That there are two diſtinct wayes to theſe two cities or kingdomes: one leading to deſtruction; the other leading unto life. III. The condition and property of theſe two wayes: The way of life is *ſtrait and narrow*: The way of deſtruction is *broad* and *wide*, and that from the beginning to the end. IV. What men doe in theſe waies; namely, that *many* walke in the broad way, and *few* can finde the ſtrait and narrow way. V. What men ought to doe touching theſe wayes; namely, paſſe by the broad way, and enter into and walke in the ſtrait way: which is the ſcope of Chriſts exhortation and inſtruction in this place. Of theſe in order.

Two diſtinct places for mens final abode.

For the firſt: Theſe two cities are two diſtinct places ordained of God, for the finall and eternall abode of all mankind after this life, according to that which every man hath done in his body. Theſe are termed diverſly in Scripture; one, *the kingdome of heaven*: the other, *utter darkneſſe*, in the chapter following, ver. 11, 12. The one, *Abrahams boſome*: the other, *hell fire*. Luk. 16. 23. and in the 21. and 22. Chapters of the Revelation they are notably deſcribed, the one is called the *city of God*; the other, the *burning lake*: and uſually the one is called *heaven*, the other *hell*. And as theſe are diſtinct places, ſo they afford unto men two diſtinct eſtates: The one *life*, the other *deſtruction*; as it is ſaid, the *narrow way leads to life*: the *broad way to deſtruction*. By *life* here is meant, a bleſſed ſtate of man in which he lives in fellowſhip with God, and hath his heart filled with the unſpeakable love and goodneſſe of God, and with endleſſe joy from Gods immediate preſence. And this indeed is the onely true life: our naturall life is but a ſhadow thereof. By *perdition* or *deſtruction* we are to underſtand a curſed ſtate of man, in which hee is without all fellowſhip with God in reſpect of his favour, mercy, and love; and yet in body, ſoule, and conſcience doth apprehend the bitterneſſe of Gods wrath and furie for evermore: having no fellowſhip ſave onely with the devill and his angels, and damned ſoules. This is no life, but eternall death, though ſoule and body live together eternally.

Mans different eſtate in heaven and hell.

No purgatory.

*Vſes.* *I.* In that Chriſt doth here mention but two cities or places, to the one whereof every man muſt reſort after death; wee may gather that there is no middle place or condition betweene life and deſtruction. A third place or ſtate the Scripture knoweth not, and therefore there is no place of purging the ſoules of men after this life, which the Papiſts call Purgatorie: If there had, the word of God would

A have revealed it. But the Papiſts ſay, it is the upper part of hell neere to the hell of the damned; I anſwer, If that were ſo, then there is no ſalvation for them that are in purgatory; for there is no returning out of hell to heaven, by reaſon of the *great gulfe betweene them*, Lu. 16. 26. and they that are in any part of hell are but damned perſons.

*Bellarm. de purg. l. 2. c. 8.

*II. Vſe.* If there be but two places, and in them two eſtates only according to that which men have done here on earth, either good or evill; then we muſt be admoniſhed with all care and conſcience to uſe all good meanes, whereby we may eſcape the one, and attaine to the other; to be freed from deſtruction, and to gaine ſalvation. In the maſſacre and ſacking of a city, B in which ſome are ſlaine, and ſome eſcape alive, every one hath care to ſhift for himſelfe, to ſave his temporall life: much more then ought wee to provide for eternall life, ſeeing at the laſt day wherein the whole world ſhall be ranſacked, every one muſt undergoe either ſalvation or deſtruction: if we had our deſerving, we ſhould be confounded every moment; but God in mercy grants unto us length of dayes for this very end, that we ſhould ſeeke Gods kingdome and life everlaſting: and therefore this muſt be our principall care and ſtudy, that wee may be alwayes ready, whenſoever we ſhall be called hence; and the rather, becauſe wee know not when Chriſt will call us hence, Luk. 12. 40. *Bee yee alſo prepared therefore, for the ſonne of man will come at an houre when yee thinke not.* C

Strive to eſcape hell and get to heaven.

*II. Point.* As there be *two diverſe eſtates in two diſtinct places*; ſo there be *two ſeverall waies* that lead thereunto: the one, the *way of life*, v. 14. the other, the *way to deſtruction*, v. 13. Firſt, I will ſpeake of the *way of life*, and thereby ſhal we ſee what *the way of deſtruction* is; in which regard it ſtands us all in hand to know what is the way of life. Now none hath better noted it out unto us, than the Prophet *Habakuc*, cha. 2. v. 4. in theſe words, *But the juſt ſhall live by faith*: in which place he foretels the afflictions of the Jewes by the Chaldeans: whereupon the Jewes might ſay, whereby then ſhall wee ſtay our ſelves? he anſwers, *by faith: The juſt man lives*, that is, leadeth his life *by faith*. Some give this meaning to the Prophet, *The juſt by faith ſhall have life everlaſting*: but the Apoſtle expoundeth it otherwiſe, Gal. 3. 11. So then *to walke in the way of life*, is to lead our lives by faith in Chriſt: as Heb. 10. 39. D

Two wayes.

1. The way of life.

Here two points muſt be conſidered: I. What *faith* that is by which men muſt live in this world: namely, *true juſtifying faith*, the very ſame by which they are to be ſaved in the day of the Lord. *I live by faith* (ſaith Paul) *in the ſonne of God, who hath loved me, & given himſelfe for me*, Gal. 2. 20. where he doth notably expound this text, ſhewing, that faith in Chriſt our Redeemer, is that faith whereby we muſt lead our lives in this world: for they which

will be saved by their faith, must first live by their faith: he that beleeves well, lives well: and that faith will never save the soule, that cannot guide and order the life: many men thinke it is sufficient to salvation to beleeve the promise of life; but faith hath a further worke in them that it saveth: for it also causeth them to live thereby. Now a man lives by faith, when hee rests himselfe on God, and suffers himselfe wholly to be led and guided by Gods written word. Example hereof we have in *Abraham*, Hebr. 11.8. *who by faith forsooke his owne countrey, and at Gods Commandement went he knew not whither.* More particularly; a Christian mans life is twofold: spirituall, and temporall: both which he must live in this world, for heavenly life beginnes before wee die: and both these kinds of life must be preserved by faith.

A Christians life is twofold.

1. Spirituall.

The *spirituall life* of a Christian is that whereby he hath true fellowship with God: this beginnes in this life; and it stands in reconciliation with God, wherein a man is accepted to the right of eternall life. This reconciliation is life, and it is held by faith: and faith onely in Gods word and promise in Christ alone, is it that makes us lay hold of, receive, and keepe this our reconciliation. Wee must give God this honour, to beleeve his promise of remission of sinnes, and life everlasting in Christ; and upon our faith, God vouchsafeth unto us remission of sinnes, and life everlasting. Here some may aske, whether every thing that wee beleeve be made ours, as riches, honour, and such like? *Ans.* No: but onely that which God promiseth in the Evangelicall covenant of life everlasting, upon our faith. Here also some will say, If this be all, I am well, for I beleeve Gods promise. But herein many deceive themselves, beleeving the promise falsly. True faith is this: men must seeke the pardon of their sinnes, and in seeking beleeve it: but they that beleeve without using the means deceive themselves, seeing God hath joyned his promise to the meanes. Wee offend God daily, and therefore must daily renue our repentance, and by faith beleeve the pardon of our daily sinnes.

Fruits of spirituall life.

Further, this spirituall life hath his fruits. It is no dead life; for hee that hath remission of sinnes, lives in Christ, and this life shewes it selfe in the fruits of good workes: as mercie, love, goodnesse: and in every good worke wee must live by faith, for to the doing of any good worke, there is a double faith required: first, a *generall faith*, whereby wee are perswaded that the worke is allowed and required of God: secondly, a *speciall faith*, whereby we are perswaded, that the particular worke done is accepted of God. In the acceptation of the worke, God first accepteth the person in Christ, and then the worke in and for the person. Yea, wee are moved to every good worke by faith: for it brings to minde Gods love, mercy, and goodnesse to us: and so moveth us to performe the like duties of love and mercy towards our brethren.

Spirituall life is seene in temptation.

Thirdly, spirituall life shewes it selfe in resisting and enduring temptations: for every child of God hath many and grievous assaults, so as the righteous shall scarce be saved: and in all and every one of these, wee must live by faith, and thereby rely on Christ, not on our selves. Example hereof wee have in Christ upon the Crosse, who even then when hee felt the wrath of God upon him, and his indignation against him, did yet cry unto him as to his God, *My God, my God*: and *Iob* in grievous temptation and affliction, said unto the Lord, *Loe, though he slay me, yet will I trust in him.* Job 13.15. and so must we even then lay hold on Gods mercy, when we feele no comfort in our selves: so did *David*, when hee felt no comfort, yet hee did cleave to God in his meditation, Psal. 77.7,8, 10,11. In disputations in Schooles, it is a fault to sticke alwaies to the conclusion: yet in this combat with Satan it is no fault, but a good practice of true faith.

How temporall life is led by faith.

Temporall life stands in the practice of some particular calling: and some men be of one calling, some of another; and every one hath, or ought to have some one lawfull calling or other wherein to lead his temporall life. Now the workes of a mans particular calling, they must bee practised by faith, even the duties of the baasest calling that is, as of the shepherd. And that a man may doe the duties of his calling in faith, he must first have a grounded conscience that his worke is allowed of God, and accordingly he must doe his worke. Againe, every man in his calling must have a care of his owne life, and of those that belong unto him, to provide for them things necessary, as meat, drinke, and cloathing; and this care must be ruled by faith, that is, a man must use the lawfull meanes to get these things, and yet so as he leave the issue and event unto Gods blessing: wee may provide for necessaries, but wee must goe no further, but use the lawfull ordinary meanes, and sanctifie them by prayer, leaving the blessing unto God, *Cast thy workes on God*, saith *Salomon*, Prov. 16.3. and S. *Peter* bids us *cast all our care on God*, 1 Pet. 5.7. Lastly, every calling hath his crosses: no life is so quiet that it wanteth all vexations. Now when crosses come upon any man in his calling, then must he beare the same by faith: he must rest on Gods word, and quiet his mind with the good wil and pleasure of God. *He that beleeves* (saith the Prophet) *shall not make haste*, Isa. 28.16. that is, he shall not be carried headlong with a desire to satisfie his owne pleasure and appetite, either in seeking to be freed from evill, or to enjoy some blessing, but shall content himselfe with the good pleasure of God. And thus wee see what it is to live by faith, which is the right way to life eternall.

A civill honest life not sufficient to salvation.

*Vses. 1.* This sheweth, that a great number are farre wide, which thinke that if they live uprightly among men, then all is well: this honest

honeſt life is verie commendable among men, but it is not ſufficient to ſalvation. It is but a worke of nature, for a man by naturall reaſon may lead a civill uptight life, as many have done among the heathen: but the life that muſt bring a man to Heaven, muſt be lead by faith: and therefore they that would walke the way to life, muſt walke by faith, not by reaſon only.

We muſt not live by ſenſe.

*II.* This alſo ſheweth that they are deceived which live by ſenſe, meaſuring Gods love and hatred by outward bleſſings and croſſes; and therfore when God takes away the meanes, they will no longer truſt on him: but we count it a point of diſhoneſtie, not to truſt our honeſt friend without a pawne: much more than is it a diſhonour to God, when we will not relie upon him, without outward pledges of his favour: and therfore we muſt relie on God when all meanes faile: for *no man knoweth love or hatred by all that is before him.* Eccleſ. 9. 1.

Meaſure not grace by feeling.

*III.* Many that profeſſe religion are deceived, that meaſure their grace and goodneſſe in religion, by feeling in their owne hearts: but wee muſt not relie thereon, for true faith may be in the heart without inward ſenſe: againe, the Devill may put falſe comforts many times into a mans heart: the bad man receives the Word with joy, Luk. 8. 13. looke to thy faith by Chriſts word, and thereby judge thy ſelfe, and reſt not in thine inward feeling.

Learne to know Gods will.

*IIII.* This teacheth us to acquaint our ſelves with all the commandements of God that be in the Bible; and with all the promiſes that concerne the pardon of ſinnes and life everlaſting: for without this knowledge there can be no faith: and therefore wee muſt abandon all ignorance of theſe things, and inſtruct our ſelves and thoſe that belong unto us in the word of God, that they and wee may live by faith.

How to live in affliction.

*V.* Theſe are happie dayes of peace and of many temporall bleſſings wherein we now live: but we muſt not live alwayes in this peace. God hath begun to ſet his judgements among us, and if wee doe not repent, wee muſt looke for further and more grievous judgements, as the loſſe of his Word, and a ſword upon our ſelves, our friends, and children: what if theſe dayes come, how muſt we then live? namely, by faith in the word and promiſe of God: lay hold on this, and though thou loſe friends, goods, and thine owne temporall life, yet hold faſt thy ſpirituall life; by faith cleave unto Chriſt, and then in the middeſt of ſwords and weapons of death, thou ſhalt walke the way to eternall life. And thus much of the way of life.

The ſecond way is the *way to deſtruction*: which is called *the way of ſinners* and *of the ungodly*, Pſal. 1. 1, 6. This way hath many paths, which tend all to one end, and meet in the ſame period; and they may all bee reduced to theſe three heads: I. the way of *nature*: II. the way of *falſe faith*: III. the way of *faith* and *nature* joyned both together.

A

The *way of nature* is when men live only by the light of nature: of this S. *Paul* ſpeaks, Act. 14. 16. *God ſuffered all the Gentiles to walke in their owne wayes*; wherein they were void of God in Chriſt, and ſo not under mercie. The *way of falſe faith* is ſomething more than the way of nature; but yet it leadeth to deſtruction, becauſe their faith is falſe and profeſſion vaine; and this is the way of falſe religion, whereof there be theſe three maine and principall at this day, to which all other may be referred. The religion of the *Turks*, of the *Iewes*, and of the *Papiſts*. The *Turks* in their religion acknowledge Chriſt for a great Prophet, but not to be God, neither doe they looke for any ſalvation by him. The *Iewes* in their religion acknowledge but one God, yet out of Chriſt: they acknowledge nor his incarnation paſt, but expect it yet to come: they wait for an earthly kingdome: they hold the old Teſtament only and deny the new. Now both theſe refuſing Chriſt, have not the Father, and ſo can have no ſalvation in their religion. The *Papiſts* acknowledge much truth formally, but then againe they overturne it: for they hold that generall faith, which the Devils may have: but for that ſpeciall juſtifying [a] faith, whereby a man is to beleeve his owne ſalvation, the remiſſion of his ſins, and his owne reconciliation with God in Chriſt, that they renounce. Again, the Chriſt of the Papiſt is no true Chriſt: for they make him but halfe a Saviour, or not ſo much; even only an inſtrument to make men Saviours of themſelves; for [b] by his grace they doe workes properly meritorious, and fully worthy of eternall life. They rob him alſo of his *manhood*, ſaying, it is everie where in his quantitie, where maſſe is ſaid: [c] for they have *the ſelfe ſame bodie* that was crucified. Alſo they deny his offices: I. his Kingly office: for they part ſtakes with him, and give it to the Pope, in ſaying [d] he hath power to make lawes which binde the conſcience, as Gods Lawes doe. II. his *prieſthood*, becauſe [e] everie Maſſe-Prieſt offers Chriſt anew: and they make Saints [f] intercceſſours, eſpecially the Virgin *Marie*. III. his propheticall office, ſaying the [g] Scriptures are imperfect without tradition; [h] uncertaine without the ſenſe and meaning of the Church: the [i] originall copies are corrupted; and the [k] Church is above them in authoritie.

B

C

D

The third way is the way of faith and nature together: this is the common way wherein moſt Proteſtants walke: for we hold the right faith in word; our profeſſion and judgement is right: but yet our lives are lead according to nature. And theſe three paths are all in the broad way to deſtruction. And therefore as wee hold true doctrine, and right faith in word, ſo let us lead our lives accordingly, and teſtifie the ſame by our workes, eſpecially in the times of dearth when God layes his hand on the poore, and thereby tries the hearts of the rich.

*III. Point. The propertie of theſe wayes.*

The way to life is narrow and ſtrait: the way to deſtruction

1. The way of nature.

2. The way of falſe faith.

Turciſme.

Iudaiſme.

Poperie.

a Concil. Trid. ſeſſ. 6 cap. 9. & can. 11, &c.

b Rhem. on 2 Tim. 4. ſect. 4.

c Rhem. on Matth. 26. ſect. 4.

d Bellar. de Rom. Pont. lib. 4. cap. 15, 16.

e Rhem. on Heb. 9. ſect. 18.

f Miſſale Rom. à Pio 5. in letan. p. 304.

g Cenſur. Colon. fol. 220.

h Ibid. fol. 117.

i Canus l. 2. c. 13.

k Pig. l. 1. de hier. eccleſ. c. 2.

3. The way of nature and grace.

destruction is broad and wide. For the first: *The way of life is narrow and strait*, from the first entrance to the last passage: why so? First, because the way of life is only one single path: but the way of death is manifold, containing sundrie paths. Secondly, they that walke in the way of life, containe themselves within the bonds and lists of Gods word: for *the words of the wise are as nailes and pales to keepe us in*, Eccles. 12. 11. Thirdly, in the way to life there are many afflictions and offences, as Acts 14. 22. *Through manifold afflictions we must enter into the kingdome of Heaven*: and Hos. 2. 6. *I will stop thy way with thornes*: meaning, that by sharpe afflictions hee would hedge them in the way of obedience. But some may say, why then doth Christ say, *his yoke is light*, Matth. 11. 30. and S. *Iohn*, *his commandements are not grievous*, 1 Joh. 5. 3. and *David*, *I will walke at large in liberte*, Psal. 119. 45. *I answer*: The way is strait and narrow in respect of our nature: but yet broad and easie by his assisting grace and helpe. Here then we see what course we must take if we meane to come unto Christ, namely, we must tread in this narrow way, and become like unto him in suffering afflictions: for this way he went here on earth, and so entred into his glorie.

Way of life is strait.

Way of death broad.

The propertie of the way of death is *breadth*. Now the way *of death is broad*: first, because the way of sinning is manifold; even as truth is only one, and error manifold. Secondly, they that walk in this way breake out of the bounds of Gods word, and doe not containe themselves therein. Thirdly, herein they meet with few crosses and impediments: as *David* saith, *They are not in trouble as other men: they prosper alway and increase in riches*, Psal. 73. 5, &c. 12. And the reason is, because they seeke by all meanes to satisfie their hearts desire, whether by right or wrong, saying with the foole in the Gospell, *Soule, soule, take thy rest, live at ease*, Luk. 12. 19.

*IV. Point. What men doe in these wayes*: namely, the greatest part of men walke in the broad way, but few in the narrow way.

Hence we learne sundrie instructions. I. We must not be offended or discouraged when wee see most men live either in a false religion, or in grosse impietie: for the greatest part walke in the broad way. II. Wee must not follow the multitude in matters of religion, but those that follow Christ, the Patriarks, Prophets, and Apostles: for the most goe wide, and the fewest hold the right way of life. III. That *universalitie* is no marke of a true Church: for the true Church is in the strait way, but therein the smallest number walke. IV. *Universall grace* is a device of man: for few finde the way of life, and therefore it is hid and unknowen. If it be said, that all might finde it if they would: *I answer*, they cannot: for the word *finding*, doth presuppose a seeking: as if Christ had said, though many give themselves to seeke the way of life, yet few they bee that finde it. The like phrase wee have, Matth. 24. 38. *In the dayes of Noah they ate and dranke*; that is, they gave themselves to eating and drinking. Againe, S. *Luke* hath it thus, *and shall not bee able to finde it*: Why then doe not the most finde the way to life? Is it because they seeke it not? No verily: S. *Luke* denies that: Why then is the way hid to the most, and revealed to few? this Christ teacheth us; *because it so pleaseth God*, Matth. 11. 25, 26.

Vniversall grace confuted.

*V. Point. What must we doe in regard of these two wayes?* we must *enter*, yea, (as S. *Luke* hath it) *strive to enter in at the strait way*: and *to passe by the broad way*. This is the commandement of our Saviour Christ: wherein three things are injoyned us: first, that wee must come into this strait way, and eschew the broad way: secondly, wee must not bee discouraged for the straitnesse of the way: and thirdly, wee must strive to enter in.

Our dutie in regard of these two wayes. Luk. 13. 24.

The first is a necessarie dutie in these times: for wee are like unto Mariners which passe by many pleasant countries, and stately buildings, and doe only behold them afarre off, but not enter into them, nor land upon them. We must therefore cease only to talke of the way of life, and beginne to walke in it. If any shall aske, how we may come to walke in this way? *I answer*, read Jer. 6. 16. for there a notable lesson: First, we must *inquire which is the old way, for the old way is the right way*. But where shall we learne out the old way? *Answ.* In the holy Bible: there shall wee see the way that the Patriarks, Prophets, and Apostles went. Secondly, having found the right way, wee must labour to know all the turnings of it. We must see what things we are to beleeve and doe, *having the mysterie of faith in a good conscience*, 1 Tim. 3. 9. Thirdly, we must walke in this way, Jer. 6. 16. for it is not sufficient to know the will of God, and to make profession of religion, but wee must put in practice the things which wee know. And lastly, we must be circumspect to keepe our selves in the right way: Hag. 1. 5. *Set your hearts on your wayes*: Psal. 119. 59. *I considered my wayes, and turned my feet unto thy testimonies*.

I. Charge.

How to walke in the way of life.

1

2

3

The second charge in this Commandement is, that when we walke in the way to life, *the straitnesse of the way must not discourage us from going forward therein*. This is the principall point intended by our Saviour Christ in this commandement, even to arme us with courage and perseverance against afflictions, crosses, and temptations, which might dismay and daunt us in this way. And in this charge wee are taught sundrie weightie duties to bee practised in the profession of Christs true religion.

II. Charge.

How to get courage against the straitnesse of the way.

*I. Dutie.* That we are not to give to our selves the libertie of heart which nature desireth in all of us; but we must restraine our selves thereof, and bring our mindes, our thoughts, affections, our wills, speeches, and actions into the straits

I. Dutie.

of

of the word of God. This reſtraint of our naturall deſire is two-fold: by the Law, and by the Goſpell. In the Law every commandement miniſtreth his particular reſtraint, as wee ſhall ſee in their order.

How the Law reſtraines our naturall deſires in the firſt Commandement.

The firſt Commandement concernes *the having of the true God for our God.* By nature we take liberty to our ſelves to conceive of God at our owne pleaſure: for commonly men conceive of God out of the Trinity, and worſhip the perſons one without another: the Jew, the Turke, and all the heathen will not be reſtrained of this liberty: but the people of God who ſubmit themſelves to his word, they by this law are reſtrained of this naturall deſire, and are taught to chuſe and have to themſelves the true God for their God; and to conceive aright of this God; namely, that hee is one in eſſence and three in perſon, and that the perſons muſt be worſhipped in the unity of the godhead: for as they are one in nature, ſo we muſt unite them in one and the ſame worſhip. Againe, by nature wee take liberty to our ſelves to forget the true God, and in our owne hearts doe ſet up a falſe god unto our ſelves: ſome make riches their God, ſome honours, ſome pleaſures: for looke whereon a man beſtowes his heart and his affections, as his love, his feare, and confidence, that he makes his god: and hence it comes that ſome in judgement hold the true God, and yet have a falſe god unto themſelves in their hearts: but the firſt Commandement reſtrains us of this liberty alſo: and it injoynes us to beſtow our whole heart, and all our affections on the true God: loving, fearing, and truſting in him above all. Thirdly, our nature is to exalt our ſelves and to aſcribe ſomething unto our ſelves, eſteeming the good things that be in us, as of our ſelves, and as though they were our owne: whereby we take to our ſelves ſomething that is proper to God, becomming like to the prodigall child which would have his portion to himſelfe ſevered from his father. With this naturall pride was *David* puffed up, when he numbred the people. But the firſt Commandement reſtraines us of this alſo, preſcribing unto us the duty of inward adoration; which wee performe, firſt, when we give unto him all the honour that we can, eſteeming our ſelves but duſt and aſhes, and aſcribing unto him all the good that is in us, as from him: ſecondly, when we ſubject our ſelves unto him wholly as to our Creator, and doe ſubmit our hearts, will, and conſcience to his holy word: and theſe be the ſtrait wayes which this commandement preſcribes us.

Reſtraints in the ſecond Commandement.

The ſecond Commandement concernes Gods *outward worſhip*: and it puts unto us many reſtraints. Our nature deſires to conceive of God in ſome forme, and to repreſent him in ſome image; but the Lord is a Spirit, and this Commandement injoynes us to worſhip him *in Spirit and truth*, and to conceive of him in his workes and properties, reſtraining our naturall deſires of conceiving and repreſenting God.

A Secondly, it is our nature to performe outward worſhip unto God only, but for any further thing we would take libertie to our ſelves; we would give him only the outward bodily worſhip, as come to Church, heare the Word, pray outwardly, and receive the Sacraments: but the Lord in this commandement gives us charge, that with as great care and conſcience, wee would give unto him the inward worſhip of the heart; for God muſt bee ſerved with the whole man, our love, and feare, and truſt in God, muſt bee conformable to our outward worſhip. Further, everie man almoſt can bee content to profeſſe religion, and to performe ſo much as the Lawes of his countrey require for the ſervice of God; but yet they would take
B libertie in their callings, to live as they liſt: but Gods commandement reſtraines this deſire alſo. Wee muſt hold religion not only in the Church, but alſo ſhew the ſame in our lives and converſations; and therefore is the ſecond Table joyned with the firſt, to teach us that we muſt performe dutie to God in the ſervice of man.

Reſtraints in the third Commandement.

The third commandement concernes *the holy uſe of the holy things of God*, eſpecially of his Word and Sacraments. Now for the outward worke of hearing the Word, and receiving the Sacraments, we are content to performe them; but we would have God thinke himſelfe ſatiſfied with the worke done. But this commandement reſtraines us of this deſire, injoyning us
C not only to uſe his holy things, but alſo in an holy manner; that is, with repenting and beleeving hearts: for they are not holy to us, unleſſe wee uſe them in and by faith and repentance. Againe, wee take libertie to uſe Gods name in oathes, and ſpecially in vowes, as in baptiſme, which wee renue when wee come to the Lords Table: but herein wee ordinarily abuſe this his holy name, not having like care to make good our vowes unto God, as we have to make them.

Reſtraints in the fourth Commandement.

The fourth Commandement concernes the *time of Gods worſhip*: we our ſelves would have all times in our owne diſpoſing, and we thinke it hard to bee reſtrained of any time; but this Commandement reſtraines us of this deſire,
D binding us in conſcience to give one day in ſeven to the honour of God, in his publike and ſolemne worſhip.

Reſtraints in the fifth Commandement.

The fifth Commandement concernes the *giving of honour and reverence to Superiours*: and it reſtraines us of our naturall deſire, which is to ſeeke for, and to take honour unto our ſelves alone: for this injoyneth us to give honour one to another, eſpecially to them to whom it belongs, as to all ſuperiours in authoritie, in gifts, or age: let this be your honour, ſaith *Paul, to give honour to whom it belongs*, Rom. 13. 7.

Reſtraints in the ſixth Commandement.

The ſixth Commandement concerneth *murther*; and it reſtraineth our naturall deſire, which is, upon ſmall occaſion, to conceive malice and to beare grudging againſt our brother, forbid-

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ding all thoughts, words, deeds, and gestures, which tend to the impairing or destroying of our neighbours life and person.

Restraints in the seventh Commandement.

The seventh Commandement concerneth *chastitie:* and it restraines mans nature, which desires to take libertie in uncleanneſse and fornication both of heart and life: and it binds us to abstaine from all speech, action, or gesture, which tends to the hindrance of our owne, or of our neighbours chastitie: for God is holy and pure, and so ought our bodies and minds to be, which are temples of his blessed Spirit.

Restraints in the eighth Commandement.

The eighth Commandement concerneth our *neighbours goods:* and it restraines our corrupt nature, which desires to have libertie by all meanes good and bad to inrich our selves. And it injoyneth us both in will and word, and in B traffick also, to seeke the common good; and the good of those with whom we live. Againe, this also restraines our naturall desire of abundance, injoyning us to seeke only for necessaries, as food and rayment: for we may not seeke to be rich, yet if God give us more than things necessarie in the labours of our calling, then wee are to blesse God for them, and to use them to his glorie: this is a strait way to the worldly man, but it must stand, and we must walke in it, if we would enter into life.

Restraints in the ninth Commandement.

The ninth Commandement concernes our neighbours *good name:* and it restraines us of our naturall desire, which is to conceive and speake unto others, as also to receive from others, evill report of our neighbour: and on the C contrarie it injoynes us, by all good meanes to seeke to preserve our neighbours good name and credit.

Restraints in the tenth Commandement.

The tenth Commandement is touching *lust.* When as we hurt no man in word or deed, then wee take it for granted, that wee may thinke what we will, no lawes restraine thought; that we hold to be free. But this Commandement restraines the verie first motions of our hearts, which tend to hurt our brothers life, chastitie, goods, or good name, though they never come into practice, yea, though we never give consent of will thereto. And these are the restraints of the Law, whereto we must conforme our selves, if we would enter into life.

Restraines of mans desires by the Gospell.

Now follow the restraints of the Gospell, which is a part of Gods word touching remission of sins and salvation. By nature wee desire to stand upright and righteous before God by some good thing in our selves: as the rich man in the Gospell, hee demands of Christ, *What* Matth.19.16. *good thing shall I doe to be saved?* Againe, it is our nature not to look to be saved by any thing out of our selves; if we have nothing else, our good meaning and good hope must save us: but the Gospell restraines us of these desires, and injoyneth us to renounce our selves in the matter of salvation, and all that is in us: and to depend on a righteousnesse out of our selves in the person of Christ, which is his obedience and suffering. Againe, wee naturally desire to enA joy Gods mercie by sense and feeling; but the Gospell restraines us of this kinde of assurance, which comes by sense and feeling, and injoynes us to hold and keepe Gods mercie by beleeving only, both in life and death, though wee have no sense thereof at all.

Further, the Gospell renues the Law for the manner of loving: for the Morall Law required that we should love another as wee doe our selves, but the Gospell requires us to love one another as Christ loved us; which is a greater measure of love than the Law required. For Christ loved us more than himselfe; for he gave himselfe for us: and so ought wee to love even our enemies. And thus we see how the Gospell also restraines us from following our owne naturall desiers, and injoyneth us to walke in the narrow way to life: whereto, as also to the restraints of the Law, wee must apply our selves, our thoughts, words, and deeds: so doing wee walke in the strait way that leadeth unto life: but if we any way exempt our selves according to our naturall desire from any of these restraints, wee then walke in the broad way that leadeth to destruction.

*II. Dutie.* Seeing we must be content with the straitnesse of the way, we learne, that when God layes any crosses or afflictions upon us, we must not repine or grudge, but beare the same with patience, and suffer God to breake us of our owne wills, resting contented in our selves with the will of God alone: for this is grace, and a sure testimony that we walke in the strait way to life.

Suffer affliction patiently.

*III. Dutie.* In the case of confession and profession of true religion, when wee be called thereto, we must bee content to forsake goods, friends, yea, and life it selfe, rather than by enjoying them suffer our selves to bee driven out of this strait way to life: *My life* (saith *Paul*) *is not deare unto mee, so that I may fulfill my course with joy,* Acts 20. 24.

Our duty in profession of the truth

Lastly, whosoever is puffed up with the pride of his owne heart, is too stately to stoope under the strait doore that leadeth to the way of life: he therefore that would walke in this strait way, must cast away all pride of heart, and humble himselfe for his owne sins, making D himselfe nothing in himselfe: Mat.18.3,4. *Except you be converted and become as little children,* (who are not proud and hawty) *yee cannot enter into the kingdome of heaven: But he that humbleth himselfe as this little childe, the same is the greatest in the kingdome of heaven.*

III. Charge. Strive to enter.

The third charge given us by our Saviour Christ concerning the strait way of life, is noted by Saint *Luke*; *that wee must strive to* 2 *enter into it.* From whence wee are taught, that our principall care must bee above all things to come into the way of life everlasting: so much the word *striving* imports. It is said, that when *Iohn* first preached, *the kingdome of* Matth.11.12. *heaven suffered violence, and the violent tooke it by force:* that is, there was such forwardnesse

neſſe and zeale in them that heard *Iohn* preach, to procure to themſelves the kingdome of Heaven, that they ſtrove moſt earneſtly to get in, *David ſware unto the Lord, and vowed a vow unto the mightie God of Iacob, that he would not enter into the Tabernacle of his houſe, nor come upon his bed, nor ſuffer his eyes to ſleepe, till hee had found a place for Gods Arke*; where hee with the reſt of his people might come and pray vnto the Lord, and receive anſwer from him againe. Now looke what zeale was in them that heard *Iohn*, and what care was in *David* for the outward place of Gods worſhip, the like muſt bee in everie one of us for the obtaining of reconciliation and life everlaſting.

Pſal. 132. 2, 3, 4, 5.

Securitie condemned.

*Vſes. I.* Hereby many that live in the Church of God may juſtly be reproved: for a number there be that though they may partake of the Word and Sacraments, yet are moſt negligent of their ſalvation, uſing no meanes to obtaine reconciliation with God, and to come by life everlaſting: and this they do profeſſe, that they will leave all to God, relying wholly on his mercie without uſing any meanes on their parts to attaine thereto. But theſe men ſinne moſt grievouſly, and are their owne deadly enemies: for they ought to conſider this Commandement, which condemneth their ſecuritie, and ſtraitly injoynes everie one, to ſtrive to come into the ſtrait way, and to walke therein.

Motives to ſtrive.

1. The danger of ſecuritie. Iudg. 16. 29, 30.

And becauſe this dutie is ſo neceſſarie, I will uſe ſome reaſons to perſwade them hereto. *I.* Conſider this, when the Philiſtims were aſſembled, and had *Sampſon* in the midſt among them to make them ſport, if they had knowen what hee was about to doe, when hee leaned to the pillars of the houſe where they ſate, they would have preaſed to the doores and windowes, and there have ſtriven to have got out, becauſe of the imminent danger that was unto their bodily lives: well, all thoſe perſons that are cold in their profeſſion, and careleſſe of religion, they have the wrath of God hanging over their heads; and while they walke thus diſſolutely in the broad way, their condemnation ſleepeth not, but makes poſt-haſte upon them: and if they continue and goe forward in this careleſſe courſe, they ſhall as certainely periſh in Gods wrath, as the Philiſtims did by the hand of *Sampſon*: and therefore as they deſire to ſcape damnation, ſo let them bee carefull to caſt off this damnable ſecuritie.

The aſſurance of the penitent.

*II. Reaſon.* If an Angell from Heaven ſhould come and aſſure us from God, that life everlaſting did belong unto us; oh wee would count it a bleſſed meſſage: well, looke when we turne from the broad way, and walke in the ſtrait way of life, wee have as good ſecuritie of our ſalvation, as if an Angell from Heaven ſhould certifie us thereof: for *true repentance* is an infallible note of a childe of God, to whom belongs the kingdome of Heaven. The conſideration whereof ought to ſtirre up all careleſſe perſons to returne from their evill wayes, and to

A ſtrive to come into this ſtrait way, and to walke therein unto the end.

Excuſes of ſecure perſons removed.

And yet to induce them further to this dutie, I will ſeeke to take from them thoſe excuſes which they make to themſelves: Firſt, they ſay, *God is mercifull*; and therefore they will relie theron, and take no further care for their ſoules. *Anſ.* God indeed is mercifull: but his mercie is only found of them that ſtrive to enter in at the ſtrait gate; as for thoſe that walke in the broad way, it belongs not to them: Deut. 26. 19, 20. And *if the righteous ſcarcely be ſaved, where ſhall the ungodly appeare*, 1 Pet. 4. 18. Secondly, 2. Excuſe.

B they ſay, at leaſt in heart, that it is the eaſieſt matter in the world to come by life everlaſting: if they can call on God when they are dying, all is well: and therefore they will not lend their outward eares to heare, nor apply their mindes to conceive and learne that which they may doe by nature: and if they doe come to the congregation, yet it is for cuſtome or for feare of puniſhment, not for conſcience. But theſe men deceive themſelves: they conſider not what *Peter* ſaith, *that the righteous ſhall hardly be ſaved*: and what S. *Luke* addeth to this exhortation of Chriſt, that *Many ſhall ſeeke to enter into the doore of life, and ſhall not be able*; becauſe they neglected the time of grace, and uſed not good meanes in due ſeaſon. Thirdly, they make this 3. Excuſe, from Gods predeſtination.

C common objection, that either they are elect or reprobate: if they be elect, then let them live as they liſt, they ſhall be ſaved: but if God have eternally rejected them, though they live never ſo religiouſly, yet they ſhall bee condemned: and many deceive themſelves with this reaſon. But they muſt know, that they judge amiſſe of Gods decree, and the wickedneſſe of this reaſon may appeare by the like: God hath decreed the certaine terme of everie mans life in this world, as well as his future eſtate after this life. Now if any man hereupon ſhould reaſon thus; If God have decreed that I ſhall live longer, then I ſhall ſurely live: if he have decreed that I ſhall live no longer, then I ſhall ſurely die, for Gods decree muſt ſtand; and therefore I will neither eat, nor drinke, nor ſleepe, nor uſe meanes to preſerve my life: if any ſhould thus doe upon this ground, would not all men judge

D him to be a murtherer of himſelfe? And ſurely, he is no leſſe a murtherer of his ſoule, that upon Gods predeſtination, will take occaſion of libertie, to live as he liſt; for Gods decree of the end includes the ordinarie meanes that bring thereto. Againe, they are to know, that there is a double will of God; his revealed will made knowen in his Word, and his ſecret or unrevealed will, whereby hee hath determined with himſelfe what ſhall be the eternall eſtate of everie perſon, which is not knowen unto us ordinarily, but by the event. The revealed will of God muſt bee the rule of our obedience, and according to it muſt we frame and ſquare our lives; but his ſecret will wee muſt honour and reverence, not making any rules from it, whereby

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to frame our lives. Now these persons they leave the written Word, and betake themselves to his unrevealed will, and out of it will make rules how they will live; but herein they sinne greatly, in framing to themselves new rules, leaving his Word, whereby they should order and guide their lives. Thirdly, I answer that this reason hath in it a plaine falshood: for they that are predestinate to life, are chosen to live a godly life, in faith, repentance, and obedience, *that they might be like to the image of his Sonne*, Rom. 8. 29. And indeed it is impossible, that hee which lives in wickednesse all his life long, and so dies, should bee saved: as also that hee which lives a godly life unto the end, should be condemned: for God hath decreed the meanes, as well as the end.

The better sort are slacke in striving.

*II. Vse.* This charge of Christ, for *striving to enter in at the strait doore*, correcteth also a second sort of men, which are of the better sort; for commonly the best men are too carelesse in regard of this dutie of *striving*: and it may bee said of us, as Christ said of the Church of Laodicea, Revel. 3. 15. *We are neither hot nor cold*: we strive not to goe one before another in holy duties, worldly cares and pleasures doe dull us and make us faint in this dutie of striving. But wee must take heed of securitie, and revive our obedience to this commandement, making this our principall care, to come to life eternall: and all worldly care must come under this; for consider the fearefull judgement that hangs over such as are slacke in this dutie; it is destruction as well as to those that are prophane: *because thou art neither hot nor cold, I will spue thee out of my mouth*; for seeing that God continues his Gospell unto us, wee ought answerably to increase in knowledge, in faith, and in all obedience. *David* professeth, that *his heart brake in sunder for the desire that hee had to Gods judgements alway*, Psal. 119. 20. We commonly spend our wit and strength about worldly affaires, in matter of commoditie and delight: but *Davids* practice ought to bee a patterne unto us; for our chiefest strife must be to attaine eternall life.

## V. 15. *Beware of false Prophets, which come to you in sheepes cloathing, but inwardly they are ravening wolves.*

Eleventh part of Christs Sermon.

From this verse to the twentieth is contained the sixth part of this Chapter, and the eleventh part of Christs Sermon, concerning the discerning and avoiding of false Prophets. And it hath an excellent dependance on the former point of exhortation: for having given commandement to walke in the strait way, now like a carefull guide hee forewarnes us of the principall impediments in this way, which be false Prophets and Seducers, who are like Theeves and Pyrats to hinder us in this way. Touching them three things are here set downe by Christ; First, a *commandement*, to *beware of them*: Secondly, the *danger* that comes by them; *they come in sheepes cloathing, but inwardly they are ravening wolves*: And thirdly, the meanes whereby to judge and discerne of them; from the 16. verse to the 20.

What makes a false Prophet.

For the commandement: *Beware of false Prophets*: that is, of false Teachers. In a false Teacher two things are required; First, hee must maintaine some errour that overturnes true faith and religion: for every erroneous opinion which a man holds, will not make him a false Prophet, but only a fundamentall errour. Secondly, besides the holding of some damnable errour in his owne heart, a false Prophet must also be a Seducer, such an one as labors to make a faction, withdrawing men from true religion, and from true faith, and perswading them both in private and publikely, to receive his errour. And that both these are required to make a false Prophet, the Scripture is plaine; *There shall be false teachers among you* (saith S. *Peter*) *which privily shall bring in damnable heresies*, 2 Pet. 2. 1. There is the first propertie: and for the second, that they must bee *seducers*, Christ himselfe teacheth us, Matth. 24. 24. *There shall come false Christs, and false Prophets, and shall shew great signes and wonders, so as if it were possible, they should deceive the verie elect.* And of both these properties joyntly S. *Paul* speaketh, Rom. 16. 17. *I beseech you brethren, marke them diligently which cause division and offences, contrarie to the doctrine which yee have received, and avoid them; for they that are such, serve not the Lord, but their owne bellies, and with faire speech and flattering deceive the hearts of the simple.* So then Christs meaning in this commandement is this; You shall bee troubled with many false Prophets, which shall bring in damnable doctrines amongst you, and withall labour to seduce you from the truth, and therefore take heed of them.

The meaning.

False Prophets differ from Schismatikes.

And these two notes must wee marke in a false Teacher, to distinguish him from a Schismatike, and from an Hypocrite; for every false Teacher is a Schismatike, but every Schismatike is not a false Teacher. If wee would have examples of false Teachers, behold the *Iesuites* and *Romish Priests*, for they come among us, and bring false doctrine, with intent to deceive and seduce our people. Such likewise are the *Family of love*, and such were the Arrians in time past, that denied the Godhead of Christ: as for others that hold private errours, not razing the foundation, nor seeking to seduce others, they may bee Hypocrites, Schismatikes, and bad Christians, but they are not false Prophets. Thus much for the meaning of the commandement.

Iesuites and Priests are false Teachers.

Familists and Arrians.

*The Vses.* 1. By this caveat Christ would teach us, that the Devill shewes his exceeding great malice against Gods Church & people in these last times of the world; he subornes false

Satans malice against the Church.

Teachers

Teachers to bring in damnable doctrine, and moves them to seduce men from true Religion. This thing Christ did plainly foretell, Mat. 24. 24. and Saint *Paul* chargeth the Elders of Ephesus *to take heed unto themselves, and to their flockes: for I know* (saith he) *that after my departing shal grievous wolves enter in among you, not sparing the flocke: Moreover, of your owne selves shall men arise, speaking perverse things, to draw Disciples after them.* And Saint *Peter* foretells of the like, as wee heard before, 2 Pet. 2. 1. The truth hereof is verified by experience; for in the first foure hundred yeares after Christ, which were the prime and chiefest times of the Church, there arose fourescore and eight severall kinds of false Prophets, which seduced men from the faith and true Religion, and prevailed greatly. And no doubt in the end of the world, Satan will now shew his malice as great against the Church as hee did then: and therefore Christ bids, *Take heed of them.* And for this cause, when wee see men that professe Religion, fall away to heresie, and be corrupted, seeking also to seduce others, wee must not much marvell at it, or be thereby discouraged; but rather watch more carefully, for the Devill will stirre up false prophets daily to deceive the Church of God.

Act. 20. 28, 29, 30.

The abundance of heresies in the primitive Church.

*II. Instruction.* From this commandement wee may also see that wee are feeble, full of weaknesse in the faith, so as a little thing will easily make us forsake our faith and true Religion; if this were not so, what should we need this exhortation? Who was more couragious and forward in profession than *Peter*? and yet the voice of a silly damosell made him deny his Master, and to forsweare his faith and religion. The Galatians received the Gospell so gladly from *Paul* at the first, that he professeth, *They would have pluckt out their owne eyes to have done him good*; and yet when he writ unto them, he wonders *they were so soone fallen to another Gospell*, receiving the doctrine of justification by works. Yea, this sheweth, that we have itching eares, whereby we will readily and willingly receive wholsome doctrine for a time, but soone after desire new doctrine againe; like unto the Jewes, who for *a while delighted in the light of Iohns ministery*, Joh. 5. 35. and to the old Israelites, who liked Manna at the first, but after a while were wearie of it, and complained that their soule dried away, whereupon they lusted after the flesh-pots of Ægypt againe. So wee at the first did willingly receive the Gospel of Christ: but now many wax wearie with it, and beginne to like of Popish doctrine, preferring their corrupt writers, before those that have beene the restorers of true Religion unto us.

Our weaknesse in the faith.

Gal. 4. 15.

Gal. 1. 6.

Our itching humour in matters of religion.

*III. Instruct.* We must labour to maintaine faith and good conscience, and not suffer our selves to bee drawne there-from: by Gods mercy we have had the Gospell of truth among us a long time, and doe still enjoy it; for which we have great cause to praise the name of God, and in this regard we must labor to be constant in holding it, yea, to live and die with it. This is the principall point which Christ here aimes at, and therefore we must carefully learne it: and for this purpose let us remember these particular directions which follow. First, that God having restored unto us true Religion, doth require wee should love it as the chiefest treasure that ever this kingdome enjoyed. Wicked *Ahab* could not abide *Elias* and *Michaiah* Gods Prophets, but hated them; for which cause God left him to himselfe, and suffered him to be seduced by foure hundred false Prophets of *Baal*, and thereby brought him to destruction. And the Apostle speaking of the kingdome of *Antichrist*, saith, that *God herein gives men up to strong illusions, that they should believe lies, because they have not loved the truth*, 2 Thess. 2. 10, 11. Now this love we must shew by our obedience in duties of piety to God, and in the exercise of justice and mercy towards our brethren, else God will transplant his Gospell from us, and give it to a Nation that will bring forth the fruits thereof.

Wee must be constant in the faith.

1 King. 22. 20.

Chap. 22. 8.

Directions to maintaine the truth.

A second rule to be observed for the maintaining of true religion is this: that Ministers especially, and those that intend that calling, should highly esteeme, and reverently accoume of those men and their writings, which by Gods mercy have beene the meanes to restore unto us pure religion: for though they were men subject to error, and in some things might slip, yet they were the worthy instruments of Gods mercy, for the planting of his Gospell among us, which since their time hath beene sealed with the blood of many Martyrs in England, Germany, and elsewhere: in which regard, though wee must onely depend on the pure Word of God for certainty of truth, yet we are to give much unto them, and to be followers of them for the substance of Religion, wherein they doe most soundly consent in one truth. This I note, because they begin to be in disgrace with many, and corrupt Popish writers are farre better accounted of.

2 *Rule.* Restorers of religion ought to bee had in account.

Thirdly, if any among us doubt of any point in Religion, let him doe these two things for his resolution, which are the ordinary meanes to know the truth; First, let him search the holy Scriptures diligently, not by private studie onely, but by conference with the godly. Secondly, let him in true humility of heart pray unto God for the illumination of his Spirit, whereby he may in measure rightly conceive of the truth, embrace it by faith in his heart, and honour it by obedience in his life: thus doing constantly, and in sincerity, he shall be sure to be preserved from error, both small and fundamentall, and in due time shall know the truth; for the promise is, *Aske, and ye shall have; seeke, and ye shall finde*, ver. 7. 8. and S. *James* saith, *If any man lacke wisdome* necessary for his salvation, *let him aske of God*, using with all other

Iam. 1. 5.

3 *Rule.* How to know the truth in religion.

lawfull meanes to come thereby, and it shall be given unto him. Hereto may bee added this good help for satisfaction in this case of doubting: namely, to have recourse to the generall confessions of reformed Churches, which may be had in that notable booke, *The Harmonie of Confessions:* for although private men may erre, as also particular Churches, not onely severally, but joyntly in some things in this world; yet the generall consent of reformed Churches, may be a good direction to the knowledge of the truth, and a good perswasion to constancy therein.

4 *Rule.* Fourthly, we *must keepe a good conscience*, if we would preserve the truth and purity of religion; for faith and good conscience goe alwaies together: whereupon S. *Paul* perswading *Timothy* to this duty, bids him *have faith and a good conscience, which some having put away, and as concerning faith have made shipwracke*, 1 Tim. 1. 19. where a good conscience is resembled to a ship, which saileth over the sea of this world, being laden with faith; that is, with true religion, and other spirituall graces needfull to salvation. Now if the ship of our conscience be crasie and unsound, then is our faith and salvation in great danger: and therefore wee must endevour in all things to have a cleare conscience, both towards God and towards men.

Society with false Prophets is unlawfull. *IV. Instruct.* This commandement of our Saviour Christ, to *beware of false Prophets*, doth barre the Church of God, and every member thereof, from conversing with false Prophets, after they bee convicted to bee such. It was *Eves* fault to admit conference with the Devill in the serpent, and all of us feele the smart thereof at this day. It was *Pauls* counsell to the Romans, to *marke them diligently which caused division and offences among them, contrary to the doctrine which they had learned*, and to avoid them: and Saint *Iohn* plainly forbids this society with them, 2 Epist. ver. 10. *Receive not him into thine house, neither bid him God speed*, that *comes* to teach you, and *brings not this doctrine*: yea, *though we* (saith *Paul*) *or an Angel from heaven teach you otherwise than that which we have preached unto you, hold him accursed*, Galat. 1. 8. In the histories of the Church it is recorded, that S. *Iohn* would not wash himselfe in the same bath, wherein *Cerinthus* an heretike was washing himselfe, nor abide under the same roofe, but leaped out, and perswaded others so to doe. And indeed by *Eves* example we may see the danger of conference with false prophets; for the same evill spirit speakes in them.

Rom. 16. 17.

Euseb. Eccles. hist. lib. 3. cap. 25.

Delight in Popish writers unlawfull. Now this shewes, first, that the practice of many students is dangerous, and against this commandement, who take delight in Popish Commentaries and Postils, ascribing to them more learning and judgement, than can bee found in those writers that were the restorers of true religion unto vs: and hence it is, that they labour more in them than in the Scripture it selfe, or in other sound writers thereupon. But if there be any false prophet at this day, it is the Papist, and their writings are dangerous to bee read of those that are not well grounded in the truth; for by reading we have a kind of familiarity with them, and indeed many sucke out of them at unawares, much venome in weightie points of doctrine and religion. We ought rather to doe with them, as the beleevers of *Ephesus* did with their books of curious arts; namely, *bring them out and burne them*, than take such delight in them: albeit this must be granted, it is both lawfull and necessary for the defence of the truth, that men of sound judgement and piety doe labour in them.

Acts 19. 19.

Secondly, hence also it may appeare, that it cannot be but a great hinderance to true religion, that hereticall books may be publikely sold to any one that will buy them, without due consideration whether the partie have gifts to discerne of truth from falshood: in the Popish Church they are more carefull, they permit not a man to reade an heretikes booke (as they call us Protestants) without leave, and that under a great penaltie, which is severely inflicted upon offenders that way.

Press sale of hereticall books is dangerous.

*V. Instruct.* This commandement also sheweth, that it is not lawfull to grant to any man, or to any people, the liberty of their owne conscience in the matters of religion, permitting them to professe what religion they will; for how should false prophets bee avoided, when every man may freely professe what he will in religion? All governours therefore must follow the practice of good King *Iosias*, *who assembled all Iuda, and caused all his people to heare the Word of the Lord, and to stand to that religion which the booke of God made knowne unto them*, 2 Chro. 34. 32.

Toleration of false Religion unlawfull.

*V. Doctr.* Wee have from this commandement, an answer to the false charge of the Church of Rome, who accuse us of schisme and apostacy because we separate from their church. But we must know, that the schisme and apostacie is there where the cause of departing is; which indeed is not in us, who doe no more herein but obey this commandement of Christ: the cause is in them who are become false prophets, whom we must avoid.

To separate from Rome, no schisme.

Here yet two questions may be demanded: I. whether a false Prophet may be put to death, seeing Christ bids onely to beware of them? *Answer.* Christ here speakes to his Apostles, and to other of his auditors, that were private men, whose duty raught no further; but yet the truth is, that a false prophet being judicially convicted, is to be put to death: the word of God elsewhere is plaine, Levit. 24. 14. there is both a commandement and a practice, *Every blasphemer must die.* This wicked *Iezabel* knew well, who under pretence of blasphemy, caused *Naboth* to bee put to death: and hereupon the Jewes sought to put Christ to death.

Whether a false Prophet should be put to death.

1 King. 21. 13.

Yea,

Matth. 7. vers. 15.

Yea, *Nabuchadnezzar* an heathen King, having but a taste of this, that the God of Israel was the true God, made this law, that *whosoever blasphemed the God of Israel should die.* And it stands with equity; for he that reviles his lawfull Prince must die, and that justly: how much more then ought he to die that blasphemes the living God, who is King of Kings? Now every false prophet is a blasphemer; for his opinions are blasphemies against the truth of God: and therefore hee ought to die. The expresse will of God herein is manifest, Deut. 13. beginning. *A Prophet comes and workes miracles, and shewes signes that come to passe, yet if hee thereupon entice the people to idolatry, hee must be slaine:* and this is one way whereby the civill Magistrate must helpe the people to avoid a false Prophet.

Dan. 3. 29.

Why God suffers false Prophets.

*II. Quest.* Why doth God then suffer such to live in his Church as doe seduce men? *Ans.* For two causes; First, that such as hold the truth in sincerity may be knowne, 1 Cor. 11. 19. Secondly, for the punishment of the wicked and ungodly, who receive not the love of the truth; *to seduce them by strong illusions, and to cause them to beleeve lies.*

2 Thess. 2. 11. 12.

Danger of false Prophets.

The second point; *The danger of false Prophets: they come in sheeps clothing, but inwardly are ravening wolves.* In these words Christ alludeth to the practice of false prophets in former times, who counterfeited the true Prophets in their attire: for the ancient Prophets were usually cloathed in rough and course attire. *Elias* in regard of his garments, is called *an hairie man*, 2 King. 1. 8. and *Iohn Baptist had his garment of camels haire*, Mat. 3. 4. And the false prophets did counterfeit the true Prophets in their attire for this end; that they might the more easily deceive the people, as is most plaine, Zach. 13. 4. where the Lord saith of false Prophets, *That they shall weare a rough garment to deceive:* for when they wore such course attire, made either of sheepe skinnes, or sheepes wooll, wherewith the true Prophets were usually cloathed, they sought hereby to perswade the people, that they had the hearts of the true Prophets; when as indeed they were full fraught with damnable errors. Now Christs meaning in this allusion, is to shew that false prophets have plausible pretences for their damnable doctrine, and therefore are the more dangerous. Yet that wee may the better perceive the danger of false Prophets, I will a little stand to describe their *cloathing*; that is, their pretences of deceit. They may bee reduced to seven heads: the first is *allegation of Scripture*, which they will as often use as the true Prophet; and hereby they blinde the eyes of many. But the truth is, that in alleaging Scripture, they deprave and change the sense, and either adde to, or detract from the words; following rightly their master Satan, Matth. 4. 6. who alleaged Scripture to Christ, but left out the principal point whereto the promise was made: namely, walking *in thy waies.* And thus deale the Papists at this day, sometimes they mangle the Text, and alter the sense, sometime they leave the Scripture, and goe to traditions, to Councels and Fathers. This also is the practice of the Familie of love, and of the Anabaptists, who turne the naturall sense of Scripture into mysticall allegories.

Seven pretences of false Prophets. 1. Allegation of Scripture.

The second cloake or pretence, is *the depth of their learning.* Revel. 2. 24. the heresie of the Nicolaitans was by themselves called *profound learning*, but by the holy Ghost, *the deepnesse of Satan.* So play the Papists at this day, for sundry points of their religion: for they hold, that because the Church in the Apostles time was weake in knowledge, and feeble in faith, therefore the Apostles omitted sundry deepe points, especially concerning the Masse, which yet the Church receiving by tradition, doth now teach plainly and fully. But though they match these doctrines of the Church with the holy Scripture, yet wee need not to trouble our selves therewith; for in the writings of the Prophets and Apostles all things necessarie to salvation are made knowne, and we must not receive any doctrine that cannot be confirmed thence: and therefore in the parable, Luk. 16. 3. *Abraham* preferres *Moses* and the *Prophets*, before visions and revelations from the dead.

2 Deepe learning.

Rhem. on Heb. 5. sect. 8.

The third cloake and pretence. *To assume to themselves the persons and titles of most worthy men:* 2 Cor. 11. 13. *Paul* speakes of such deceivers that tooke to them the *name of the Apostles of Christ*, therein following their master Satan, *who can transforme himselfe into an angel of light:* See this in the Papists, especially in the Pope, who will be *Christs Vicar, Peters successor, and the servant of servants.* The doctors call themselves *Seraphicall* and *Angelicall* doctors, & the Church of Rome must be the true Church: but all this is but counterfeit deceit, for succession in place only, from *Peter*, and from Christ himselfe, is no certaine note of truth. The Scribes and Pharisies had their succession from *Aaron*, appointed by God, and yet Christ bids his Disciples *take heed of the leaven of their doctrine*, Mat. 16. 12. and calls them *The blinde leaders of the blinde.* Succession then in true doctrine is the only and sure note of true religion.

Conc. Trid. sess. 4. decr. 1.

3 Goodly titles.

The fourth cloake or pretence is *forged and counterfeit humilitie:* this *Paul* notes in false Apostles among the Colossians; First, they would not worship God directly, but in and by the Angels: Secondly, they used much bodily exercise, afflicting their own bodies: and thirdly, their worship was will-worship, devised by themselves. If we would have a lively example hereof, behold the Romish Priests; they come to God in the mediation of Saints: their whole religion stands in bodily exercises, so as many of their orders are famous for their whippings, and such like trumperie; and their worship of God is will-worship, devised by men.

4 Fained humility. Coloss. 2. 18. and 23.

The fift pretence is *working miracles:* hereby they

5 Working miracles.

they labour to confirme their doctrine, 2 Theſ. 2. 9. The comming of Antichriſt that man of ſinne is with ſignes and lying wonders, through Satans working, and of ſuch God forwarnes his people, Deut. 13. that they ſhould not bee drawne to idolatry for a miracle: for either they be falſe miracles, and lying wonders, or if they be true miracles (as God may ſuffer ſuch to be wrought by falſe Prophets, for the plague and puniſhment of the unthankfull world) yet their end is to deceive, and to draw men into errour from the truth. Wee have ordinary experience of this pretence among the Romiſh Prieſts, who by ſorceric caſt out Devils, and cure ſtrange diſeaſes, and ſo delude the ſimple: but this muſt not draw us from the truth. A miraculous worke truly done, is not a ſufficient warrant of a doctrine in religion; for true and ſound doctrine may want this confirmation, Joh. 10. 41. and falſe doctrine may have it, as Deut. 13. 1, 2, &c.

6. Faire ſpeeches.

The ſixth pretence is *faire ſpeeches and bleſſings*, pretending the good and ſalvation of thoſe to whom they come: ſee this, Rom. 16. 18. *With faire ſpeech and flattering* (ſaith *Paul* of falſe Apoſtles) *they deceive the hearts of the ſimple*: ſo dealt Satan with *Eve*, he made ſhew that he had ſome good thing to tell her, whereby their ſtate might be bettered, but it turned to theirs and our deſtruction. So did the foure hundred falſe Prophets of Baal, contrary to the true Prophet *Michaiah*, propheſie good ſucceſſe to *Ahab* in his war againſt the Aramites; but his hearkning to them coſt him his life. And ſo dealt *Hanani* with the Jewes, when they were beſieged by the King of Babels armie, contrary to *Ieremies* counſell: he propheſied peace and ſafety, but it turned both to his owne, and to their deſtruction, Jer. 28. 1, 2, &c.

1 Kings 22. 6.

7 Boldneſſe in ſuffering.

The ſeventh pretence is *boldneſſe and conſtancy in ſuffering for their opinions*: for a man in obſtinacy may live and die for errour, as well as the childe of God may doe for the truth. Conſtancy in opinion is no ſure note whereby to judge a true Prophet; for many Heretikes have ſuffered death confidently, for the maintenance of their damnable hereſies.

Thus we ſee the pretences of falſe Prophets: now hereto we muſt adde this ſecond point, to wit, that for all this they be but *wolves*, becauſe by their damnable doctrine they ſeeke to poiſon and corrupt the ſoules of ſimple men. If it bee ſaid, they have no ſuch intent, they themſelves thinke it to be the truth: *I anſwer*, that may be true in ſome, but this cleareth them not from being wolves: for the Devill that hath deluded them, who is their Lord and maſter, doth by them dangerouſly delude and deceive the ſimple.

Be wiſe as ſerpents.

*The Vſe. I.* Conſidering this danger of falſe Prophets, we muſt practiſe Chriſts leſſon, Mat. 10. 16. *Be ſimple as Doves*, that is, be innocent and harmeleſſe, thinking evill of none, neither intending evill or offence to any, in thought, A word, or deed: and yet we muſt be *wiſe as ſerpents*, who have great ſubtilty in ſaving and defending their head from harme: ſo muſt every one that lookes to be ſaved, labour for ſo much wiſdome, whereby hee may preſerve himſelfe from the hurt of falſe Prophets. Now the beginning of this wiſdome is to *feare God in his Word*, beleeving his promiſes, and obeying his commandements. The true feare of God is not without knowledge; and therefore everie one muſt labour to be inſtructed in the principles of Religion: for without knowledge wee cannot feare God, and ſo ſhall want true wiſdome to eſchew falſe Prophets.

We muſt preſerve the puritie of the truth.

II. In that the falſe teacher by ſo many faire ſhewes, ſeeke to bring in falſe doctrine, it is every mans dutie in his place to labour to preſerve wholſome doctrine, and the puritie of true religion. This duty is neceſſary: for wee muſt be as forward for the truth, as the enemie is for falſhood, and do as much for God, as they doe for the devill. Againe, no poiſon is more deadly to the body, than falſe doctrine is to the ſoule; therefore ſeeing God hath long bleſſed us with his truth, let us eſteeme it above all outward bleſſings, and by ſeeking to preſerve the purity thereof, ſhew our ſelves thankfull to God for the ſame.

## V. 16 *Yee ſhall know them by their fruits; doe men gather grapes of thornes, or figs of thiſtles?*

This verſe, and thoſe which follow to the 21. containe the third point which Chriſt layeth downe concerning falſe Prophets; namely, the meanes whereby we may diſcerne and judge of them. And herein he obſerveth this order; Firſt, he gives us a notable rule to direct us in judging of falſe Prophets, *Ye ſhall know them by their fruits*. Secondly, he explaines the ſame rule by a ſimilitude drawne from trees, *Doe men gather grapes of thornes, &c.*

For the rule, that we may underſtand it the better, wee are to ſearch what is meant by the fruits of falſe prophets. A falſe prophet muſt be conſidered two waies; Firſt, as he is a man taking upon him the name & profeſſion of Chriſt, for ſo falſe prophets uſe to doe: and ſecondly, as he is a falſe prophet: in both theſe reſpects he hath his fruits. As hee is a man taking upon him the profeſſion of Chriſts Religion, he may bring forth many outward duties of externall obedience unto the morall law; but theſe fruits are not here meant: for a falſe prophet may diſſemble much, and goe farre in the outward duties of Religion, ſo as he cannot bee diſcerned by his generall profeſſion, or by the workes of his civill converſation. There bee other fruits which come from him as he is a falſe prophet, and by them muſt he be diſcerned: theſe therefore are to be conſidered. Now we ſhall know

them

them the better, by ſearching out the fruits of a true Prophet, as hee is a man of God appointed to teach Gods people.

Fruits of a true Prophet.

The fruits of a true Prophet be principally three: I. He teacheth and preacheth in the name of God, by vertue of calling from God, and otherwiſe dares not preſume to teach: Rom. 10. 14. *How ſhall he teach unleſſe he be ſent:* and the Author to the Hebrewes ſaith, *Chriſt tooke not the honour of being the high Prieſt and Prophet of the Church to himſelfe, but was called thereto by his Father*, Heb. 5. 5. And this ſtands with reaſon, for every true Prophet and teacher ſtands in Gods roome, and is Gods Ambaſſadour to deliver his will to his people: which thing none can doe, but he whom God calleth and ſendeth for that purpoſe. Yet the calling of Prophets and teachers by God is diverſe. Some are called by voice from God immediatly, as were *Abraham*, *Moſes*, and *Samuel*: and all the Apoſtles in the new Teſtament by the immediate voice of Chriſt: for *Paul* was called by the voice of Chriſt from Heaven, Act. 9. 4, 5, 6. Againe, others have their calling from God, by the ſpeciall meſſage of ſome Angell, or ſome men. Thus was *Aaron called by Moſes*; *Eliſha by Elias*; and *Philip* by an Angell, to preach to the Eunuch, Act. 8. 26. Thirdly, others be called by the inſtinct and motion of Gods Spirit: ſo Act. 8. *Philip* was by ordinary calling a Deacon, but by extraordinary inſtinct he became an Evangeliſt, and a Preacher of the Goſpell, for the building of Gods Church. Theſe three kinds of calling men into the miniſtery were extraordinary, and are now ceaſed, and not to be looked for: neither are they to be regarded which ſay they are thus called at this day. A fourth way whereby God now calleth Prophets and Teachers into his Church, is by his Church: for God hath given to particular Churches, a particular miniſteriall power and ſervice, whereby they may deſigne a place unto the Teacher, and alſo make manifeſt that God hath called him. Now this authority is but miniſteriall, to deſigne and manifeſt whom God hath called, for the principall calling is from God: for Act. 20. 18. the Elders of the Church of Epheſus, are ſaid to bee *made overſeers by the holy Ghoſt*: when as they were deſigned thereto by men. And by one of theſe foure waies are all true Prophets and Teachers called.

God calleth Prophets diverſly.

How the reſtorers of Religion from Poperie were called.

Here ſome may demand, what kinde of calling had they, who were the firſt reſtorers of true religion unto us in this our age, for they were by profeſſion, either popiſh Prieſts, or Schoole-doctors. I anſwer: their calling was partly ordinary, and partly extraordinary: for in the miniſtery of a Prophet, there bee two things; his office, and the uſing or exerciſe of his office. Our firſt Miniſters that reſtored the truth unto us, had but an ordinary office, being either Readers in Schooles, or publike preachers; alſo they had their outward calling thereto from the Church of Rome; ſo as if there A be any part of good calling in that Church, then was their calling good: which may ſerve to ſtop the mouthes of all Papiſts that carpe at our Church, as though our Miniſters had no calling. But for the uſing of their office, they were extraordinarily raiſed and ſtirred up to doe that which they did, in regard of the manifold abuſes wherewith the miniſterie of the Church was generally corrupted in their time: for God gave unto them grace and knowledge to diſcerne to teach, and to maintaine the right and true uſe of the miniſterie. And that they were thus extraordinarily ſtirred up by God, may appeare by the extraordinarie gifts and graces wherewith they were endued: for God that hath alwaies a care over his Church, when hee B ſaw the ſame ſo fearefully corrupted by *Antichriſt*, did ſtirre up theſe men to reforme the ſame: and beſides their ſingular gifts of knowledge and wiſdome, he gave them extrordinarie graces of true piety, whereby they were inabled to ſeale and confirme with their owne bloud, the truth of that doctrine which they did profeſſe and teach, which was an evident argument they were called of God.

Now oppoſite to this, wee muſt make the firſt note of a falſe Prophet: namely to come on his owne head, and to preach not being ſent. And by this marke are falſe Prophets noted, Jer. 14. 14. *I have not ſent them, neither did I command them—yet they propheſie in my name.* And no leſſe doe theſe words of Chriſt import, when he ſaith here, C *they come unto you*, that is, of themſelves, without a calling from God, though they pretend a calling, which is one of their cloakes: and therefore by Saint *Jude*, verſe 4. they are ſaid to *creepe into the Church*: as alſo, Act. 20. 29. grievous wolves ſhall enter in among you, without calling from God, or from the Church.

1. Note of a falſe Prophet.

Here ſome may aske, how ſhall we judge of ſuch, and know that they have no calling? *Anſ.* For this purpoſe, I adde a ſecond note of a true Prophet, which is the moſt principall, and it ſtandeth in the right and wholſome handling of the Scriptures of God. This is the proper fruit of a true Prophet, 1 Cor. 14. 3. *Hee that propheſies, ſpeaketh unto men edification, exhor-* D *tation, and comfort*: and 2 Tim. 2. 15. *Shew thy ſelfe a good workeman, by dividing the Word of God aright*: and 2 Tim. 3. 16, 17. the *Scripture uſed in teaching, convincing, correcting, and inſtructing unto right conſueſſe, ſerves to make a man fit to every good worke of a Prophet.* Now this wholſome handling of the Word ſtands in two things; in a right interpretation and opening of the true ſenſe of Scripture, and in a due and ſound collection of wholſome doctrine from the ſame, for the edifying of the Church both in ſound judgement and Chriſtian life.

2. Note of a true Prophet.

On the contrary, the ſecond fruit of a falſe Prophet is, to deliver and maintaine corrupt doctrine, contrary to the wholſome doctrine of holy Scripture: and by this principally he is to

2. Note of a falſe Prophet.

be knowne for a false Prophet, that intrudeth himselfe. For the better conceiving of this note we must know, that in the doctrine of the Prophets and Apostles, there are two things principally to bee considered; the scope, and the parts thereof: the scope of all their doctrin tends to maintaine Christ Jesus God and man, the alone perfect Saviour of the Church. And indeed, hee which teacheth any doctrine tending to overthrow Christ, either in regard of his natures, or of his offices, the same is a false Prophet: 1 Joh. 4.3. *Every spirit that confesseth not that Iesus is come in the flesh, is not of God.* The parts of Propheticall and Apostolike doctrine, are the commandements of the Law, and the promises of the Gospel, and he which overturnes either directly, or by just consequent, any commandement of the Law, or article of faith, must needs be a false Prophet: so that a false Prophet must be tried by the analogie of faith, compriſed in the articles of the Apostles Creed, and in the Decalogue, which containes the summe of all the doctrine of the Prophets and Apostles; and he which goeth against them, is a false Prophet.

3 Notes of a true Prophet and of a false.

The third fruit of a true Prophet, is noted by our Saviour Christ, namely, in his ministery to *seeke Gods glory*, Joh. 7.18. Where also he noteth out a false Prophet, who in teaching and preaching seeketh not Gods glorie, but his owne. The same note doth *Paul* give, Phil. 3. 19. calling them *earthly minded*, seeking their owne honour, wealth, and glory, and not the things of God: and *They serve not the Lord, but their owne bellies.* Rom. 16.18.

Thus we see the notes of a false Prophet, among which the second is the principall whereby he is to be tried: as we may see plainly, Deu. 13.4. *If a false Prophet come, and worke a true signe*, yet he must die, *if by his false doctrine hee seeke to withdraw Gods people from the true God.* So when the Jewes asked Christ, by what authority he did those things? that is, what warrant and calling he had to doe as he did; he answers them by another question, touching *Iohns* ministerie; thereby shewing, that that which hee did was warranted by the testimony of *Iohn*; and *Iohns* testimony was true, because his calling was from God: and his calling hee justifies, because his doctrine (signified by his baptisme) was from God. So Gal. 1.8. *He which teacheth otherwise than they had learned* out of the Prophets from the Apostles, *let him be accursed*, though he were an *Angel from heauen.* Luk. 20.2,3. And thus much for the meaning of this rule.

*Vses* 1. From this rule wee have to answer the Papists, and all popish persons, who use to plead in defence of their Religion, after this sort; *If our Religion bee false, shew us the time when it was corrupted, the man that corrupted it, and the manner how it was corrupted: for once we had the pure religion.* We might answer them by the like, that a man might say as well of a Ship that is sunke on the Sea, that it is not sunke, because no man can tell where, and when, and by what meanes it tooke water. But yet further wee have here to answer; that though we knew not when their Religion was corrupted, and by whom, yet seeing their teachers and people have in them, and among them, the necessarie fruits of Antichristian Prophets and people, we can thereby assure our selves they are corrupt: and though wee cannot see the shadow of the Sunne move, yet we may perceive that it doth move. Now by their fruits it is cleare they are corrupt; for they reverse the doctrine of the Prophets and Apostles, both in the commandements of the Law, and in the Articles of faith. First, they disanull the first Commandement, by making to themselves other Gods beside the true God; for they [a] *pray unto Saints*, and therein acknowledge a divine propertie in them, and also give unto them the honour due to God alone, and so set up unto themselves the creature in the roome of the Creator. The second they reverse by worshipping [b] God himselfe, and dead men, in images, and Christ himselfe in the Crucifix; yea, in a peece of [c] bread, wherein they match the greatest idolatrie among the heathen: and the best learned among them teach, that the Rood, the [d] Crosse, and Crucifix, are to be worshipped with the same worship wherewith Christ himselfe is worshipped. In the sixth Commandement touching murther, they condemne the killing one of another; but yet if a Priest come from the Pope, and kill a Protestant Prince, the Lords anointed King or Queene, that is not onely no sinne, but a [e] *most notable, rare, and memorable worke.* Against the seventh Commandement they maintaine [f] the vow of single life necessarie in their religious orders; whereby, as also by their stues, they cause all filthinesse and abomination to abound amongst them. And for the tenth Commandement, they say [g] that concupiscence after baptisme is no sinne properly. In the Articles of faith they overturne those that concerne Christ, making him no Saviour, but a divine instrument whereby we save our selves; for they [h] make *mens good works done by Gods grace, after the first justification, truly and properly meritorious, and fully worthy of everlasting life.* And his offices they have parted from him; his kingly and propheticall offices, betweene him and the Pope: and his Priesthood betweene him and every Popish Priest, as we have shewed before: so that by these fruits wee plainly see their Apostacie, which is enough, though wee know not when and by whom it came.

a Miss. Rom. à Pio 5. in Litan. p. 344.

b Rhem. on Heb. 11. sect. 3. and,

c On Matth. 2. sect. 3.

d Aquin 3. Sum. q. 25. artic. 3, 4.

e Xixti 5. Pont. orat. de morte Henr. 3. habita. ann. 1589.

f Bellarm. de cler. l. 1. c. 19.

g Rhem. on Rom. 6. sect. 6.

h Rhem. on 2 Tim. 4. sect. 4. & p. 3. 19. p. 38.

Duzz. Confut. resp. Whitak. ad 10. rat. Cap. p. 70.

2 *Vse.* Here also wee have to answer such among our selves as renounce our Church, as being no true Church of Christ; because say they, wee doe want true Ministers, and so have not a right Ministerie among us. But hence wee answer, that wee have the true Church of God, and our Ministers bee the

Our Church defended against the Brownists.

the true Miniſters of God: for proofe hereof, our Miniſters have the outward calling of the Church of England: they ſay indeed, our calling is nought, becauſe they have no power from God to call, in whoſe hands it is. But to omit that queſtion for this time, ſufficient approbation of our Miniſtry may be had from the fruits of our Miniſters, as they are Miniſters; for to leave the fruits of their lives, as inſufficient meanes to judge them by, our Miniſters teach through Gods bleſſing, the true and wholſome doctrine of the Prophets and Apoſtles, and are allotted and called hereto by the governours of the Church, and accepted of their people, whoſe obedience to the faith is the ſeale of their Miniſtery: and this is ſufficient to confirme the calling of our Miniſters; if it had not, Chriſt would not have ſaid, *Ye ſhall know them by their fruits.*

The people ought to bee able to judge of teachers.

1. *Vſe.* Whereas Chriſt ſaith, *Ye ſhall know them*, ſpeaking to all his hearers, he takes it for granted, that every beleever may bee able to judge of falſe Prophets: and therefore every one in the Church of God ought to labour for ſo much knowledge, whereby hee may bee able to know a Teacher by his fruits and doctrine. This then ſheweth, that every one ought to know the ſumme of true Religion, compriſed in the Articles of faith, and in the commandements of the Law, both for their true meaning, and right and profitable uſe unto themſelves: which thing I note, becauſe I know many deceive themſelves herein, thinking that God will excuſe them for their want of knowledge, becauſe they are not book-learned. But let us conſider, we have every one this care, to be able to judge of meats which concerne our bodies, which be wholſome, and which not; ſhould wee not then have much more care of our ſoules, to be able to diſcerne of doctrines in Religion, which be either the poiſon, or ſalvation of our ſoules?

We may uſe the miniſtery of wicked livers.

4. *Vſe.* Whereas wholſome doctrine out of Scripture is a note of a true Prophet, it teacheth us that we may lawfully uſe the Miniſterie of thoſe men, whoſe lives and converſations be evill and offenſive, if ſo be their doctrine bee ſound and good. The Diſciples of our Saviour Chriſt muſt not doe according to the wayes of the Scribes and Phariſies, but yet they muſt *heare them when they ſit in Moſes chaire*: that is, when they teach *Moſes* doctrine. And *Paul* is glad when *Chriſt is truly preached, though it bee not in ſinceritie of affection, but of envie.* When the Diſciples ſaw a man that was not called by any ſpeciall calling to follow Chriſt as themſelves were, and caſt out Devils in the name of Chriſt, they thought it intolerable, and therefore forbade him; but Chriſt ſaid, *Forbid him not, for he that is not againſt us, is with us.* And the like may be ſaid of them that preach wholſome doctrine, though their lives be ſtill offenſive: for in doctrine they bee with Chriſt, and ſo farre forth muſt bee approved.

Matth. 23. 3.

Philip. 1. 18.

Luke 9. 49.

A

Againe, conſider that the vertue and efficacie of the Word and Sacraments adminiſtred by men, is not from the Miniſter, but from God: a letter is not the worſe becauſe it is brought by an unhoneſt or unfaithfull carrier. Neither doth the evill conſcience of the Miniſter defile the good conſcience of the honeſt hearer, and worthie receiver. This muſt be remembred, becauſe many take offence at the life of the Miniſter, ſo as they will not heare his doctrine, if his converſation be ſcandalous.

B

The maine duty of ſtudents in Divinity.

V. In that a Prophet is to be knowne by his fruits, and the maine fruit of a true Prophet ſtands in the good handling of Gods word for the edification and ſalvation of his hearers; hence the children of the Prophets, and thoſe that are ſet apart for the Miniſtry of the Word are taught, that they muſt make this the maine and principall end of all their ſtudies, to bee able to bring forth the fruits of a true Prophet: that is, to interpret aright the word of God, and thence to gather out wholſome doctrines and uſes for the edification of Gods people. And for the enforcing of this dutie let us conſider, firſt, that it is Gods commandement ſo to doe: 1 Cor. 14. 1. *Seeke for ſpirituall gifts, but ſpecially to propheſie.* Againe, the greateſt skill of a Prophet ſtands in the true expounding and right dividing of Scripture, ſo as it may become food for mens ſoules. 2 Tim. 2. 15. *Shew thy ſelfe a workeman that needeth not to bee aſhamed, in dividing the Word of truth aright.* And laſtly,

C

this true fruit of a Miniſter ſerves to build up Chriſts Kingdome, to beat downe the kingdome of ſinne, and to feed the ſoules of men with the food of everlaſting life. It will be ſaid, this courſe is good among the common people; but this is not the learning which is required in the handling of the Word in the ſchooles of the Prophets. I *anſwer*, It is the greateſt learning that can be in a Miniſter to be able thus to divide the word of God aright: it goes beyond the gift of tongues and miracles, 1 Cor. 14. 1, 2. I deny not but that it is a part of learning uſed of the learned, to take a Text of Scripture, and to make a ſcholaſticall diſcourſe upon the ſame. But yet the worke of a Prophet ſtands rather in expounding Scripture by Scripture, and

D

in dividing the ſame aright; giving thereout wholſome doctrine for the edifying of the people of God that heare. In former times when the ſtudie of Scripture was neglected, men betooke themſelves to expound the writings of men, and ſo propheſie was baniſhed, and all ſound knowledge in the truth of God: and hence aroſe diverſitie of opinions, and multitudes of fooliſh queſtions. And ſo will it bee with us, if propheſie faile: for to leave the right handling of Scripture, is the way to bring in all errour and barbariſme in religion.

What commends a Miniſter.

VI. Every Miniſter of the Goſpel is hereby taught, that he ought to bee anſwerable to his calling, walking worthy of the ſame: for a good Miniſter is knowne by his good fruits, and there-

therefore he must be faithfull in performing all those duties which his calling doth binde him unto. The titles and calling of a Minister bee high and excellent, but yet they will not commend any man for good, unlesse he bring forth the fruits of a Minister in a faithfull discharge of his ministeriall duties.

Lastly, hence we must learne, not to take offence though the Minister failes in his life and conversation, yea, though there be contentions in the ministery about matters of Doctrine: for these are not the fruits of the ministery which is Gods ordinance, but of sinfull men who bewray their imperfections in this holy calling.

Thus much of the Rule. Now followes the proofe and explication thereof, by a comparison drawne from nature in these words, vers. 16. *Doe men gather grapes of thornes, or figs of thistles:* verse 17. *So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evill fruit.* verse 18. *A good tree cannot, &c.* The comparison standeth thus; *As a tree is knowne of every one by his fruit, so is a Prophet by his teaching.* More particularly, *As a good tree brings forth good fruit, and cannot bring forth evill fruit: and as an evill tree brings forth evill fruit, and cannot bring forth good fruit:* even so *a true Prophet teacheth wholsome doctrine, and cannot teach false doctrine: and a false prophet teacheth false doctrines, and cannot teach true doctrine.*

Touching this similitude: first, observe in generall from the ground of this comparison, that our Saviour Christ here makes two kinde of trees: a good tree, and an evill tree: by *an evill tree* meaning that which in regard of any fruit is as a rotten tree, as is the briar, the thorne and thistle: for though they live and grow, yet they are void of good fruit, and so are called evill. Now here it may bee well demanded, whence this difference of trees doth come, for all were good by creation, Gen. 1. 31. *God saw all that he had made, and loe it was very good.* *Answ.* Whether thornes or thistles were created of God I will not now dispute: it is not certaine that they were: but now it is plaine there remaines this difference among plants; *some are good, some are bad*; the goodnesse that is in some comes from Gods blessing, but the badnesse and barrennesse of others comes from the curse of God upon the earth, and upon all creatures for the sinne of our first parents, as we may see, Gen. 3. 17, 18. *The earth is cursed for thy sake: thornes also and thistles shall it bring forth unto thee.* And by this we may see the grievousnes of our mothersinne, it hath made the earth barren and cursed, and many a goodly plant to become fruitlesse and unprofitable: and therefore when wee behold these things in the world, we must take occasion hereof to consider our owne sinne, and blame our selves and not the creatures, for they were cursed for our sakes.

How some trees become evill.

Now more particularly: This comparison is here specially applied unto Prophets: but if we compare this place with S. *Luke*, chap. 6. 44. and 45. wee shall see the holy Ghost there restraineth not this saying to the Prophets alone, but inlargeth the same unto other men, saying, *A good man out of the good treasure of his heart bringeth forth good things, and an evill man out of the evill treasure of his heart bringeth forth evill.* Now by comparing these together, wee may see that this comparison reacheth both unto Prophets and to all other men: from whence we may gather these instructions:

I. What we are to conceive and thinke of a man that is not regenerate: wee are all by nature branches of the wilde olive, and therefore as a thorne cannot bring forth a grape, nor a thistle figs; no more can a man unregenerate bring forth a good worke. And this wee may more plainely conceive, if wee consider a little the workes of man: they may all be reduced to three heads: some are *evill*, as workes forbidden of God; some are things *indifferent*, being neither forbidden nor commanded; and some are *good workes*, as outward duties of the morall law. Now for *evill works*, they cannot possible be good in any man. For *workes indifferent*, as eating, drinking, buying, selling, &c. they are sinnes, not in themselves, but in him that useth them being out of Christ: and for the *outward duties of the morall Law*, as civill justice, liberalitie, and such like, they are good workes in themselves, because God requireth them, but yet in the unregenerate they are sinnes: *To the pure all things are pure: but to them that are defiled and unbeleeving is nothing pure*, Tit. 1. 15. and *Without faith it is unpossible to please God.* Heb. 11. 6. It will be said, that liberality, chastity, &c. be the good gifts of God. *Answ.* That is true, and they be good workes as they are given and commanded of God: but as they are received and used of the naturall man, they are sinnes: for hee failes from the right use of those actions; both for the beginning of them, (for they proceed not in him from a *pure heart, a good conscience, and faith unfeigned*) and also in the end; he doth them not for the glory of God simply, but withall he aimes at his owne praise and reputation, or some such sinister respect.

The state of the unregenerate.

The use of this Doctrine is this: I. it teacheth us to consider and acknowledge the greatnesse of our originall sinne. Our naturall corruption is most grievous and fearefull; it makes us to sinne in whatsoever things we doe, though in themselves they bee things indifferent, or else good workes.

The greatnesse of originall sinne.

II. This overthrowes the conceit of popish writers, which teach that God gives to all men an universall common grace, or helpe sufficient, by which they may bee saved if they will: And for them which want the meanes of the Word of God, they say, that if they use that common grace of nature well, God will give them further grace whereby they may come

Saving grace is not universall. Bellarm. de grat. lib. & arbit. l. 2. c. 5. Gab. Biel. lib. 2. dist. 27. dub. 4.

to

to ſalvation. But here wee ſee, a naturall man having a good gift of God cannot of himſelfe uſe it well; the beſt things he doth, though they be good in themſelves, yet they bee ſinnes in him.

The miſery of the unregenerate.

III. Here alſo we may ſee what a miſerable caſe we are in, while we remaine unregenerate: for we can doe nothing but ſinne: we bee like to thornes and thiſtles, which either bring forth no fruit, or elſe bad fruit: and therefore we muſt labour to become new plants in Chriſts Orchard, being ingraffed into him by faith, and made new creatures by regeneration, having beleeving hearts and good conſciences, that ſo we may bring forth good fruits unto the praiſe and glory of God.

Good workes follow juſtification.

IV. Wee may hence learne a generall rule touching a righteous man; namely, that a man muſt firſt be truly juſtified and ſanctified before he can doe a good worke: firſt, a tree muſt have the ſap and nature of a good tree, and then it brings forth good fruits, and not before. And this overturnes a point of naturall and Popiſh religion, that a man may be juſtified and ſaved by his good workes: but that which followes cannot be a cauſe of that which went before: the fruit cannot make the tree to be good; but onely declare and manifeſt that it is good; from whence it comes that the fruit is good; and ſo good workes they proceed from juſtification. They ſay juſtification is twofold: one, whereby a man of an evill man is made a good man; the ſecond, whereby of a good man one is made better: the firſt they ſay is of workes, but the ſecond juſtification is of grace. *Anſ.* But this is falſe: for the fruit makes not the tree a better tree, but if the tree increaſe in goodneſſe, it proceeds from ſome other cauſe, not from the fruit thereof.

Concil. Trid. ſeſſ. 6. cap. 7. & can. 31.

Bellarm. de juſtif. lib. 4. cap. 14.

**v. 19** *Every tree that bringeth not forth good fruit, is hewne downe and caſt into the fire.*

**20** *Therefore by their fruits ſhall ye know them.*

The puniſhment of falſe prophets.

These words containe a *concluſion* gathered from the former ſimilitude, which is here alſo continued; wherein is ſet downe a grievous threatning of eternall damnation, the deſerved puniſhment of all falſe prophets. As if Chriſt had ſaid, looke as in an orchard every tree that bringeth not forth good fruit is hewne downe, and caſt into the fire to bee burnt: ſo in the Church of God the falſe prophet ſhall not alwaies be reputed for a true Prophet, but at the length ſhall bee diſcovered, cut off from the Church, and condemned. Anſwerable to this is that ſaying of our Saviour Chriſt, *Every branch which beareth not fruit in mee is taken away,* Ioh. 15. 2, 6. *caſt forth, and withereth, and men gather them, and caſt them into the fire and they burne.* And S. Peter ſaith, *Their damnation ſleepeth not.* 2 Pet. 2. 3.

Comfort againſt falſe prophets.

*The Vſe* I. This ſerves to comfort Gods children in regard of falſe prophets: for though Gods Church bee troubled with them for a time, yet it ſhall not alwaies be ſo: the time will come wherein they muſt bee caſt out, and receive their due and deſerved deſtruction. And this eſpecially muſt be remembred, to ſtay and comfort our hearts in regard of the popiſh religion, which doth moſt of all moleſt and trouble us: firſt, becauſe it is naturall, and ſo readily embraced: ſecondly, many among us doe much affect it: and thirdly, it is maintained by ſundry Monarchs. But yet for all that it muſt down, for *it is a plant which God never ſet nor planted.* Matth. 15. 13. and the chiefe upholders of it ſhall be deſtroyed.

*II. Vſe.* This teacheth us to eſchew and ſhun falſe teachers: and therefore doth Chriſt adde this exhortation, Matth. 15. 14. *Let them alone, they are the blinde leaders of the blinde:* and Revel. 18. 4. *Come out of her* (that is, ſpirituall Babylon which is Rome) *my people, for if you partake with her in her ſinnes, ye ſhall ſuffer of her puniſhments.*

*III. Vſe.* The words of this threatning being further applied unto all men, (as they are in S. *Luke*) doe teach us, that it is not ſufficient for us to abſtaine from committing groſſe ſins, and to doe no man harme, but beſide eſchewing evill we muſt doe good. In the laſt judgement, the ſentence of condemnation ſhall bee pronounced againſt the wicked, not for robbing the poore, but *for not releeving of them, and for not viſiting and clothing them.* Which doth notably confute that vaine opinion of many ignorant people, who thinke, that if they live an innocent and harmeleſſe life, God will hold them excuſed, and ſave them; but the tree that brings not forth good fruit muſt be burnt.

Matth. 25. 42, 43.

Verſ. 20. *Therefore by their fruits yee ſhall know them.* Here Chriſt repeats againe the Rule he delivered in the 16. verſe, which ſhewes, that it is a ſpeciall rule to be obſerved of us all: for there is no idle word in Scripture, neither any thing repeated in vaine. The meaning thereof we have heard, and the meanes whereby a falſe prophet may be diſcovered, with the uſes thereof: among which wee ſhewed that every true beleever in Gods Church may be able to diſcover a falſe prophet, whereto theſe three caveats muſt be added: I. the partie that would diſcover a falſe prophet, muſt humble himſelfe before God, and have an heart in ſome ſort emptied of all pride and ſelfe-love: for *The Lord will teach the humble his waies,* Pſal. 25. 9. yea, *he doth exalt the humble and meeke,* Luk. 1. 52. and in all things the humbled heart is preſerved with the Lord. II. The party humbled muſt yeeld himſelfe to obey the will of God. *If any man do my fathers will, he ſhall know*

Duties of him that would diſcover a falſe prophet.

*of my doctrine whether it be of God*, Joh. 7. 17. and *David* professeth of himselfe, that *hee was wiser than his teachers, and understood more than the ancient, because he kept Gods commandements*, Psal. 119.99,100. III. Hee must pray unto the Lord, and aske wisdome in faith and in humility, and the Lord will give it unto him, Jam. 1. 5. *If any man lacke wisdome, let him aske of God who giveth liberally.* Yet some will say, it is an hard matter to discerne a false prophet: I answer, we have ordinarily this capacity, when wee reade or heare read the last will and testament of our Ancestors, wee are able to conceive and judge of the meaning thereof: well, our Lord Jesus hath left with us his will and testament in the holy Scriptures; which concerning morall duties, and matters of faith necessary to salvation, is so plaine, that it may be understood of the simplest, else Christ would never have sent the Jewes to the Scriptures for the certaine knowledge of the Messias. Which notably discovers the fraudulent dealing of the Romish teachers, who in matters of controversie in Religion, send us for resolution to the Church, calling it the stay and pillar whereto wee must leane in all doubts of doctrines. The Church I grant is to be reverenced, but yet we must not build our faith upon the doctrine of men. Our Saviour Christ sent the Jewes unto the Scriptures: and hereby the Bereans tried *Pauls* doctrine, and are commended. And indeed, though men be never so unlearned, yet if they come in humility to search the Scripture, and in obedience unto God, praying for knowledge, they may be able by Gods Word to discerne of false teachers.

Rhem. on 1 Tim. 3. fol. 9.

## V. 21 *Not every one that saith vnto mee, Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth my fathers will which is in heaven.*

The twelfth part of Christs Sermon

From this verse to the 24. is contained an other portion of Christs Sermon, being the seventh part of this Chapter; wherein he intreateth of the state of those that professe his holy name in his Church here on earth. And his maine scope and drift herein, is to shew that men must not content themselves to professe religion outwardly, but therewith they must joyne true godlines and sincere obedience. This point is as weightie and of as great importance as any of the former, respecting the maine point of mans salvation: and it containeth two parts; a maine conclusion in this verse: and a proofe and explanation of one part thereof, ver. 22, 23. The conclusion it selfe hath two parts: 1. that *some men professing the name of Christ shall not be saved*, which part is afterward explaned and confirmed: the 2. part is this, that *some professors of religion shall be saved*: which is not only propounded, but the parties also are plainly described.

The first part is a most fearefull sentence against many that live in the Church, that notwithstanding their profession of the name of Christ, yet they shall never be saved. And this is most true, being spoken by him that hath the power of life and of death, who is also the God of truth that cannot lie, saying, *Not every one that saith, Lord, Lord*, that is, that professeth God to be his God, *shall enter into the kingdome of heaven.* There be two kind of professors in the Church of God that shall never be saved: the first are *grosse hypocrites*, which professe Christ with their mouth, and yet in heart and life they renounce him: of this sort is, first the *common Atheist*, who only for feare of the Magistrates Lawes professeth Religion: secondly, the *Epicure*, that is, such an one who beares Christs name for fashions sake, and yet his belly and pleasure is his god: thirdly, the *worldling*, who spends the strength of bodie and minde, and all he hath, on the world for earthly things: Now none of all these, if they thus live and die, can be saved. The second sort are more *close hypocrites*, which professe the name of Christ in some truth, and have in them some good gifts of God, by reason whereof both before men and in their owne conceit, they are reputed members of the Church; and yet for all this they are indeed but hypocrites, which shall never be saved.

What professours shall not be saved. Three grosse hypocrites.

1

2

3

Close hypocrites.

And that wee may somewhat discerne of them, I wil note the gifts which they may have, whereby they may come to professe Christ truly: they may be reduced to five heads: The first, is *the spirit of bondage to feare*, Rom. 8. 15. This is a certaine gift of God whereby a man doth discerne the right meaning, and judiciall use of the Law in himselfe, concerning sinne and the punishment thereof; (for though a man by nature know something of the law, yet he knowes not all, nor the right use thereof;) now by reason of this knowledge, he sees himselfe in bondage, and in regard thereof doth feare; from whence may proceed many good things, as griefe for sinne, confession and humiliation for the same, and prayer for pardon. Thus wicked *Pharaoh* confessed the *righteousnes of God*, and *that he and his people had sinned*, Exod. 9. 27. And so did *Ahab* at the heavie message of God by *Eliah*, 1 King 21. 27. *He rent his clothes, and put sackcloth upon him, and fasted, and lay in sackcloth.* So *Judas* when he saw that Christ was condemned, he *repented* of his fact, being grieved for it, and ashamed to looke any man in the face; and also *confessed* the same before God and men, Matth. 27. 3, 4. A second gift which a close hypocrite may have, is *faith*; as had *Simon Magus: for he beleeved, and was baptized*, Act. 8. 13. neither was it a false and dissembling faith altogether, but in some sort a true, though not a saving faith: for he beleeved, and yet was in the gall of bitternesse. So Joh. 2. 23.

What gifts a close hypocrite may have.

1

2

2. 23. it is ſaid, *Certaine beleeved in Chriſt, but he durſt not commit himſelfe unto them.* And that we be not deceived herein, we muſt know that this faith of an hypocrite hath in it three things; *knowledge* of the truth, *approbation* thereof with aſſent unto it, and a *kinde of perſwaſion* that Chriſt is his redeemer. Of the ſecond degree of this faith wee have example, 2 Pet. 2. 18. where ſome are ſaid *to be beguiled with wantonneſſe through fleſhly luſts, who had cleane eſcaped from them that be wrapt in error:* that is, in idolatry. And of the third degree we have example in the ſame chap. verſ. 1. where ſome falſe prophets are ſaid *to deny Chriſt that bought them*; becauſe for a time they profeſſed themſelves to bee redeemed, and were alſo perſwaded in a generall ſort that hee had bought them: yet herein they failed, that they did not truly apprehend the merit of Chriſt, and apply it effectually unto themſelves. The third gift of
3 a cloſe hypocrite is a *taſte of Gods favour*: Heb. 6. 5. it is ſaid of ſome that fall quite away, *That they were inlightned by Gods Spirit, and had a taſte of the good Word of God, and of the powers of the world to come,* though they were never fed nor filled therewith. The fourth gift
4 is *good affections*; good (I ſay) not in them, but in their kinde, and ſo far forth as we can judge: they have *joy* in the good things of God: Luk. 8. 13. *They that are on the ſtones are they which when they have heard, receive the Word with joy. They have zeale for Gods glory,* as had *Iehu*, 2 King. 10. 16. and yet hee departed not from the ſins of his forefathers, v. 31. Thirdly, they have *reverence to Gods Miniſters,* as *Herod* to *Iohn Baptiſt*, Mark. 6. 20. *Herod knowing Iohn to be a juſt and holy man, feared and reverenced him.* The fifth gift is an outward reformation of life: *the ſtony ground* receives the
5 ſeed with joy, and brings forth ſome fruit, but it laſteth not: of ſuch it is ſaid, Heb. 10. 29. *They tread under foot the Sonne of God, and count the bloud of the Teſtament an unholy thing wherewith they were ſanctified:* that is, according to their profeſſion and perſwaſion. And thus wee ſee what kinde of gifts an hypocrite may have, and yet never be ſaved.

*Vſes.* 1. The conſideration whereof muſt move us to looke unto our ſelves, that we have better things in us than theſe are: for here wee ſee wee may goe on to perdition, carrying the profeſſion of Chriſt in our mouthes. And the rather is this to bee conſidered of us, becauſe many looke to be ſaved who come ſhort of *Simon Magus* in knowledge, and of *Saul*, *Ahab*, and *Iudas* in humility; yea, and for faith, farre ſhort of the Devill himſelfe, who is ſaid *to beleeve and tremble:* but how canſt thou looke to bee ſaved, that in regard of grace, commeſt ſhort of thoſe which are now condemned?

Secondly, hence wee muſt learne to ſuſpect our ſelves, and call our ſelves to a reckoning about our faith and obedience, and we muſt not flatter our ſelves herein: for theſe things before-

A named will not ſave us: many have had faith in ſome truth for ſome degrees thereof, and alſo good affections and other gifts; as wee have ſeene, who are yet for all this condemned.

Thirdly, ſeeing there be two ſorts of men in the Church that ſhall be condemned, the one whereof have many worthy gifts; this muſt move us not to reſt in theſe things, but to labour and ſtrive to have our hearts rooted and grounded in the love of God in Chriſt, and to become new creatures in righteouſneſſe and true holineſſe; and then ſhall we be as the wiſe virgins having the oyle of grace in the veſſels of our hearts, which will never be quenched till we come into the marriage-chamber with our Bridegroome Chriſt Jeſus.

B The ſecond part of the concluſion laid downe by our Saviour Chriſt is this, That ſome men profeſſing the name of Chriſt in the Church of God ſhall be ſaved. And theſe perſons are here deſcribed unto us by their effect or action, to wit, *The doing of the will of the father.* And becauſe this is an infallible note of them that ſhall be ſaved, I will briefly ſhew what it is *to doe the Fathers will.* The Scriptures beſt expound themſelves, Joh. 6. 40. *This is the will of him that ſent me, that every one that hath ſeene the Son, and beleeveth in him, ſhould have everlaſting life.* 1 Theſſ. 4. 3, 4, &c. *This is the will of God, even your ſanctification: and that you ſhould abſtaine from fornication; and that every one ſhould know how to poſſeſſe his veſſell in holineſſe and honour, ... that no man oppreſſe or defraud his*
C *brother, &c.* Theſe two places of Scripture laid together, ſhew that the doing of the Fathers will ſtands in three things, in *faith*, in *repentance*, and *new obedience*: faith is directly expreſſed in the place of *Iohn*, and repentance, which is a fruit of faith, as alſo new obedience, the fruit of them both, in the words of the Apoſtle *Paul*: for by *Sanctification* is meant repentance, and new obedience by the duties following:

For the firſt; in true ſaving faith there are three things required: *Knowledge*, *aſſent*, and *application.* By *Knowledge* I meane the right conceiving of the neceſſarie Doctrines of true religion, eſpecially of thoſe which concerne Chriſt our Redeemer. *Aſſent* is, when a man
D knowing this doctrine, doth further approve of the ſame as wholſome doctrine, and the truth of God, directing us aright unto ſalvation. *Application* is, when we conceive in our hearts a true perſwaſion of Gods mercy towards us particularly, in the free pardon of all our ſins, and for the ſalvation of our ſoules: example of this particular applying wee have in the Apoſtle *Paul*, Gal. 2. 20. who profeſſeth thus, *Now live not I, but Chriſt liveth in me, and the life that I now live is by faith in the Son of God:* which what that is, he ſheweth after, ſaying, *Who hath loved me, and given himſelfe for me:* and without this particular application, neither knowledge nor aſſent can ſave us. In the ſixth of *Iohn* Chriſt propounds himſelfe unto us as the *bread*

What profeſſours ſhall bee ſaved.

Wherein the doing of Gods will ſtandeth.

Saving faith comprehends three things.

of

*of life, and water of life:* now wee know that food, unlesse it be received, will not nourish the body: even so unlesse wee doe by the hand of faith particularly receive and apply Christ unto our selves, all our knowledge and assent will be as food uneaten and undigested. It may bee said that hypocrites have knowledge, assent, and a perswasion of Gods favour, and therefore this is not a sure note of doing the Fathers will. I answer, an hypocrite (as *Simon Magus*) may have true knowledge of Gods Word, and give assent thereunto, and in regard of both these have true faith in some degree; yea, he may conceive a perswasion of Gods mercy in the pardon of his sinnes, though falsly in presumption upon false grounds and insufficient. Now that a man may discerne the truth of his faith and perswasion of Gods mercy, from that which is in hypocrisie, hee is to observe therein three things: the *beginning* of his faith, the *fruits* and the *constancie* thereof. The *beginning* of true faith, is hearing the Word of God preached, especially the Gospel: the Law going before as an occasion or preparing-means, wherby a man comes to see his sinnes and his miserie thereby, and thereupon to desire reconciliation with God in the pardon of them; and hearing the promises of mercy, to desire faith whereby he may embrace the same, labouring against unbeleefe. This, though it be not a lively faith, yet it is the beginning of true faith, and no hypocrite hath the same soundly wrought in him. The *fruit* of true faith is a change of the whole man both in heart and life; making the heart contrary to it selfe, in moderating the naturall affections and passions thereof, and keeping them in compasse of true obedience, and causing a man in every estate to rest contented with the will of God, as *Isay* saith, *He that beleeveth shall not make haste.* Thirdly, *constancy* in true faith is knowne by this, when a man relies wholly on God, even then when hee feeles no taste of his mercy, but hath all tokens of his displeasure. Every man will beleeve when he hath present signes and pledges of Gods loving favour, but true faith being *the evidence of things hoped for*, will make a man beleeve above hope as *Abraham* did: and being *the subsisting of things not seene*, will cause a man to beleeve when he sees no tokens of Gods mercy: and indeed, hee that lets goe the hold of Gods mercy when he is in distresse, may assure himselfe he never had true faith: for the just shall live by faith in all estates, and will with *Iob*, trust in God though he kill them.

How to know our faith to be true.

Isay 28. 16.

The second worke wherein consisteth the doing of the Fathers will, is to *repent of our sinnes:* and this is a fruit of faith. In true repentance there be two things; the beginning, and the nature of it: The beginning of it is a godly sorrow, when a man is grieved properly and directly, because by his sinne he hath offended God, who hath bin unto him so long a Father in Christ. This causeth repentance unto salvation not to be repented of, 2 Cor. 7. 10. and it ariseth not so much from the feare of punishment, as from the consideration of Gods mercy, making a man displeased with himselfe for offending so loving a God, who hath beene so gracious and bountifull unto him in Christ. The nature of repentance stands in the change of the minde: when any person laies aside the purpose of sinning, and by Gods blessing and grace taketh to himselfe a new purpose never to sinne more. This is properly to repent, and if this be in truth, hence will follow the change of the will, of the affections, and of all the actions of the life.

The ground of repentance.

The nature of repentance.

It may be said, that an hypocrite may repent as *Iudas* did, Matth. 27. 3. and therefore this is not a good note of doing Gods will. *Answ. Iudas* did repent: hee was indeed grieved for his fact, wishing with all his heart that it had never beene done: but this was nothing, his sorrow was onely *worldly, causing death*, as the Apostle calls it, 2 Corinth. 7. 10. arising from the horrour and feare of punishment, not from consideration of Gods mercie: it was without true hatred of sinne committed, without hope of mercy, or purpose to glorifie God by new obedience, and so was no true repentance.

The third worke wherein consisteth the doing of Gods will, is *new obedience:* and it is the fruit of both the former, whereby a man being indued with faith and repentance, doth according to the measure of grace received, endevour himselfe to yeeld obedience to all Gods commandements, from all the powers and parts both of his soule and his bodie: and this I call *new*, because it is a renuing of that in man, whereto he was perfectly enabled by creation. But here it will bee said, that many who shall never be saved, have attained to reformation of life; and therefore this is not a true and sufficient note of him that shall be saved. *Answ.* True it is, many hypocrites have reformation of life, but yet they faile two waies; First, their reformation is onely outward not inward, their thoughts, wills, and affections, still remaine wicked and corrupt. Secondly, their obedience is partiall, onely to some of Gods Commanments, not to all: so *Herod*, hee would heare *Iohn* gladly, and doe many things, but yet hee would not leave his brothers wife. But true obedience, which proceedeth from true faith, hath these heads and branches; First, the partie must *prove what is the good will of God*, Rom. 12. 2. Secondly, he must restraine his life from outward offence, which tend to the dishonour of God, and scandall of the Church, 1 Thes. 5. 22. 1 Pet. 2. 11, 12. Thirdly, he must mortifie the inward corruptions of his owne heart. Fourthly, he must labour to conceive new motions agreeable to the will of God, and thence bring forth and practise good duties; so performing both outward and inward obedience unto God: and by these may a man discerne the

New obedience.

Branches of new obedience.

the truth of his obedience: and thus wee ſee what profeſſors they be which ſhall be ſaved.

*Vſes.* 1. Now conſidering that ſalvation is promiſed to them that bee doers of Gods will, we muſt hereby bee exhorted to become more cheerefull in doing Gods will by faith, repentance, and new obedience: and to further us in this duty we muſt uſe theſe helpes: I. We muſt labour for a true perſwaſion of Gods mercy in the pardon of our ſinnes, and for the ſalvation of our ſoules: this being truly conceived, will urge a man to true obedience, whereby he may ſhew himſelfe thankefull to God for ſo great a mercie. II. Wee muſt conſider that wee are the Temples of the holy Ghoſt, which is a wonderfull dignity to a ſinnefull man: and in regard hereof, wee muſt ſtirre up our ſelves ſo to live, that we make not ſad the Spirit of God which dwelleth in us. III. Wee muſt conſider the bleſſings of God beſtowed upon us both in ſoule and body one by one: and this will move us to love God, which love we ſhall ſhew in keeping his commandements: for *this is the love of God, that we keepe his commandements;* 1 Joh.5.3. IV. Let us conſider the threatnings of God againſt ſinne, and his judgements upon them that live in ſinne, for every place is full of Gods judgements; and theſe will helpe to reſtraine our corruptions that they breake not forth into action. V. We muſt meditate on the word of God, and uſe fervent prayer unto God for his grace: for by this meanes *David* did notably ſtirre up himſelfe to faith, repentance, and new obedience, as wee may ſee at large in the 119. Pſalme.

How to become cheerfull doers of the will of God.

*II. Vſe.* In that many having faith, and repentance, and outward reformation of life in ſome degrees, ſhall never be ſaved, wee muſt labour to goe beyond all hypocrites in theſe graces: in faith we muſt not content our ſelves with a generall perſwaſion of Gods mercy, but wee muſt labour to conceive the ſame to be true and ſound touching the remiſſion of our ſinnes, and the ſalvation of our ſoules: we muſt looke that it have a ſound beginning, good fruits, and ſtedfaſt continuance; and for repentance, wee muſt labour to ſee that our ſorrow ariſe from the conſideration of the goodneſſe of God whom wee have offended; and that it breed in us a change of our mindes in the purpoſe of not ſinning: whereto muſt bee conformable the will and affections, and the whole man. And for new obedience, we muſt be as carefull in mind, will, and affections, as in the outward actions of our life to doe the will of God; and that in all Gods commandements.

We muſt goe beyond hypocrites in grace.

*III. Vſe.* Many there bee that thinke their caſe good, becauſe they live a civill honeſt life, without wronging others openly or wittingly, which thing indeed is commendable; but yet farre ſhort of that which is required for ſalvation; therefore they muſt not truſt to theſe broken ſtaves of outward and common honeſty, though they bee good things in their kinde: for many there be that ſhall never come in heaven, which have had farre more in them than theſe things are: and therefore whatſoever theſe perſons be they muſt not reſt, till they finde ſome portion of true grace in their hearts, by vertue whereof they may plainly ſee themſelves gone beyond all hypocrites in the things that concerne ſalvation.

**V. 22** *Many will ſay unto mee in that day, Lord, Lord, have wee not by thy Name propheſied? and by thy Name caſt out devils? and by thy name done many great works?*

**23** *And then will I profeſſe to them, I never knew you: depart from me ye that worke iniquity.*

In theſe two verſes Chriſt returnes to explane and confirme the firſt concluſion of the former verſe, concerning thoſe profeſſors that ſhall not be ſaved. The words containe two parts: Firſt, a deſcription of the perſons by their behaviour, v. 22. Secondly, a declaration of their condemnation, v. 23. For the firſt; theſe profeſſors are deſcribed by three arguments: I. by their number, *many:* II. by the time which they ſhall plead thus for themſelves, and ſtand on their profeſſion of ſervice done to Chriſt; *in that day:* that is, in that great and terrible day of the laſt judgement: III. by their gifts and qualities where with they were indued, *have we not in thy name propheſied? and by thy name caſt out devils, &c?*

For the firſt: the number of profeſſors which ſhall not be ſaved is great: *For many* (ſaith Chriſt) *ſhall ſay unto me.* Indeed wee are not able to ſay how many they bee which ſhall not be ſaved, for that is a thing proper to God: and yet the Scripture teacheth us that the number of thoſe which ſhall be condemned, is greater than the number of thoſe which ſhall be ſaved: for beſides that the greateſt part of the world in former times did never heare of Chriſt, here it is plaine that among the profeſſors of the name of Chriſt, many ſhall be condemned: and v.13. *Many walke in the broad way to deſtruction, few in the narrow.*

Of the number that ſhall bee condemned.

Whereby wee are taught, firſt, that we muſt not frame our lives according to the example of the multitude, to live and doe as the moſt doe, becauſe the moſt ſhall be condemned: but we muſt ſtrive to enter in at the ſtrait gate, and to be of that little flocke unto whom the kingdome of heaven is promiſed.

Secondly, hence wee learne, not to content

our ſelves to live as moſt men and women doe that profeſſe the name of Chriſt, but wee muſt labour to goe beyond the multitude in regard of the truth of our faith and repentance. It was not ſufficient for the wiſe virgins to beare the name of virgins, to have lamps burning, and to goe forth to meet the bridegroome: for all theſe things did the fooliſh virgins alſo; but one thing more they had, which was the oyle of grace, whereby they were enlightened to goe with the Bridegroome into his chamber; which the fooliſh virgins lacking, were ſhut out of the doores and not admitted to come in, Matth. 25.

A

The ſecond argument whereby theſe reprobate profeſſors are deſcribed, is the circumſtance of time when they ſhall thus plead for themſelves, why they ſhould not be condemned, to wit, at the laſt day when they ſhal come to bee arraigned at the tribunall ſeat of Gods judgement. This is a point of great weight and moment worthy all obſervation; that men not onely in this life and in death, but even at the laſt day ſhould thus plead for themſelves.

B

A dangerous conceit of a mans good eſtate.

Hence wee learne, that many profeſſing ſervice to Chriſt, ſhall conceive in their mindes a perſwaſion that they are the true ſervants and children of God: they ſhall live and die in this perſwaſion; and yet for all this at the laſt judgement, they ſhall receive the ſentence of condemnation. A thing deeply to be weighed of every one: And the conſideration of it ought to teach us all to take heed of ſpirituall pride and ſelfe-love, whereby men flatter and deceive themſelves in their eſtate, over-weening the good things they have, and falſly thinking that they have that bleſſing of God which indeed they have not. This muſt move us not onely to labour to be purged of this pride, but alſo teach us to ſuſpect the worſt of our ſelves, and to judge our ſelves ſeverely in regard of unbeleefe and hollowneſſe of heart: for this will bee a meanes to make us eſcape the judgement of condemnation at the laſt day, which Chriſt ſhall pronounce againſt many of thoſe that thinke themſelves to be his ſervants.

C

Further, obſerve where Chriſt ſaith, *in that day*, he ſingleth out the day of judgement as a moſt terrible day. And ſaying, *they ſhall ſay unto mee*, hee makes himſelfe the Judge of all the world in that day; and further pointing out their particular pleading for themſelves, he gives us to underſtand that he is very God, who knoweth long before, not onely the ſpeeches and actions, but the very ſecret thoughts and imaginations of all men that have beene, that are, or ſhall be, from the beginning to the end of the world.

D

The terrour of the Lord.

Theſe things laid together and well conſidered, muſt ſtirre up in our hearts a ſpeciall duty, which the Apoſtle had learned, 2 Cor. 5. 11. *Even to know the terrour of the Lord*: that is, not only in judgement to conceive, but alſo in heart and affection to bee perſwaded of the terrible fearefulneſſe of the laſt judgement; and in this regard not to content our ſelves with the gift of knowledge, and with an outward profeſſion, but to labour for ſoundneſſe and ſincerity of faith, of repentance, and new obedience, both in heart and life. This was *Pauls* practice, in regard of the reſurrection to this judgement, *He endevoured himſelfe to have alwayes a cleare conſcience toward God, and toward man*, Act. 24. 16. And this duty is moſt neceſſary: for ſuch is our ignorance and unbeleefe, that wee little regard the terrour of this day, but either thinke it ſhall not come, or though it doe, we ſhall ſcape well enough.

The third argument here uſed, is drawne from the gifts and qualities of the perſons which make this plea for themſelves: they are ſuch as have propheſied *in the name of Chriſt, caſt out devils, and done many great works in his name*. To *propheſie* here ſignifieth to teach the people of God, by expounding the Scripture, and applying the ſame to the conſciences for their edification: and this office is called propheſie, to grace and commend the office of a Miniſter, becauſe it was the principall duty of the Prophets themſelves, thus to handle the word of God for the inſtruction and edification of Gods people, howſoever at ſome time they did foretell unto Gods people things to come. And therfore he which hath this office, and diſchargeth the ſame with good conſcience, doth a worke no leſſe honourable, than did the ancient holy Prophets.

What it is to propheſie.

*By thy name*] The *name* of Chriſt here ſignifieth two things: 1. appointment and commandement from Chriſt: men that preach the word of God, being rightly called thereunto, teach and preach in the name of Chriſt: for thoſe whom the Church calleth lawfully, Chriſt himſelfe calleth, and they preach by vertue of his name. Secondly, it ſignifieth to preach in the roome and ſtead of Chriſt, to preach that which Chriſt would preach, and in that manner alſo which Chriſt would uſe: 2 Cor. 5. 20. *We are embaſſadours for Chriſt; as though God did beſeech you by us, &c.* And here wee may ſee a difference among the kindes of teaching which God requireth of men. Maſters teach their ſervants; parents teach their children; and one neighbour and friend another: but all theſe differ from the teaching of the Miniſter: for he teacheth being called by Chriſt, and in ſtead of Chriſt: but the maſter teacheth not by like vertue, but onely by the right of maſterſhip: the father by vertue of fatherhood, and one friend another by vertue of brotherly charity. And this ſheweth the dignity of the calling of a Miniſter, and the weight of his office: no maſter, no father, or ordinary profeſſor hath the like.

What it is to propheſie in Chriſts name.

*Caſt out devils, and done many great workes*] For the better underſtanding hereof, wee muſt intreat ſomething of the working of mira-

cles:

What a miracle is.

cles: and firſt, we are to ſee what a miracle is. A miracle is not onely a ſtrange worke done, but ſuch a work as is above the ſtrength of all creatures, and beyond the whole power of created nature; for it is done by the power of God himſelfe immediately, which is above the ſtrength of all creatures: ſuch a worke was the *ſtaying of the Sunne*, Joſh.10.13. and the *going backward of the ſhadow of the diall*, 2 King.20.11. Secondly, the Lord God alone is the author of a miracle, who created heaven and earth; as *David* ſaith, *Thou art great and doeſt wondrous things, thou art God alone*, Pſalm.86.10. No Angel, nor other creature in heaven or earth, no not the manhood of Chriſt, though exalted above all creatures, is able to worke a miracle. How then will ſome ſay, doe theſe men plead their working of miracles? *Anſw.* Not as authors, but as inſtruments and miniſters whom the Lord uſed in the working of them; for men worke miracles by beleeving, on this manner: Firſt, they receive a ſpeciall inſtinct and inward motion, that God will uſe them as inſtruments in the working of a miracle, if they pray unto him, and command the worke to be done; upon this inſtinct, they beleeve that if they pray to God and command in his name, it ſhall be done: and laſtly, they pray, and command according to this inſtinct, and ſo the thing they beleeved is done. And thus is this ſpeech to be underſtood, *Have wee not caſt out devils, &c?* that is, thou haſt put an extraordinary inſtinct into our minds, that if we prayed unto thee, and commanded the devils in thy name to depart, it ſhould be done: this we have beleeved, and accordingly practiſed, and ſo have caſt out devils, and done many great wonders by thy name. This gift of miracles doth not now befall the Church of God; all that the Church now hath (for ought I ſee) is the gift of prayer, joyned with faſting, which alſo muſt be conditionall, depending on Gods glory, the good of Gods Church, and of the party troubled: they may not pray abſolutely for this worke of caſting out devils, or for the doing of ſuch like miracles, much leſſe may they now give peremptory command for the being of them. If it bee ſaid, that Gods Church hath all needfull gifts, as well now as in former times; I anſwer, it hath all gifts needfull to their ſalvation, and therefore prayer in the Church ſerves now either to deliver the party troubled, or elſe to procure as good a bleſſing as deliverance is, which is patience and repentance. And thus wee ſee what manner of perſons they bee that ſhall ſay Lord, Lord, and make apologie for themſelves at the laſt day, and yet bee damned; namely, ſome that have beene excellent preachers of the Word, and ſome that have had extraordinary power to caſt out devils: and laſtly, others that have wrought many ſtrange cures and miracles by faith in Chriſts name.

God alone can worke miracles.

How men worke miracles.

Miracles now ceaſed.

Excellent gifts will not ſave us without faith.

Now hence we learne, firſt, that moſt excellent gifts will not availe to the ſalvation of any man or woman, unleſſe they have true faith, ſincere repentance, and new obedience, whereby they doe the will of God: for what an excellent gift is it to be able to teach and preach the word of God? what a rare thing is it to have heard Chriſt himſelfe preach, and to have given him entertainment? and yet neither of theſe can ſave a man: Chriſt ſaith here, the apologie of preaching ſhall doe men no good; and the privilege of eating and drinking with Chriſt, and of hearing him teach in their ſtreets, will nothing availe; Chriſt will ſay, I never knew you, Luk.13.26,27. It is likewiſe an excellent earthly privilege to be allied unto Chriſt; and yet Chriſt preferreth ſpirituall kindred by faith and obedience farre before it, ſaying to one that told him his mother and his brethren ſtood without, deſiring to ſpeake with him, *Who (ſaith he) is my mother? and who are my brethren? and pointing to his Diſciples, hee ſaid, Behold my mother and my brethren: for whoſoever ſhall doe my Fathers will, the ſame is my brother, and ſiſter, and mother.* And with reverence it may be truly ſaid of the Virgin *Mary*, that howſoever it was a wonderfull privilege unto her to be the mother of Chriſt Jeſus, yet if ſhee had not as well borne him in her heart by faith, as ſhee did in her body, ſhe had never beene ſaved; and therefore *Paul* ſaith, *Though we had knowne Chriſt after the fleſh, yet henceforth know we him no more: but if any man be in Chriſt, he is a new creature*, 2 Cor.5.16. and *in Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love*, Gal.5.6.

Mat.12.47,48, 49,50.

Auguſt.lib.de virgitit.

The conſideration whereof, muſt move us all to labour to become new creatures, and to get the graces of Gods children who are regenerate, even true faith, true repentance, and new obedience, and not to reſt in other gifts though they be moſt excellent.

Againe, Students that have a great meaſure of knowledge and other excellent parts, as memory, languages, &c. muſt learne not to be puffed up therewith, (*for knowledge puffeth up*, 1 Cor.8.1.) but withall to get the ſaving graces before named: for without a repentant and beleeving heart, all the gifts they have will never ſave them: nay, rather they muſt be abaſed thereby, for without true ſaving faith, all other gifts be but as ſo many millſtones, to preſſe them deeper into the pit of deſtruction.

Secondly, here note, that many learned preachers, who have ſoundly handled the word of God for the converſion of others, ſhall yet themſelves be condemned, like to the Carpenters that built *Noahs* Arke, and yet were themſelves damned in the flood. The conſideration whereof, muſt teach all Miniſters, according to the counſell of the Apoſtle, Act.20.28. *To take heed*, firſt, unto *themſelves*, and then *to their flockes*: ſo *Paul* bids *Timothy*, *Take heed unto thy ſelfe and unto learning, continue therein: for in doing this, thou ſhalt both ſave thy ſelfe, and them*

*that heare thee*, 1 Tim. 4.16. Secondly, to bee followers of *Paul* in the practice of mortification, *who did beat downe his body, and bring it into subjection, lest by any meanes after hee had preached to others, he himselfe should be a reprobate*, 2 Cor. 9.27. Thirdly, the people of God are here also taught their duty: for seeing this fearefull judgement shall befall some Ministers of the Word, that notwithstanding their preaching, they shall be condemned; therefore Gods people must not rest upon the example of their Ministers lives, but cleave fast unto that wholesome doctrine, which they gather soundly and directly out of the word of God: his life and practice is no sure rule to follow, further than it agreeth with the word of God: and therefore *Paul* saith, *Be followers of me, as I follow Christ*, 1 Cor. 11.1. But the Word is a true rule and square, and as many as walke according to this rule, *peace shall be upon them and mercy*, Galat. 6.16.

Receive no new doctrine though confirmed by a miracle.

Fourthly, seeing some workers of miracles must also be condemned, this teacheth us not to trust them which bring unto us doctrines, because they are confirmed by wonders; for such as worke wonders may deceive themselves in the matter of their owne salvation, and therefore much more may they deceive us in this or that particular point of doctrine. Whereas therfore sundry points of Popery, as Purgatorie, Pilgrimages, invocation of Saints, and such like, are avouched to bee confirmed by miracles, (which no doubt were but forgeries, and lying wonders) yet let it be granted that they were true miracles, that proveth not that wee should beleeve them, because the word of God doth not confirme the same unto us; for beside that which is revealed and recorded in Scripture, we must receive no doctrine in religion, be it never so miraculously confirmed.

vers. 23. *And then will I professe to them I never knew you: depart from me yee workers of iniquity.* Here Christ sets downe the just condemnation of those men which make an apologie for themselves at the day of judgement, and wonder at their condemnation: and withall he answereth them in that wherein they shal plead for themselves. The words containe three parts: I. a profession made by Christ to these men, *that he never knew them.* II. a commandement of Christ unto them, *Depart from me:* and III. a reason of the commandement, *Ye workers of iniquity.* For the profession of Christ; *Then*, that is, in the day of Judgement, at that time when men shall wonder at their condemnation; making apologies of their service to God; even *then*, saith Christ, *will I professe, &c.* In this phrase Christ alludeth to the fact of these hypocrites, for they professed the name of Christ, and did plead service done unto him; as if hee should say, Many in that day which have professed my name in the world, shall plead their service done to mee: but I will make another profession unto them, that is, I will make it cleere and manifest unto all the world, that I never knew them, and that their profession of me was in vaine.

Gods knowledge of his creature.

The words of Christs profession are of great weight and moment, containing some difficultie in regard of the sense, which must bee searched out. The knowledge of God whereby he knowes his creatures is twofold; Generall and Speciall. Gods generall knowledge is that whereby hee understands and sees all things, both past, present, and to come: and in regard of this it is said, *All things are naked and open before his eyes with whom we have to doe*, Heb. 4.13. And by vertue of this, Christ here foretelleth what shall be the apologie of some wicked men at the last day. And in regard of this generall knowledge, all men are knowne unto God, and the most secret actions of wicked wretches: Jer. 32.19. *His eyes are open unto all the wayes of the sonnes of men, to give unto them according to their wayes, and according to the fruit of their workes.* The speciall knowledge of God, is that whereby hee acknowledgeth, approveth, and accepteth of his creature to be his, vouchsafing unto it his speciall favour: now this inlargeth not it selfe to all and every man: for some there be, on whom he will shew his favour, and of them it is said, *The Lord knoweth the way of the righteous*, Psam. 1.6. others there be on whom he will not shew forth his mercie, and of them it is said, *The way of the wicked shall perish.* Which opposition sheweth what is meant by Gods knowledge of the godly. So likewise, Rom. 11. 2. *Will the Lord destroy his people whom hee knew before?* that is, whom hee approved and loved: and of this speciall knowledge hee speaketh in this place.

1. Generall.

2. Speciall.

*Never*] This word excludeth all time, as if he should say, I doe not now, neither ever did approve and accept you for mine owne; yea, even in that time when you professed me, preached, and wrought wonders in my name even then I say, I did not accept and approve of you.

Vniversall redemption confuted.

From this forme of confession wee are to learne sundry points of doctrine: First, hereby is plainly confuted and overthrowne the opinion of some Protestants, who hold that Christ shed his bloud for all and every man without exception, and that in regard of Gods purpose and will he died for all men; for *Cain* as well as for *Abel*, for *Iudas* as well as for *Peter*, and for them which shall bee condemned, as well as for them which shall be saved. But marke what Christ saith here to them that shall be condemned, I never knew you, nor approved of you for mine. But if Christ died effectually for all and every man in the world without exception, then he bought all and every man without exception, with the price of his bloud; and if that, then every one without exception is Christs; and those which are truly his, Christ will undoubtedly acknowledge for his owne. But here we see Christ wil not acknowledge all and

and every man to be his, and therefore undoubtedly hee did not purchaſe by the price of his bloud, all and every man to be his without exception. I deny not, but that Chriſt died for all men in the ſenſe of Scripture; but the word of God never ſaith, that on Gods part, and in regard of the purpoſe of his will, Chriſt died for every man without exception. And whereas it is thought to be an hard ſpeech, to ſay that God would have ſome particular men deprived of grace and redemption by Chriſt, let us well conſider this one thing, and it will not ſeeme ſtrange, no not in mans reaſon. God created man in his owne image, in righteouſneſſe, and true holineſſe, and he gave unto him a bleſſed eſtate in an earthly Paradiſe, and that not onely for himſelfe, but for all his poſterity: for whatſoever he received by creation, hee received not onely for himſelfe, but for his poſterity, being then a publike man, and bearing the perſon of whole mankinde, both in the ſtate of his innocency, and in his fall: whereupon *Adam* falling from that happy eſtate, all mankind being in him, fell with him, and ſo loſt Gods image, and that good eſtate which they enjoyed by creation in *Adam*. Now conſider this well, if God had never indued man with grace, nor given him meanes to come by happineſſe, and yet had excluded him from all meanes of grace and happineſſe, this indeed might have ſeemed hard; but conſidering that by creation hee gave man happineſſe, and likewiſe ability to perſevere in the ſame, if he would; is it any marvell, ſeeing all men have of themſelves loſt their owne felicity, that ſome ſhould bee deprived of it for ever? nay, rather it is a wonder that all are not condemned which come of *Adam*: for God in his juſtice without all cruelty might have condemned every man: and indeed it is his endleſſe mercy, that he hath given Chriſt to be a Saviour unto ſome, and that any are made partakers of this ſalvation by Jeſus Chriſt.

God dealeth not hardly in denying redemption to ſome.

Secondly, Chriſt here ſaith of ſome, *I never knew you* yet ſpeaking of others he ſaith, *I know my ſheepe*, Joh.10.14. and againe, *I know whom I have choſen*, Joh. 13.18. and *Paul* ſaith, *The Lord knoweth who are his*, 2 Tim. 2.19. Now from theſe places we may gather, that there is an eternall worke of God, whereby he puts a difference and diſtinction betweene man and man, angell and angell, acknowledging ſome to bee his owne, and denying the ſame of others. If God himſelfe had not avouched this in the Word, no man might have taught it; but being here plainly propounded, it is with all reverence to bee acknowledged and received: and that it may be the better conceived, two points are here to be handled: Firſt, upon what ground and reaſon God doth know ſome to be his, and doth not know nor acknowledge others for his owne. Secondly, what is the fruit of this knowledge of God in man. For the firſt, why God ſhould know ſome to be his, and not others, no other reaſon can be given, but Gods good pleaſure alone: Matth. 11. 25. Chriſt ſetteth downe this diſtinction betweene man and man, ſaying, that *his Father hath hid the myſteries of the kingdome of heaven from ſome, and revealed the ſame to other*: now what is the cauſe hereof? *It is even ſo, O Father*, (ſaith he) *becauſe it ſo pleaſeth thee*. So, Rom. 9. v. 13. and 18. in *Iacob* and *Eſau Paul* ſhewes this diſtinction of mankind, *I have loved Iacob, and hated Eſau*, ſaith the Lord: neither did this difference come from their workes, either good or evill: for this difference God put betweene them, before *either of them had done good or evill*: but it is wholly aſcribed to the will of God, *who will have mercy on whom he will have mercy, and whom he will he hardeneth*. This muſt not ſeeme ſtrange unto us: we permit unto men to uſe their owne diſcretion in their owne affaires, and this is a ſufficient reaſon to ſtop any mans mouth; *It is mine owne, may I not doe with mine owne what I will?* Againe, in Princes Proclamations we ſubmit our ſelves to this clauſe, (*It is our pleaſure,*) ſo likewiſe, a man having a flocke of ſheepe, may ſend ſome of them to the fatting for the ſlaughter, and others keepe for breed; this God permitteth unto man; and it is not counted cruelty amongſt men: now if wee give this liberty unto man over the creature, why ſhould we not much more give it to the Creator himſelfe over man, ſeeing the baſeſt and leaſt creature is ſomething in regard of man, but man is nothing unto God? and therefore though theſe myſteries cannot be comprehended by reaſon, yet even in reaſon we may ſee ſome reſemblance of the truth and equity of them, which muſt move us with reverence to ſubmit our ſelves unto the ſoveraigne will and pleaſure of God herein.

Gods election and reprobation proved.

The ground of Gods predeſtination.

Upon this ground of difference and diſtinction betweene man and man, we may well be admoniſhed to beware of the errour of ſome Divines, who thus define of Gods will touching mans eſtate; They ſay it is the firſt will of God, that every man in the world ſhould be ſaved, if they would, and therefore (ſay they) hee miniſters unto them all helpes both of nature and grace, whereby they may repent and beleeve if they will. And having laid downe this his firſt will, he then (ſay they) foreſees that ſome men will not beleeve, nor perſevere in the faith: and hereupon it is (in their conceit) that hee will not know ſome men for his owne. Againe, foreſeeing that others will beleeve and perſevere in faith, them hee knowes and acknowledgeth to be his; dealing herein like unto a good father that hath many ſonnes, who would have them all to doe well, and to have each one a good portion; but ſeeing that ſome will not become frugall and obedient, hee changeth his minde, and doth diſinherit them: or like unto a good Prince, who would have all his ſubjects to doe well; but ſeeing ſome to

Foreſeene works are not the ground of Gods decree.

Matth.7. vers.23.

be rebels, hee is of another minde, and willeth their death. *Answ.* But this opinion is a meere invention of mans braine; for whereas they say, that God by a second act of his will acknowledgeth some for his owne, and not others; upon the foresight of their faith and unbeleefe, whereas by his first will he would have all men to be saved, it is not true; for the first will of God is, to know some, and not to know others; the ground whereof is his good pleasure alone, and no foreseene workes in them. And therefore it cannot be that hee should will all men to be saved equally, *Cain* as well as *Abel*, *Iudas* as well as *Peter*. Againe, their opinion confutes it selfe: for God foresees mens faith and unbeleefe, because he hath decreed the same, and his decree depends upon his owne will alone: and therefore unlesse wee make the same thing in the same respect, both the cause and the effect, we cannot make foreseene workes the ground of difference betweene man and man. Then their comparisons are not fit: a father would have all his children to doe well, and to enjoy his portion: true, and more than that, he would make all his children to doe well, if it lay in his power; neither would he disinherit any, if it lay in his power to make them good: the change of his purpose in disinheriting his sonne, ariseth from the impotency of his will, that cannot doe that he would. And the same must bee said of the will of Princes toward their subjects; but if there should bee such a will in God to have all men saved, if he could save them; then undoubtedly all men should be saved, *for who hath resisted his will?* nay, whatsoever the Lord willeth, that doth hee in heaven, in earth, and every where, Dan.4.32.

The effect of God. knowledge of some to be his.

A second point to bee considered in the distinction of men, whereby God knoweth some to be his, and doth not acknowledge some others for his, is the fruit of this knowledge of God. It is an effectuall and powerfull knowledge, working mutuall and strange effects in mans heart, towards God; for from this, that God knoweth some to be his, there followeth another knowledge in mans heart, whereby he knoweth God to be his God. So Christ saith, Joh.10.14. *I know my sheepe, and am knowne of mine.* Looke as the Sun casts downe his beames upon us, by meanes whereof we againe see the body of the Sunne; even so the knowledge of God, whereby hee knoweth us for his, worketh in our hearts a knowledge of God in us, whereby we know him for our God. So Gal.4.9. *Seeing yee know God, or rather are knowne of God*: so that the knowledge of God, whereby he knoweth us to be his, is the ground of our knowledge of him to be our God. Againe, in this knowledge of God, whereby he knoweth his Elect, is contained his love towards them; for hee knoweth and accepteth of man, and therefore loveth him: and this brings forth in man love to God againe. *We love God, because he hath loved us first*, 1 Joh. 4. 19. So likewise

A God by his knowledge chuseth us to be his peculiar people: and hence comes our chusing of God to be our God; for looke as the seale sets a print in the wax like unto it selfe, so the knowledge of God bringeth forth such fruits in us to God-ward, as therewith God beareth and manifesteth towards us.

On the other side, there be some whom God never knew, and the fruits hereof in them, be the fruits of justice; God not knowing them, they know not God: and the fruits of this knowledge, as love, and giving their hearts unto God, they have not. Indeed the sinnes which men commit, come not from this, that God knoweth them not, but from the corrupt will of man: and yet these wants of knowledge, of love, and

B faith to God, as they are punishments, come from this, that God doth not know, nor acknowledge men for his.

A motive to know and love God.

Now whereas this knowledge of God is powerfull in his Elect, to produce from them true knowledge, affiance, and love of God againe; wee are to be admonished to labour to feele in our hearts these graces, which are the impressions and fruits of Gods knowledge of us, that by them we may be able to say, I know God to be my God, and Christ my Redeemer. Let us therefore labour to know God aright, and to love God in Christ, and in his members, by true love; and to chuse the true God to be our God, bestowing our hearts and affections on him: for by these graces we shall know cer-

C tainly that God knoweth us, loveth, and chuseth us for his sonnes and daughters in Christ: because these graces in us are the proper fruits of the knowledge and love of God towards us: even as wee may know the Princes broad seale by the forme of it in wax, though wee never see the seale it selfe. And on the contrary, we must take heed of that heavy judgement of God, whereby men goe on without knowledge, love, and affiance in God; for these are fearefull tokens of his wrath, befalling those whom hee never knew.

*The Vse.* 1. Whereas God knoweth some men for his owne, and will not acknowledge the same of others, and that onely upon his will and pleasure, we may see here a wonderfull

D and unsearchable mystery; which first of all ought to stirre us up, not to plead with God, but in an holy reverence to wonder at, and to admire his unspeakable power and soveraignty over his creature: Rom.11.32. *God hath shut up all under unbeleefe, that he might have mercy on all*, saith the Apostle. Now he doth not reason the case further, but there stayeth himselfe, with an admiration of Gods wonderfull power and wisdome, crying out, *O the deepnesse of the riches, both of the wisdome and knowledge of God, how unsearchable are his judgements, and his wayes past finding out!* ver.33.2. This must strike our hearts with feare and trembling towards God in regard of his judgements: the Apostle *Paul* speaking to the Gentiles of Gods

ancient

ancient people, ſaith, *The Iewes are cut off through unbeleefe, and thou ſtandeſt by faith*; and thereupon makes this uſe unto the Gentiles, *Be not high minded but feare*, Rom. 11. 20.

3. Hence wee are taught, not to ſooth up our ſelves (as uſually we doe) on hope of mercie in the death of Chriſt, without ſome ground hereof through true grace; but rather with feare and trembling, ſo long as wee have time, to labour in the meanes of ſalvation, which is Gods word, prayer, Sacraments, to become true members of Chriſt, becauſe wee may deceive our ſelves with a vaine profeſſion: for though Gods mercie bee endleſſe in it ſelfe, yet it admits reſtraint to us-ward; and indeed ſhall never bee extended to all, nay not to many that in their life time made full account thereof in their vaine perſwaſions.

The reprobate never had true faith.

A third point here to bee obſerved is this; that ſuch as profeſſed Chriſts name here on earth, and yet after ſhall be condemned, never had true faith, nor true repentance, ſound love, nor hope; they might have ſome kinde of faith, I confeſſe, and many other excellent gifts; but if they had had true faith, thereby they ſhould have pleaſed God, and beene approved of Chriſt, and ſo at ſome time alſo, have beene accepted and acknowledged of him for his owne. For this wee muſt learne and hold as the truth of God, that where true faith, love, and hope are truly wrought, there they remaine for ever, at leaſt in the root: they may ſeeme for a time to be loſt, but yet never can bee quite extinct, *For the gifts and calling of God are without repentance*, Rom. 11. 29.

Fourthly, here it is plaine, that thoſe whom Chriſt will not ſave, hee never knew; hence it followes, that whom he knowes to be his, them hee will know to bee his for ever. This point muſt be remembred, becauſe it is the true foundation and ground of the ſalvation of mens ſoules: we are ſaid to be ſaved by faith, and by the word of God, yet only as by meanes, not as cauſes: but the only cauſe of our ſalvation, and of the meanes that brings us thereto, is *this knowledge of God*, whereby he accepteth and approveth us to be his owne.

Elect never fall away.

Hence wee may gather, that thoſe who are elect unto ſalvation, ſhall never periſh; for whom God once knowes to bee his, them hee knowes to be his for ever: and therefore Matt. 24. 24. it is made a *thing impoſſible that the elect ſhould periſh*: and the Apoſtle takes it for granted, that *the election of God is unchangeable*, Rom. 9. 11. remaining ever, according to his purpoſe. This knowledge of God, is *that foundation which remaineth ſure*, 2 Tim. 2. 19. The firſt grace of all is Gods favour, chuſing ſome men to be his of his meere good will; and this firſt grace, to whomſoever it is vouchſafed, remaineth for ever, admitting no change nor alteration, nor interruption. This doctrine muſt bee remembred, as the ſtay of our faith, and a ſure foundation of ſound comfort in any diſtreſſe: for true beleevers in time of affliction finde in themſelves much unbeleefe, and great proneneſſe to fall away from God. Yet here they have a ſure ſtay whereon to reſt, they muſt goe out of themſelves, and faſten their faith on Gods election, knowing hence, that though they be fraile and ſubject to fall away of themſelves, yet their ſalvation remaines faſt, grounded on the knowledge and election of God. So the Apoſtle *Paul* comforts himſelfe and the godly, Rom. 8. 32, 33. *It is God that juſtifies, who ſhall condemne?* and verſe 35. *Who ſhall ſever us from the love of God in Chriſt*, whereby he loveth us? And indeed, if a man have received true aſſurance of Gods favour, though but once in all his life; yet by that one ſigne hee may aſſure himſelfe of his ſalvation, upon this ground, that Gods love is unchangeable, though ever after he live in temptation; *For whom God loveth, he loveth to the end*, Joh. 13. 1.

*Depart from me*] This is Chriſts commandement to thoſe whom hee never knew, though they profeſſed his name; and it is a moſt fearefull commandement, being all one with that, Matth. 25. 41. *Goe yee curſed into everlaſting fire.*

Wherein the ſecond death ſtandeth.

Now hence we may gather, that the ſecond death is properly a ſeparation from the comfortable fellowſhip of the Father, the Son, and the Holy Ghoſt; and withall, a ſenſe and feeling of Gods wrath in that ſeparation. This appeares by the contrarie, for life everlaſting ſtands in fellowſhip with God the Father, the Sonne, and the Holy Ghoſt. Now here a queſtion may bee asked, concerning the ſuffering of Chriſt; for our doctrine is, that hee ſuffered the ſecond death: whether then was he ſevered from God in his ſuffering? *Anſwer.* Chriſt our Saviour on the croſſe ſtood in our roome and ſtead, hee bare upon him the ſinnes of his elect, and for ſubſtance, the whole puniſhment due to the ſame, which was both the firſt and ſecond death: but yet concerning the ſuffering of the ſecond death, there remaines ſome difficultie. Touching it therefore wee muſt hold this ground, that our Saviour Chriſt ſuffered the ſecond death, ſo farre forth as the ſuffering thereof might ſtand with the union of his two natures, and with the holineſſe and dignitie of his perſon: and here theſe cavcats muſt be marked:

How Chriſt ſuffered the ſecond death.

*I. Caveat.* That in his manhood hee endured a verie true ſeparation from the Godhead, and from his Father: yet not in regard of ſubſiſting and being, but of ſenſe and feeling only: and therefore he cried, *My God, my God, why haſt thou forſaken mee?* having for a time no ſenſe of Gods favour, but only the feeling of his wrath and diſpleaſure.

*II. Caveat.* In his paſſion he did indure the ſorrowes of the ſecond death; he did not die the ſecond death, for then hee ſhould have beene overcome and utterly ſeparated from his father in ſubſiſting and being: but he ſuffered the ſecond death, and in ſuffering overcame it; as a man

man may be at the point of death, and feele the paines of the first death, and yet recover.

*III. Caveat.* Christ endured the paines of the damned, yet not in that manner which the damned doe; for hee endured them on the crosse, they in the place of the damned; Christ suffered them for a while, they endure them for ever; Christ suffered the second death, yet so as it prevailed not against him; but the damned are overwhelmed of it, it prevailes over them, and causeth them to blaspheme God: now their blasphemie increaseth their sinne, and their sinne causeth their torments to bee multiplied for ever. This Doctrine is suitable to the word of God, and to reason: for in mans reason, the death of the body could not bee a remedie to such persons as are condemned to a double death both of bodie and soule.

A motive to get fellowship with God.

*Vses.* 1. Seeing the second death is a separation of man from God for ever, wee must labour in this life to have some true fellowship with God the Father, the Sonne, and the Holy Ghost: that having it once, wee may enjoy the same for ever. This fellowship we shall come unto in the right use of the Word and Sacraments, and Prayer; for in the Word and Sacraments God condescends to speake unto us, and to deale familiarly with us, and in Prayer wee talke with God.

*II. Vse.* Note also to whom this commandement is spoken, *Depart from me*; namely, to such as come neere unto God with their lips, but yet keepe their hearts farre from him: in consideration whereof wee must not content our selves to professe the name of Christ outwardly, but wee must draw neere to God with all our affections, our love, joy, feare, and confidence, and yeeld obedience to his commandements; so shall wee escape this fearefull commandement of finall departure from him.

How professours of religion may be workers of iniquitie.

*Yee workers of iniquitie.*] This is the reason of the commandement: for the better understanding whereof this question must bee handled: How these men, that make such profession, can bee called workers of iniquitie: many of whom undoubtedly, lived in a civil & unblameable life outwardly, and could not bee charged with any horrible capitall sinnes. *Ans.* There bee many great sinnes for which men may bee called workers of iniquitie, and be as vile in the sight of God as the murtherer and adulterer, though for outward life they be unblameable: as first *hypocrisie*, which is proper to the professors of religion, when as they content themselves to hold religion outwardly, but yet doe not bring their hearts, nor conforme their lives to their outward profession. Secondly, to professe love and worship to God, and yet not to performe duties of love and mercie unto men: for wee must love and serve God in the workes of brotherly love. Thirdly, to have the heart addicted to this or that sinne or sinnes; whether secret or open, in regard of the world, it skilleth not: for this is to bee a worker of iniquitie in Gods sight, when the heart taketh a settled delight in any sinne. And they are not so called because their iniquitie is alwayes outward and seene to the world. Lastly, all the sinnes of the first Table, especially the sinnes against the two first Commandements, as not to know God, nor to love God, or to trust in him above all, not to worship him in heart and life together; these are all works of iniquitie, greater than the sinnes of the second Table in their kinde: and in regard of these also, professours are called *workers of iniquitie.*

Christ markes the most secret sins.

*Vses.* 1. Whereas Christ calleth those professours, *workers of iniquitie*, whose profession covered their sinnes from mens sight; wee may note, that Christ is a verie strict observer of mens wayes, even of the most secret sinnes, which appeare not to the world: though men may bee deceived by professours in this world, yet Christ cannot bee deceived, but at the last day of judgement hee will finde them out what they be. Many deceive themselves with a perswasion of mercie, because Christ is a Saviour, and so presume to goe on in sinne; but they must know, that Christ is also a severe Judge, who doth straitly observe mens sinnes, and will condemne the workers of iniquitie, as well as pardon them that repent: and therefore we must not flatter our selves to live in sinne, because hee is a Saviour; but rather feare to sinne, because he is a severe Judge against all iniquitie.

How Christ esteemes a godly life.

II. This shewes that Christ preferres an honest and godly life above most worthy gifts, even before the gifts of Prophecie and Miracles; and therefore our principall care must bee, to frame our hearts and lives to true obedience unto our God in all his Commandements.

A strong motive to repentance.

III. This must stirre us up to true and unfained repentance. If wee have not yet repented, it must move us to begin it: if wee have repented, we must doe it more; for Christ will pronounce a fearefull sentence of condemnation upon many professours, because they live in sin, though they have prophesied in his name, and cast out Devils, and done many great workes; yet because they have beene in heart addicted to some sinnes, hee shall say unto them at the last day, *Depart from mee*, and, *Goe yee cursed into everlasting fire.* The horrour whereof, seeing Christ hath so long before made it knowen unto us, ought to move us to humble our selves, to turne unto God, and to breake off the course of our sinnes, even in the purpose of our hearts. And if wee will not now tremble and turne, the day will come when wee shall heare a fearefull commandement, and obey it, and not bee able to turne from it: but if wee shall now turne to God by true repentance and new obedience, wee shall in that day heare the blessed voice of absolution upon our selves, when as the fearefull sentence of condemnation shall be pronounced upon others.

IV. Whereas many men shall be condemned,

Purge the heart from a purpoſe of ſinning.

ned, becauſe in heart they have beene addicted to ſome open or ſecret ſinnes, wee muſt in the feare of God labour to purge our hearts from all ſinne, ſo as wee bee not addicted to any one ſinne, with purpoſe to live therein: yea, wee muſt labour to turne our ſelves from everie evill way, from ſinnes in thought, in affections, in behaviour and actions. The purpoſe of our heart muſt be, not to live in any one ſinne, ſo as if we fall, wee may yet truly ſay, it was againſt our purpoſe and intent: and therefore we muſt labour to be renued in the ſpirit of our mindes, even in the moſt ſecret part of our ſoules. It is not enough to leave ſinne when it leaves us, by reaſon of weakneſſe, or want of opportunitie: thus doth many an aged man, who having lived in lewdneſſe and luſt all his youth, doth at length, by reaſon of weakneſſe in old age, leave thoſe ſinnes in practice; but yet his heart is ſtill addicted to them, and therefore even then, when hee cannot goe without a ſtaffe, will hee take great delight in rehearſing and remembring the trickes of his youth. Now this man hath no repentance: for his delight in the remembrance of ſinne paſt, is all one before God, as if he had lived ſtill in the practice thereof: our prayer therefore muſt be with *David*, to the Lord continually, that hee would *incline our hearts unto his commandements, and not to covetouſneſſe*, or any other ſinne, Pſal. 119. 36.

**v. 24. *Whoſoever then heareth of mee theſe words, and doth the ſame, I will liken him to a wiſe man which hath builded his houſe on a rocke,***

**25 *And the raine fell, and the flouds came, and the winds blew, and beat upon that houſe, and it fell not; for it was grounded on a rocke.***

Concluſion of Chriſts Sermon.

After the deliverie of many notable inſtructions in this Sermon of our Saviour Chriſt, whereby hee hath ſufficiently ſhewed himſelfe to bee the true Prophet and Doctor of his Church: in this verſe, and thoſe which follow, to the 28. he comes to lay downe the concluſion of this excellent Sermon, wherein hee doth ſtirre up his hearers to a notable dutie; namely, that they ſhould not make light account of his Doctrine, contenting themſelves barely to heare, reade, or to learne the ſame; but further, to goe about the practice thereof in their lives and converſations. And for the effecting hereof, hee layes downe here at large, the fruit of true obedience to the Word. In this concluſion are theſe points contained: I. A maine dutie to be done of all his hearers; that is, *to heare and doe the words of Chriſt: Whoſoever heareth theſe my words, and doth the ſame.* II. The propertie of this dutie; *it is a note of great wiſdome: I will liken him to a wiſe man, &c.* III. The fruit of this dutie: *Safetie and ſecuritie againſt all perils of bodie and ſoule*, in the 25. verſe: all which are amplified by their contraries, in the 26. and 27. verſes, as we ſhall ſee in their place.

The dutie of everie good hearer.

The firſt point is the maine dutie of everie good hearer, namely, to joyne practice with knowledge of the word of Chriſt. This dutie is oft urged upon us by the Holy Ghoſt, Rom. 2. 13. *Not the hearers of the Law, but the doers thereof ſhall be juſtified before God:* And Saint *James* ſtands long on this dutie, Jam. 1. 22. *Bee yee doers of the Word, and not hearers only, deceiving your owne ſoules:* which after he enforceth both by the vanitie of hearing without doing, v. 23, 24. and by the bleſſing that accompanies obedient hearing, v. 25. and Luk. 11. 27, 28. when a woman in admiration at Chriſts Doctrine, pronounced *her bleſſed that bare him*; Chriſt anſwered, *Nay, rather bleſſed are they that heare the word of God, and keepe it.* And in the Parable of the Sower, Matth. 13. there are foure kindes of hearers, three bad, and one only good, who doe heare, know, receive, embrace the word of God, and withall bring forth fruit plentifully. And naturall reaſon may perſwade us of the weight of this dutie; for the beſt learning that men have in humane things is to little, or of no uſe, without practice: much leſſe can divine Doctrine then profit a man without obedience be joyned therewith.

*Vſe.* The conſideration hereof muſt move us to pray to God the Father in the name of Chriſt, that he would vouchſafe his Spirit unto us, whereby our hearts might be inclined, diſpoſed and bent to an unfained love and obedience of Gods precepts, delivered in his holy Word, becauſe it is our dutie to live in the practice of that wee heare. Yea, wee muſt pray ſo to performe obedience in our life, that our conſciences may not only not accuſe us, but alſo excuſe us before God in regard thereof; or at leaſt, in regard of our true endevour and deſire to obey. This dutie being practiſed, will miniſter true comfort unto us in time of diſtreſſe, yea, in the fearefull caſe of death it ſelfe. Hereby did good King *Hezekias* comfort himſelfe at his death, *that he had walked before the Lord with an upright and perfect heart*, Iſay 38. And the word of God is plaine for this comfort, *If our hearts condemne us not, then wee have boldneſſe towards God*, 1 Joh. 3. 21. alwayes provided, we have a good underſtanding of our dutie to God, for an ignorant conſcience will falſly excuſe.

Obedient hearing is true wiſdome.

*II. Point.* The propertie of this dutie. It is a part of great wiſdome, for he that heareth and obeyeth, is the only wiſe man; *I will liken him* (ſaith Chriſt) *unto a wiſe man.* This point is likewiſe with care to bee remembred, that the hearing

D hearing and doing of the word of God, is a speciall part of true wisdome: this is notably verefied in the 32. Psalme, which is intituled *Davids learning*; and indeed it is a notable Psalme of learning, containing the summe of all religion; which *David* bringeth to these two heads, his repentance and new obedience. So Deut. 4. 6. the peoples obedience to Gods commandements, is counted by *Moses* their wisdome: and for this cause hee there saith, *They shall bee counted the wisest people under Heaven*, because they served and obeyed the true God: to which purpose it is said, *The feare of God is the beginning of wisdome, a good understanding have all they that doe thereafter*, Psal. 111. 10.

Superiors duty. Hence we learne these instructions: 1. All Superiours, Magistrates, Masters, and Parents, are bound to go before their inferiours in wisdome, as they are above them in authoritie; and therefore considering obedience is true wisdome, everie Superiour ought to goe before his inferiours in obedience to Gods Commandements: for this only is true wisdome, without which all other wisdome is but folly and madnesse.

Students duty. 2. Hence all Students that professe themselves to seeke for wisdome and learning, are taught especially to give themselves to learne and obey the will & Commandements of God; for this is true wisdome, both before God and man. And it is a great blemish and disgrace for any man of knowledge, to lead a loose & dissolute life; this argues their want of Gods feare, which is the verie ground of true wisdome.

3. This gives a good caveat to ignorant persons, who perswade themselves they may continue in their ignorance, because they are not book-learned; but they deceive themselves, for obedience is true wisdome; and therefore they must labour for so much knowledge as will bring them to this wisdome here commended.

The true wisdome of professors. Now to come more specially to this true wisdome, we must search out wherein it lieth. This is expressed in these words, *which hath builded his house on a rocke*: which S. *Luke* setteth downe more largely, chap. 6. 48. saying, *he digged deepe, and laid his foundation on a rocke*. In which words, three parts of this wisdome are propounded: 1. *to dig deepe:* 2. *to make choice of a rocke for a foundation:* and 3. *to build thereon*. The *builder* is the professour of the name of Christ; and this *digging deepe* to finde out a fit foundation, signifieth thus much; that hee that would make sure his owne salvation, must come to a deepe search and examination of his owne corrupt heart, that hee may know the iniquitie thereof: as also hee must renounce himselfe and his pleasures; and whatsoever may hinder him in this building hee must cast out: for without this deepe search and ransacking of the heart, there can bee no sure foundation laid, nor certaintie of salvation attained.

The first part of it.

The second part of it. The second point of this wisdome, is to chuse a foundation to lay our salvation upon; A and that is *the rocke Christ Iesus himselfe alone, God and man, hee is the chiefe corner-stone, on which the whole building is coupled*, Ephes. 2. 20, 21. *Neither is there salvation in any other: for among men there is given no other name under Heaven, by which wee must be saved*, than Christ Jesus only, Acts 4. 12. and *no other foundation can any man lay, than that which is already laid, which is Iesus Christ*, 1 Cor. 3. 11. Christ is the *rocke and corner-stone*, and true Christians are *living stones built upon him*, 1 Pet. 2. 5. As for our works, they are fruits, but no part of this foundation, unlesse to them that build on the sand, like fooliish builders.

The third part. How we are built on Christ. Thirdly, having found a good foundation we must build thereon. Our soules and our salvation must be builded on Christ. This is done B by our faith in Christ: for as mutuall love joynes one man unto another; so true faith makes us one with Christ: Eph. 3. 17. the Holy Ghost saith, that *Christ doth dwell in our hearts by faith:* and Psal. 125. 1. *He that trusts in the Lord, is as mount Sion that cannot be removed.* Yet here two caveats must bee remembred: *I.* That Christ is a rocke, yet not everie way that man frames in his owne heart, but only so as hee hath offered himselfe in the promise of the Gospell, which is the word of the covenant of grace. And for this cause wee must labour that this word of Gods grace may bee rooted and grounded in our hearts by faith: for it is all one to beleeve in Christ, and to beleeve the C Word that reveales Christ unto us, so saith our Saviour, *He that refuseth me, and receiveth not my Word, hath one that judgeth him*, Joh. 12. 48. And, *If yee abide in me, and my words abide in you*, Joh. 15. 7. Wee therefore must be like the good ground: for as it receives and keepes the good seed, so doth the good heart receive and keepe the word of grace, which being rooted in our hearts keepes us united unto Christ, and therefore it is called the *ingraffed word*, Jam. 1. 21. which being mingled with faith in our hearts is profitable, for it knits us fast to Christ, and makes us grow up in him unto perfection. *II. Caveat.* We must set all the maine affections of our heart on Christ: for hereby must we shew forth our faith. We must so esteeme and D love Christ, as that in regard of him *we count all things losse, and dung*, with the Apostle; yea, we must so delight in Christ, that we desire him wholly, and receive nothing into our hearts but Christ alone. *Thomas* desired but *to put his finger into his side*, but we must goe further, and desire to have our soules washed in the blood that issued thence, and to have our hearts possessed by his Spirit, whom hee giveth to his Church.

*Vse.* Seeing Christ Jesus is the rocke of our salvation, our dutie is to have our hearts rooted and founded on Christ. They which be as the stony ground, heare and receive the Word, and it takes some rooting in them, and brings forth some fruit: but as the rooting is not deepe, so

ſo the fruit is never ripe, and therefore when heat commeth, it withereth: ſo it is with profeſſors; a man may be one in name, and bring forth ſome fruit of the Word which hee heares, and yet be deceived in the matter of his ſalvation, becauſe he is not rooted and founded in Chriſt. This is the point which *Paul* ſtands much upon in ſundrie of his Epiſtles: for ſhew of grace will not ſerve the turne. Indeed in theſe happie dayes of peace any grace makes a man ſeeme to be a Chriſtian: but when the parching heat of perſecution comes, unleſſe we be thorowly rooted in Chriſt, wee ſhall never continue to the end, nor bring forth fruit with patience.

Ephe. 3. 20, 21. and 3. 17. Coloſ. 2. 7.

The fruit of true obedience.

*III. Point.* The *fruit* of this true obedience, in which men by faith build themſelves on Chriſt Jeſus, is ſecuritie and ſafetie againſt all temptations of the Devill, the fleſh, and the world: meant by *the ſtanding of the houſe that was built upon the rocke, notwithſtanding the falling of the raine, the beating of the flouds, and the blowing of the winds*, verſ. 25. A moſt notable fruit which nothing elſe but true obedience can procure unto us: wealth cannot miniſter this comfortable ſecuritie; nay, the more wealth, oftimes the more trouble; and unto many, riches are the cauſes of a fearefull downefall. No ſtrength of man, nor power of any Princes can procure this ſafetie, and yet Chriſt vouchſafeth the ſame to them that heare his Word and keepe it.

A motive to obedience.

The conſideration hereof, muſt move us to bee moſt willing and readie to performe obedience to that holy word of God, which wee reade and heare: for ſuch a benefit comes by it, as no creature in the world can procure beſides: and the rather wee muſt inure our ſelves hereto, becauſe our ſinnes deſerve an end of theſe happie dayes of peace, and we may juſtly looke for the black dayes of perſecution, which when they come will ſurely bee our ruine, unleſſe in theſe dayes of peace we heare the Word and doe it.

True faith cannot be loſt.

Secondly, from this fruit of true obedience wee may gather, that hee which once hath true faith in Chriſt rooted in his heart, ſhall never loſe the ſame either wholly or finally, but ſhall continue therein unto the end, and enjoy the fruit thereof for ever. For by faith a man is truly built on Chriſt, as on a moſt ſure foundation, ſo as neither temptations nor perſecutions can drive him off: though they may aſſault and ſhake him, yet they can never throw him down: but if a man might quite loſe his faith, then might hee bee beaten downe that is built on Chriſt, which thing this Text denieth.

True beleevers muſt have their trials.

Laſtly, this teacheth us, that he that is built on Chriſt by faith, muſt looke for fearefull trials and temptations: for hee is like an houſe built on the ſea banke, againſt which wind, and raine, and waves, doe all beat and rage. Gods ſervants muſt not looke to goe to Heaven in caſe, but they muſt wait for trials and temptations comming hand in hand, as wind and raine, and wind and wave commonly doe: and therefore the more carefull and earneſtly muſt wee labour, to bee ſurely grounded on Chriſt, that though they aſſault us, yet they may not throw us downe.

A

**V. 26 *But whoſoever heareth theſe my words, and doth them not, ſhall be likened unto a fooliſh man, which hath builded his houſe upon the ſand:***

B

**27 *And the raine fell, and the flouds came, and the winds blew, and beat upon that houſe, and it fell, and the fall thereof was great.***

In theſe verſes our Saviour Chriſt layeth downe foure other points contrarie to the former, belonging to an evill hearer. The I. is the fault and bad practice of an evill hearer; *to heare Chriſts words, and not to doe the ſame:* II. the propertie of this vice: it is *a point of extreme folly:* III. the practice of this folly: *in building upon the ſands:* IV. the fruit and iſſue of this building: *fearefull ruine and deſtruction.* Of theſe in order.

C

The practice of a bad hearer.

*I. Point.* The practice of a bad hearer, from which Chriſt would terrifie all men in this place is, *To heare, and not to doe.* This is no ſmall fault. The ground that receiveth ſeed and raine, both in meaſure and ſeaſon, and yet bringeth forth either bad fruit, or none at all, is by all men condemned for bad ground; the Apoſtle ſaith, it *is neere unto curſing, whoſe end is to be burned*, Heb. 6. 8. The waters that come and iſſue from under the threſhold of the Sanctuarie, Ezek. 47. 1. whereby is meant the word of God, when they come into any ground they are of this nature, if they make it not fruitfull they *turne it into barrenneſſe*, verſ. 11. A ſubject that knowes his Princes will, and doth it not, is indeed no better than a Rebell: how much more then is hee that heares the Word and Doctrine of ſalvation by Chriſt, and yet makes no conſcience to doe the ſame, to bee judged for bad and barren ground, yea, for a Rebell againſt God himſelfe. 1 Sam. 15. 23. *Samuel* telleth *Saul*, that *rebellion is as the ſin of witchcraft, and tranſgreſſion is wickednеſſe and idolatrie:* And the reaſon is plaine, for they that ſubmit themſelves to heare Gods word, are ſundrie wayes bound to performe obedience. Firſt, by the law of creation, as they are Gods creatures. Secondly, by the law of redemption, as they are Chriſts ſervants, bought by his moſt pretious bloud. Thirdly, in regard of their

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How all hearers are bound to obedience.

Adoption,

Matth.7. verſ.26,27.

Adoption, as they are, or at leaſt hold themſelves to be his children in Chriſt: and fourthly, in regard of his mercifull providence whereof wee have daily experience: in regard of all theſe wee ought by way of thankfulneſſe, to ſhew our ſelves obedient unto his Word. And therefore he that heares the word of God, and will not doe the ſame, ſinneth grievouſly againſt God, which in it kinde God hateth as the ſinne of witchcraft. Now this ſinne of diſobedience is a common ſinne: Wee are all hearers, but where almoſt is the man that anſwerably is a doer? Men content themſelves with the bare action of hearing, like unto the Papiſts, who thinke God is well ſerved with the worke done: but the principall thing wee omit, which is the treaſuring up of Gods word in our hearts, that upon juſt occaſion wee might practiſe the ſame: yea, which yet is more lamentable, men are ſo farre from yeelding conſcionable obedience to the Word, that the endevour thereunto is commonly judged ſuperfluous niceneſſe and curious preciſeneſſe: but this ſinne of hearing and not doing, will bring many fearefull judgements upon us, unleſſe by true repentance it bee cut off.

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*II. Point.* The propertie of this bad practice. It is a point of great folly: *He that heareth and doth not, ſhall be likened unto a fooliſh man.* This the Author of all wiſdom Chriſt himſelfe avoucheth: and the Holy Ghoſt by S. *Iames* doth notably deſcribe this part of folly; *They that be hearers and not doers, deceive themſelves, being like unto a man that beholdeth his naturall face in a glaſſe;* either to ſpie out ſome ſpot, or diſcerne his owne countenance; *but when he hath conſidered himſelfe, he goeth his way, and forgetteth immediately what manner of one he was.*

The folly of profeſſours.

Iam.1.22,23.

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Againe, this folly will further appeare in this: if a man ſhould ſhew forth great parts of wiſdome in ſundrie things pertaining to his bodie, and yet faile in the maine point of all, everie man would count his wiſdome but folly: Now ſuch are all they that heare the word of God, and doe it not: they ſhew ſome parts of wiſdome in comming to heare, and in ſeeking to underſtand: and yet if they come not to practiſe, they faile in the maine point of their ſalvation, which indeed ought to bee ſought for in the firſt place.

Our common error in judging men to be wiſe.

I. By this we may ſee how to correct and reforme our fooliſh conceit wee have of men in the world. Wee thinke of thoſe that have worldly wiſdome to bee able to goe beyond others in the greater affaires of this life, that they are the only men, deſerving beſt place of government both in Church & Common-wealth: But we muſt know, that theſe men, though they have never ſo good heads for the things of this life, yet if they faile in the knowledge of this dutie to God, or in the practice thereof, are here by our Saviour Chriſt noted with the brand of folly. The rich man in the Goſpell had notable forecaſt for the augmenting of his wealth: when his ſubſtance increaſed, hee could pull downe his barnes and make them greater, but yet becauſe hee failed in the maine point of his ſalvation, he is noted for *a rich foole*, Luk.12.20. And therefore in all ſorts and eſtates of men, he is the wiſeſt, who hath grace to know, and anſwerably to obey the will of God.

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A motive to obedience.

II. This muſt excite us to a carefull endevour after true obedience to God in all his commandements. Wee all deſire to bee freed from the reproach of folly among men, and wee take it for a great diſgrace to bee counted fooles: well, if we would avoid this ignominie indeed, let us bee willing to heare, and carefull to obey the word of Chriſt, both in thought, word, and deed: otherwiſe, let men judge as they liſt, God will account us fooles.

Who build on the ſands.

1. Papiſts Concil. Trid. ſeſſ. 6. cap. 7. can. 16.

*III. Point.* The practice of this folly, which conſiſts in this; that *he builds his houſe upon the ſands:* whereby is ſignified another thing concerning the ſoule; namely, to build our ſalvation upon inſufficient foundation; and that doth everie hearer of Gods word that makes not conſcience of obedience: for profeſſion is as it were the erecting or rearing of an houſe: and the not performing obedience withall, is the ſetting of this houſe upon the ſands. There be three ſorts of men that thus build upon the ſands: I. The Papiſt that will be juſtified and ſaved by Chriſt: but yet withall hee muſt have works of grace to concurre for the increaſe of his juſtification, and for the accompliſhment of his ſalvation. Now this is to build upon the ſands, when wee joyne workes with Chriſt in the matter of ſalvation: for though Chriſt be a ſure rocke in himſelfe, yet if we will fortifie him by our works, we fall from this rocke into perdition, and our foundation is no better than ſand. Gal.5.2. *Behold I Paul ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing:* and v.4. *Yee are fallen from Chriſt, whoſoever will be juſtified by the Law:* In which places the Apoſtle labors to overthrow the opinion of the Galatians learned of the falſe Apoſtles, which was, to joyne works with Chriſt in the matter of juſtification: Rom. 9.32. *Chriſt became unto the Iewes a rocke of offence, when as they would be ſaved by the works of the Law.*

2 Common Proteſtants.

A ſecond ſort that build upon the ſands, are the common Proteſtants: by whom I meane ſuch as beare the name of Chriſtians, and yet reſt themſelves contented and ſatisfied with their civill lives; thinking, that becauſe they abſtaine from outward evill and groſſe ſins, and doe no man wrong, therefore God will hold them excuſed: whereupon they profeſſe religion more for obedience to the lawes of men, than for conſcience to God. But this will not ſerve the turne, theſe men though they profeſſe Chriſt outwardly, yet in deed they denie him: for by their courſe (though it may be they thinke not ſo) they will needs become ſaviours, and ſo Chriſts unto themſelves: which thing they doe, when as they ſtay themſelves on their owne

Matth. 7. vers. 26.

owne civill life. The Scribes and Pharisees for outward actions were very godly, and many of them lived unblameable: but yet Christ saith to his disciples, Matth. 5. 20. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the kingdome of heaven.* And *Paul* goes somewhat further, speaking of himselfe when he was an Apostle, 1 Cor. 4. 4. *I know nothing by my selfe, and yet am I not thereby justified.* This was a notable thing, for a man to walke so uprightly in his calling, that his owne sanctified conscience could not accuse him of any offence therein, either against God or man, and yet this is nothing in the matter of justification, wherein the righteousnesse of the whole law must bee fulfilled, which cannot be done by the obedience of sanctification, which is not perfect in this life: and therefore *Paul* desires, not to be found of God therein, Philip. 3. 9. much lesse by civill righteousnesse, which consisting onely in outward behaviour, may be in those that never have the spirit of grace to renue their soules, as the Apostle witnesseth of the Gentiles, that *some of them doe by nature the things contained in the Law*: that is, outwardly. But without the spirit they are none of Christs: *for he that hath not the Spirit of God is none of his*, Rom. 8. 9. neither can possibly enter into the kingdome of God: for *except a man be borne againe of water, and of the holy Spirit*, that is, be regenerate by the holy Ghost, *he cannot enter into the kingdome of God.*

John 3. 5.

3 The more forward Protestant.

The third sort of those that build upon the sand, is the Protestant that is more forward in religion than the former: I meane such as doe heare the word of God ordinarily, and receive it with joy, bringing forth some good fruit thereof. It had beene hard, I must confesse, to have called such men foolish builders, without good warrant out of the Word. But Jesus Christ hath revealed them to be such as build upon the sande for in the parable of the Sower, Luke 8. 13. *They that receive the seed in stonie ground, are they which heare the Word, and incontinently with joy receive it: but they have no roots, which for a while beleeve*, there is some fruit, *but in time of temptation they goe away*: of such S. *Iohn* speaketh, John 6. 66. *From that time many of his disciples went backe, and walked no more with him.* They were his followers, and heard him gladly, or else they should never have beene called his Disciples, but their going backe doth plainely, discover their sandie foundation: of such also he speaketh in his Epistle, *They went out from us, but they were not of us*: for a time they professed Christ, and so were among the faithfull, but when trouble and persecution came, because of the Word, then they went away, wanting true humilitie and sound faith, whereby they should have beene built upon Christ; which want in time of peace they could not espie.

1 John 2. 19.

*Vses. I.* Seeing that men which heare and receive the word of God with joy, may build on a sandie foundation, we must not content our selves herewith, but further pray to God for this one blessing, that he would write his word in our hearts by the finger of his Spirit, as he writ the Law on tables of stone in Mount Sinai: for our heares are deceitfull, as the Prophet speaketh, Ierem. 17. 9. and in the time of peace will counterfeit grace, which in time of triall will vanish away as the Mist before the Sunne. Now God hath promised this blessing to his Church in the new Testament, Jere. 31. 33. *After those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts*: and Ch. 32. 40. *I will put my feare in their hearts, that they shall not depart from me.* This therefore we must pray for, that the word which we heare may enable us to obedience in the time of peace, and arme and strengthen us against temptation in the day of triall, and so become the power of God to our salvation.

Ierem. 17. 9.

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II. This must move us to looke unto the deceitfulnesse of our hearts. The case is daungerous, respecting the eternall state of our soules, and yet through spirituall guile may we easily deceive our selves herein: for who would not thinke himselfe to be in a good case, when he doth receive the word with joy, and bring forth some fruits thereof? This indeed is a good step towards grace, but if we goe no further we may deceive our selves, this will not serve us in the time of triall: as yet we are but like to him which receives the seed on stonie ground: the grasse which we make shew of, will be like the grasse on the house top, which withereth in the blade before it shoote forth. Wherefore we must looke well to our soules, that in our profession we carrie a true heart toward God, and keepe a good conscience in our selves. And for this cause must see that we be throughly humbled in our selves for our sinnes, that we trust not in our selves, but in God, and make his mercie in Christ to be our chiefe treasure. Also we must remember that we are not our owne, but Gods: for he hath bought us, and so we must not take liberty to dispose of our selves as we list, but must subject our selves wholly to his blessed will in all things. And because he hath revealed his will in his holy Word, according to which he would have us to frame our lives, we must endevour to prove and trie what is the good will of God and acceptable, and let the obedience of our lives expresse our faith in God, and reverence towards his word: And if thus we make God in Christ our joy and feare in the dayes of peace, we shall be sure to finde him the Rocke of our salvation in the time of triall.

III. Seeing men may receive the word with joy, and bring forth some fruit, and yet build upon the sand, we must not content our selves with this, that we know Christ to be a Saviour, and doe embrace true religion in profession; but we must labour for the power of this knowledge in our selves, that we may know Christ to be our Saviour, and may feele the power of his death to mortifie sinne in us, and the vertue of his resurrection,

surrection, to raise and build us up to newnesse of life: for knowledge in the braine will not save the soule: saving knowledge in religion is experimentall: and he that is truly founded upon Christ, feeles the power and efficacie of his death and resurrection, effectually causing the death of sinne, and the life of grace, which both appeare by new obedience.

Fruit of bad hearing.

*IV. Point.* The effect and fruit of bad hearing; that is, *fearefull ruine and destruction*, resembled by the issue of building on the sands: verse 27. *The raine fell, the floods came, and the winds blew, and beat upon that house*, &c. where two things are to be noted: First, the *cause* of this fearefull ruine, *The falling of the raine, and the beating of the floods and winds*: Secondly, the *qualitie* of this ruine; it is great and fearefull, *The house fell, and the fall thereof was great.*

Every profession must be tried. A

For the first: *Floods*, and *winds*, and *raine*, doe here betoken trialls and temptations, which are here said to befall the professours of the name of Christ. Whence we learne, that every one that doth professe true religion must looke for a day of temptation and triall. It is Gods will that whosoever taketh upon him the profession of his Name, should be tried and proved what he is. Thus he permitted *Adam* presently after his creation, to be tempted and tried by Satan; the smart whereof we all feele unto this day: and God gave *Abraham* a commandement of triall, when he bade him *take his onely sonne Isaac whom he loved, and offer him up for a burnt offering in mount Moriah*, Genes. 22.1,2. So he left *Hezekiah* to himselfe *to trie him, and to make knowne what was in his heart, when the Embassadours of the Princes of Babel came unto him, to inquire of the wonder which God had done in the land*, 2 Chron. 32.31. And *John Baptist* saith of Christ, that *he hath his fanne in his hand*, to sift and trie the good corne from chaffe, Matth. 3. 12. And Christ tells *Peter* that the *devill sought to winnow the Disciples as wheat*, Luke 22.31. And for the triall of his faith and patience, *God gave Iob and all that he had into Satans hands, except his life*, Job 1.12. and 2.6. And Christ tells the Church of Smyrna, Revel. 2.10. *The devill shall cast some of you into prison, that ye may be tried, and ye shall have affliction ten dayes.* And S. *Peter* makes it a thing requisite, that the *faith* of Gods servants should be *tried by affliction, as gold is tried in the fire*, 1 Peter 1.7.

Our duie in regard of trialls.

*Vse.* We now have by Gods mercie true religion maintained and professed among us, and are freed from the bondage of the Turke, Iew, and Papists, in regard of their Idolatries and superstitions. These are inestimable blessings, which we must labour to walke worthy of, and therefore must stand fast in our profession, and quit our selves like men in the maintenance of true religion, not suffering our selves to be deprived of it by any adversarie power: for times will come when we must be assaulted: the floods, wind, and raine of trialls and temptations will beat upon the house of our profession: for God hath so dealt with his deerest servants, and we may not looke to goe free: Now without a good foundation we shall not keepe our standing: we must therefore in this happie time of peace and truth, which is to us the day of grace and mercie, seriously labour to have our hearts indued with some good measure of lasting grace, as of sincere love, sound hope, and faith unfeined, which as good gold may abide the firie triall of afflictions. This is *Pauls* counsell to the Colossians, Chap. 2.6,7. *Seeing you have received Christ Iesus the Lord, walke in him*: that is, goe on forward in the same profession: but how? *rooted and built in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.* And when he had told the Ephesians of the *mightie spirituall enemies that they must wrestle with*, for the keeping of faith and a good conscience: he bids them *take unto themselves the whole armour of God, and put it on, that they may be able to resist and stand in the evill day*, that is, the day of triall. In earthly kingdomes every prudent and wel-governing state, will have munition in store, and men in readinesse for their defence against an enemie: and surely in Gods kingdome every one that doth professe the truth, should labour to be furnished with sound grace, that they may be able to fight for the maintenance of the faith. If an housholder knew that theeves would come upon him, he would not be taken unprovided: well, we are taught that trialls will come, and therefore let us not be unprepared.

Ephes. 6.10.

The second point in this effect is the *qualitie* of this ruine and fall; it is great and fearefull: *It fell, and the fall thereof was great.* The thing resembled hereby is most fearefull, to wit, that such professours of religion as in the dayes of peace did not joyne practice with their profession, shall fall away in the time of triall, and come to most fearefull perdition: this is the principall point that Christ here aimes at, whereby he intends to terrifie men from dissembled profession. And the consideration of it must worke effectually in our hearts: for we by Gods mercie and blessing, have had the light of the Gospel for many yeares together, in such measure as never was in this land before: so as in regard of the meanes it may be said of us, as Christ said of Capernaum, *that we are even lifted up to heaven*, Matth. 11.23. The true light now shineth, and in that regard, blessed are our eyes for they see, and our eares for they heare. But yet though the most among us be hearers, where is our obedience? we have indeed the blazing lampe of outward profession, but where is the oyle of grace? Alas, some among us grow to be peremptorie and flat Atheists, denying God that made them, and making but a mocke of Jesus Christ: others, not a few, under the name of religion, root their hearts in the world, some in profits, and some in pleasures, and none of these almost regard religion: others professe religion, and yet live in grosse sinnes, as swearing, drunkennesse, uncleannesse,

uncleanneſſe, &c, making no conſcience of groſſe impietie in their lives: ſo that if we looke into the generall ſtate of our people, we ſhall ſee that religion is profeſſed, but not obeyed: nay, obedience is counted preciſeneſſe, and ſo reproached; but we muſt know that in the end this prophaning of religion will ſoone turne all Gods bleſſings temporall and ſpirituall, into fearefull curſes both of body and ſoule. If ever any thing bring ruine upon us, it will be the contempt of Gods word profeſſed: and therefore let us in the feare of God endevour our ſelves not onely to know and heare the Word of God, but to turne unto God from all ſinne, and eſpecially in regard of this ſinne of diſobedience to the Word of God.

Danger of hypocriſie.

Laſtly, Chriſt notes the qualitie of this fall to be exceeding great, to ſhew unto us the great danger of hypocriſie: for there is great difference betweene theſe three ſorts of men: a ſinner that makes no profeſſion of religion, an hypocrite that makes a great ſhew of pietie in profeſſion, and a true beleever, whoſe life and converſation is anſwerable to his profeſſion. For a true profeſſour may fall into ſinne very fearefully, as *Peter* and *David* did, and yet recover againe. Alſo he that is a moſt notorious ſinner, as *Manaſſes* was, may be converted and repent. But when a profeſſour that is an hypocrite in religion is tried, he falls quite from Chriſt, and makes apoſtaſie from his profeſſion: and in this regard his fall is called *great*. And therefore ſeeing profeſſours may thus fearefully fall away; let us in the feare of God, labour in ſome truth of heart to yeeld obedience to that we heare.

**V. 28 *And it came to paſſe when Jeſus had ended theſe words, the people were aſtonied at his doctrine.***

**29 *For he taught as one having authoritie, and not as the Scribes.***

Theſe two verſes containes the iſſue and event of this Sermon of our Saviour Chriſt in his hearers. And in them wee may obſerve two points: Firſt, the good fruit that came of this Sermon, verſe 28. Secondly, the cauſe and reaſon thereof, verſe 29. The fruit was the aſtoniſhing of the people: which S. *Matthew* ſets out by three circumſtances: I. Of the time, when it appeared, to wit, after the Sermon was ended: II. Of the perſons in whom it was wrought, *the people*, that is, the multitude: III. Of the matter whereat they were aſtoniſhed, namely, at the *doctrine of Chriſt*.

The Majeſtie of Chriſts miniſterie.

Touching this aſtoniſhing of the people, in it many things are to bee obſerved. I. That though the perſon of our Saviour Chriſt were lowly and baſe, yet his doctrine in preaching was of great force in the mindes of his hearers, for it did amaze and aſtoniſh them. This cauſed the officers that were ſent to take him to returne without him, alleaging the majeſtie of his doctrine for the reaſon of their fact, *Never man ſpake as this man did*, John 7.46. and when the governours came with a band of men to apprehend him, ſo ſoone as he did but tell them *he was the Chriſt*, they went backward, and fell to the ground, John 18.6.

This ſheweth unto us, that the voice and ſentence of Chriſt given at the laſt day of Judgement, will be moſt fearefull and terrible. For if his words were thus powerfull in his baſe eſtate of humilitie, what force will they then have, when he ſhall come in glory and majeſtie in the clouds, accompanied with thouſands of Angels, when as his ſight ſhall be ſo terrible, that men ſhall call to the mountaines to fall upon them, and to the rockes to grind them in peeces, if it were poſſible? well, let the conſideration hereof move us to be obedient to his voice in the miniſterie of his Word; otherwiſe, will we nill we, we ſhall one day be ſubject to that fearefull voice of condemnation, *Goe ye curſed into everlaſting fire*.

Aſtoniſhment at the word no ſure ſigne of converſion.

*II. Doctrine.* This aſtoniſhment of the people argues ſome feare and reverence in them towards Chriſt, which is ſome commendation unto them: and yet it proves not the truth and ſoundneſſe of their faith and converſion, (though no doubt many that heard him were hereby converted:) for a man may be amazed at Chriſts doctrine, and yet not be converted thereby: Luke 4.22. the people of Capernaum did marvellouſly affect the doctrine of our Saviour Chriſt, *admiring it*, and yet they beleeved not in him, but tooke exceptions againſt him, *becauſe he was ſonne to Joſeph the Carpenter*. *Pharaoh*, *Saul*, and *Ahab*, when they were reproved by *Moſes*, *Samuel*, and *Eliah*, they were oftentimes much amazed and confounded in themſelves: and yet they did never truly turne from their ſinnes: And in this place, I take it, this aſtoniſhment of the people is recorded, rather for the commendation of Chriſts miniſterie, than to note out the faith and converſion of the people.

This we are to obſerve for ſpeciall cauſe: for it is the ordinarie manner of the moſt of our hearers, to make more or leſſe what is ſpoken, to approve the doctrine, and to ſpeake well of the miniſter, which bee good things in their kinde: but yet this is not enough: we muſt further labour to receive the word by faith, to repent of our ſinnes, and to conforme our hearts and lives unto the word: Luke 11.27. when a *woman* through admiration at Chriſts doctrine, *pronounced her bleſſed that bare him, and the paps that gave him ſucke*; Chriſt tooke occaſion thence to give unto her and the reſt of the hearers this leſſon: *nay, rather bleſſed are they that heare the word of God and doe it*. Acts 2.37.

at the first Sermon of *Peter* after the giving of the holy Ghost, the people were greatly amazed at his doctrine, and *being pricked in conscience, cried, men and brethren, what shall we doe?* now *Peter* suffers them not to stand still in this astonishment, but labours further to bring them to true faith and repentance, and to have the same by baptisme confirmed unto them, saying, *Amend your lives, and be baptized*, ver. 38. And so dealt *Paul* with the Jaylor that would have killed himselfe upon the sudden sight of the prison doore being open; for after he was truly humbled he brought him to beleeve. Acts 16.27.31.

Q. Why Christ converted so few. Acts 2.41.

It may be here demanded, why our Saviour Christ at this Sermon did no more to the most of his hearers, but caused them to wonder, when as the Apostles converted many thousands at some one Sermon: and after brought the whole body of the Gentiles to the faith. *Ans.* No doubt he was able to have converted them all, and we may perswade our selves here were many converted, though it be not recorded, and though indeed the most were onely astonished. But this came so to passe that his promise made to his Disciples might be verified, John 14.12. which was, *that they should doe greater workes than Christ did*; whereof this questionlesse was one, to convert moe in their ministerie than Christ did. And the causes hereof were two: I. That our Saviour Christ might shew himselfe willing to undergoe that base estate of a servant wherein he was borne and continued till his exaltation; therefore he was content to restraine the power of his God-head even from his ministerie, untill he were exalted into glory: II. That he might make it manifest in his Apostles times, that being ascended he did not onely sit at the right hand of his father, that is, rule as a King over all in his princely office; but also that he did indeed governe his Church by his Word and Spirit: and this reason Christ addeth, John 14.12. to prove that his disciples should doe greater workes than he did, *because he went unto his Father*, there to rule and governe his Church.

It may yet further be asked, why Christ did not convert them all, seeing he was able being true and very God. *Ans.* No doubt (as hath beene said) many were here converted, yet not all, because Christ was now *the minister of circumcision*, (as the Apostle speaketh) that is, though in regard of his person he were the Prophet of the whole Catholike Church, yet at this time in this action he was preacher onely to the Church of the Jewes: in which regard he performed this dutie as man onely, and so could doe no more but deliver his Fathers will unto them, and shew himselfe willing to convert them. And in this manner he speakes unto Jerusalem, Matth. 23.37. *O Ierusalem, Ierusalem, --- how often would I have gathered thy children, as a Hen gathereth her chickens: I would, but ye would not:* that is, as the minister of circumcision in mine owne person, and as God in the ministerie of my Prophets. Thus much of the astonishment it selfe. Now follow the circumstances whereby it is amplified and set out, and they are three: Rom. 15.8.

The first circumstance is the *time* when they were astonished, namely, *when the Sermon was ended.* No doubt they were amazed in the time of his delivery: but yet they were silent all that while, and shewed no signes of their affection till the Sermon was ended. And this good order ought to be observed of all Gods people in the publike ministerie of the word. In the building of the materiall Temple, there was no noise or knocking heard, so much as of an hammer: whereby was signified that in the assemblies of the Saints, where Gods spirituall temple is building, there should be the like heavenly order observed; men should heare with quietnesse and silence, and shew their affections afterward. Silence in the holy assemblies of the Church.

Secondly, we are here taught to labour not onely to be affected in the act of hearing while the doctrine is delivered, but to treasure it up in our hearts, that we may afterward be affected with it, as this multitude was.

The second circumstance here noted, is the *persons* who were thus astonied: to wit, the *people* or the *multitude*: for after the Sermon was ended they gathered themselves into companies, and made knowne one to another the affections of their hearts toward Christs doctrine. Hence we may gather, that our Saviour Christ delivered his doctrine plainely, unto the conscience of the meanest, and to the capacitie of the simplest; else they could not thereby have beene brought to wonder. And this is a president for all Ministers to follow in the dispensation of the word: so did *Paul*, 2 Corinth. 4.2,3. in such plainenesse deliver the Word of God, that *if it were hid*, he saith, *it was hid to them which perish.* Christ preached plainely.

The third circumstance is the *object* of their astonishment; that is, his *Doctrine: They were astonied at his doctrine.* This teacheth us, that the word of God must be so delivered, that the Doctrine it selfe may affect the hearers. It is a carnall thing for a man so to preach, as the consideration of his wit, of his memorie, of his eloquence, of his great reading, may affect the hearers: many worthy parts (no doubt) were in our Saviour Christ, for which he might well be admired; and yet in the dispensation of his word, he labours by his doctrine onely to affect his hearers: and so must all they doe that will be followers of Christ. Carnall preaching.

*II. Point.* Thus much for the fruit of Christs Sermon: Now follows the cause thereof, which is *Christs authoritie* in teaching, vers. 29. *For he taught as one having authority, not as the Scribes.* This authoritie in Christs ministerie was caused from three things: I. From the matter of his Sermon. II. From the manner of his delivery. III. From the things that accompanied his teaching. The authoritie of Christs ministerie. Cause of it.

I. The matter of his Sermon was the incomparable I. The matter.

parable excellencie of heavenly doctrine; thus much his enemies the Scribes that came to tempt him, did confesse, Marke 12.14. *Master, thou art true, and teachest the way of God truely.* And this was long before confirmed by *Moses*, who delivered the promise of Christ unto the people, *into whose mouth God would put his word*, Deut. 18.18. and John 7.16. Christ confesseth, that *his doctrine was not his owne, but his Fathers that sent him.*

II. The manner of his teaching.

II. The manner of his teaching was heavenly: and this shewed it selfe in sundrie things: For, I. Christ taught in his owne name as a Lord of his doctrine, and not as a messenger or interpreter thereof, as the Prophets were. II. His speech and delivery was with speciall grace: Luke 4.22. *The people wondered at the gracious words that proceeded out of his mouth*, wherein he expressed his humilitie, his meekenesse, love, mercie, and compassion, plainely shewing by his speech that he was indued with all gifts of the Spirit above measure: in this regard it is said, Isay 50.4. *God gave him* (that is, Christ) *the tongue of the learned, to be able to speake a word in due season, for the comfort and appeasing of a distressed conscience*; which no man but Christ is able to doe. III. As he delivered the word vocally unto the outward eare, so he was able by the power of his Godhead, to make his hearers to give attendance, and to receive and beleeve that which he taught. And lastly, his zeale for his Fathers glory, and his earnest desire to bring the soules of men unto salvation, which were principall ends of his ministerie, did also adde grace and authoritie thereto.

III. Things accompanying his ministerie.

III. The things that went with his doctrine did also cause authoritie in his ministerie; and these were two: I. *Miracles*; as curing the sicke, and casting out devils; which did greatly confirme his doctrine unto his hearers: Marke 7.37. when he had cured one that was both deafe and dumbe, *the people were beyond measure astonished.* II. An *unblameable life*; for he was *Iesus Christ the righteous*, who performed all things that the law required, fulfilling the will of God in suffering, and suffering in his obedience.

Further, note the phrase, in the originall it is said here, *He was teaching*; that is, it was his usuall manner and custome, thus to preach with authoritie. Herein Christ is a notable president unto us for sundrie duties.

Ministers must maintaine the credit of their ministerie.

First, hereby every minister of Gods word is taught to maintaine the credit of his ministerie, and to preserve the same from contempt; especially in his owne place, and in his owne person: though Christ were here in a meane and base estate, yet he would not suffer his calling to be contemned, but gets grace thereunto. And *Paul* chargeth *Timothie, to see that no man despise his youth*, 1 Tim. 4.12. and to *Titus* he gives the like commandement, Titus 2.15. *These things speake, and exhort, and rebuke with all authoritie. See that no man despise thee.* Now in the example of Christ, we shall see how this is done; not by outward pompe and estate, or by earthly meanes; but by truth and soundnesse of doctrine, by zeale for Gods glory, and for the good of mens soules, and by an unblameable life.

Right manner of preaching.

Secondly, hence all Gods ministers (if they will be followers of Christ) must, learne not onely to teach sound and heavenly doctrine, but to observe therein a divine and spirituall manner of teaching: 1 Corinth. 2. ver. 4. and 12. *Paul* saith, *his preaching was not in humane wisdome*, but in *the plaine evidence of the Spirit*; *comparing spirituall things with spirituall things*: which is then done, when the people may acknowledge the grace of God in the teacher. And it is said of the ignorant man, who is rebuked of the Prophets, 1 Corin. 14.25. *He falls downe on his face, and saith plainely, God is in you indeed.* There is great difference to be made betweene discoursing in Philosophie, which may be done by humane wit, and preaching in divinitie. He that can discourse well in Philosophie, cannot thereupon presently preach and dispense the word of God aright; for preaching is a spirituall dutie, which cannot be performed by naturall gifts onely. The Prophet *Isay* must have his *tongue touched with a cole from Gods Altar, before he could speake and utter Gods Word unto the people*: and *Paul* the most famous of the Apostles, desireth in all his Epistles, *to be prayed for, that his mouth might be opened*: whereby he doth signifie, that to deliver wholesome doctrine in spirituall manner, for the glorie of God, and the good of his people, is a great matter, and cannot by naturall gifts be attained unto. And indeed this is that teaching which saves the soule, and affects the heart of him that belongs to God; which is the thing that every minister of Gods Word ought to labour for.

Isay 6.6.7.

We must maintaine the dignitie of our profession.

Thirdly, seeing Christ in his preaching doth maintaine the authoritie of his ministerie, every man in his place is taught to maintaine and preserve the dignitie of his profession. We are all of us by our profession Christians, and by baptisme the sonnes and daughters of God; now our dutie is to walke worthy this our calling, and to take heed we bring it not into contempt. It is a most heinous wickednesse for any man to bring a slander upon the name and religion of God; and yet nothing is more frequent in this our age: for men will needs be Christians in profession, and therefore will receive the sacraments, which be the highest to-psales of all profession: and yet in their lives they are profane, and live as they list; yea, and if others will not joyne with them in their wickednesse, they will not spare to scorne and revile them. But herein they sinne fearefully, in dishonouring their profession: and though they charge others with hypocrisie, that endevour in some truth to be answerable to their profession, yet they themselves practise most grosse hypocrisie, when as they will beare the name of Christians in profession,

*Matth.7. vers.29.*

on, and communicate with the Lord his holy ordinances, and yet make no conscience of sinne, but scorne those that doe. Ephes.4.1. *Paul* prayed for the Ephesians, that they might *walke worthy the vocation whereto they were called:* and Titus 2.7. he exhorts *Titus* hereunto, *that in all things hee should shew himselfe an ensample of good workes, with uncorrupt doctrine, with gravitie, and integritie, &c.* Yea verse 10. hee requires servants *to shew such faithfulnesse in their service, that they may adorne the doctrine of God.*

*And not as the Scribes.*] For first, they failed in the matter; they delivered not the doctrine of God, but the traditions of men about washings and tythings. Secondly, they failed in the manner; they taught coldly, and without zeale. Thirdly, they failed in the end; they taught in pride and ambition, seeking themA selves, and not Gods glory. But Christ, as we have seene, taught farre otherwise; and although he misliked their preaching, both for matter, manner and end, yet he vouchsafed to heare them, or else how could he have reproved these things in them? Which shewes that Christ would not separate himselfe from their assemblies, whose doctrine he disliked, with the deliverie thereof. And therefore no man ought to sever himselfe from the Church of England, for some wants that be therein: We have the true doctrine of Christ preached among us by Gods blessing, and though there be corruptions in manners among us, yea, and though they could justly finde fault with our doctrine; yet so long as we hold Christ, no man ought to sever himselfe from our Church. And thus much for this Sermon.

Separation from our Church is unlawfull.

Τῷ Θεῷ δόξα.

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# A CLOVD OF Faithfull Witnesses: LEADING TO THE Heavenly Canaan.

OR,

## A COMMENTARIE UPON THE Eleventh Chapter to the Hebrewes, preached in Cambridge by that godly and judicious Divine, Mr. W. PERKINS.

Long expected and desired; and therefore published at the request of his Executors, by WIL. CRASHAW, and TH. PIERSON, Preachers of Gods Word: who heard him preach it, and wrote it from his mouth.

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PHIL. 3. 17.
*Looke on them that so walke, as yee have us for an example.*

HEB. 13. 8.
*Whose faith follow, considering what hath beene the end of their conversation.*

LONDON,
Printed by IOHN HAVILAND.
1631.

# A CLOVD OF Faithfull Witnesses: LEADING TO THE Heavenly Canaan.

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PSAL. 27.

Lord, in thine eye thou seest, as yee have done of Christ crucified.

HEBR. 12.

Wherefore seeing we also are compassed about with so great a cloud of witnesses.



LONDON,
Printed by IOHN HAVILAND.
1623.

# TO THE NOBLE AND VERTVOVS GENTLEMEN,

## Sir IOHN SHEAFFIELD, Knight: AND Mr. OLIVER St. IOHN:

## Sonnes and Heires to the Right Honourable EDMVND Lord SHEAFFIELD,

*Lord President of the North:*

*And* OLIVER Lord St. IOHN, *Baron of Bletsho:*

*Grace and Peace.*

THe gracious promiſes of God (Honourable and moſt worthy Gentlemen) made to the holy Patriarks, touching the Land of Canaan, were ſingular comfort to the beleeving Iſraelites, in their bondage of Ægypt. And the renewing of the ſame by the hand of *Moſes* (whoſe words God confirmed by ſo many miracles) muſt needs augment their joy abundantly, although their bonds at that time increaſed. But the pledge of Gods preſence in the cloudie pillar, whereby he led them in the wilderneſſe both night and day, did ſo farre exceed all the promiſes for the matter of conſolation, that even *Moſes* himſelfe deſired rather to bee detained from the promiſed Land, than deprived of the comfort of that his preſence in the way: *If thy preſence* (ſaith he) *goe not before us, bid us not depart hence.* Now, theſe being *enſamples* unto us, and evident types of our eſtate who live under the Goſpell, ſhew apparantly, that howſoever Beleevers be greatly cheered in their ſpirituall travell, by the gracious promiſes which God in Chriſt hath made unto them; yet this their joy is much increaſed, by the view of thoſe that have gone before them in the way of faith; who are unto them as a *Cloud of witneſſes, or a clowdie Pillar.* For, howſoever the truth of God be the only ground of ſound conſolation: yet becauſe wee are akin to *Thomas*, and will not beleeve unleſſe we ſee and feele; therefore it is, that by the example of Beleevers (wherein is ſome ſenſible evidence of the comfort of Gods truth) wee are farre more cheered, than by the promiſe it ſelfe alone.

Exod. 33.15.

1 Cor. 10.6.

Here then behold what great cauſe we have to caſt our eyes upon this *Cloud of witneſſes*; which the Holy Ghoſt hath erected as a pledge of his preſence, and a direction to all thoſe that ſhall follow their ſteps in the practice of faith, till the worlds end. Shall *Moſes* affect that Cloud ſo much, which led them only the way to a temporall inheritance: and ſhall not wee much more bee raviſhed with delight in *this Cloud,*

*Cloud* which leads us to the Kingdome of Heaven? In all eſtates *the juſt muſt live by faith*: For, *we walke by faith, and not by ſight*. And what is the hope and happineſſe of a Chriſtian man, but to receive at laſt *the ſalvation of our ſoules, which is the end of our faith*, and period of this walke. But any faith will not ſupport us herein: ſome begin in the *Spirit*, who end in the *Fleſh*; going out with *Paul* for a while, but at length returne with *Demas* to the world, neither can they doe otherwiſe: for, *Apoſtaſie is the Cataſtrophe of Hypocriſie*. Hee that would deceive in his profeſſion, is uſually deceived of his ſalvation.

Heb.10.38. 2 Cor.5.7. 1 Pet.1.9. Gal.3.3. 2 Tim.4.10.

Wherefore this ſhall be our wiſdome, to ſee to our ſoules, that our faith (as the *beloved Apoſtle* ſaid of love) *be not in word, and tongue; but in deed, and in truth*. And for our better direction in trying the truth of our faith, wee have here many notable preſidents in this *Cloud of witneſſes*: conſiſting of moſt worthy Beleevers in all ages before Chriſts incarnation: all which ſhewed the life of faith by their works; and we in them may ſee how to put our faith in practice. Now, the rather muſt we attend hereunto, becauſe in all eſtates we muſt practiſe faith. For, *without faith it is impoſſible to pleaſe God*. And what eſtate of life can poſſible befall us, wherein we have not a lively patterne and fore-runner, leading us the way to Heaven, within the compaſſe of this Cloud? Art thou a *King* or *Magiſtrate*? Behold *David, Hezekias*, and the *Iudges*: Art thou a Courtier? Looke on *Moſes*: Art thou a martiall man? Behold *Sampſon, David, Ioſuah*. Here is *Enoch, Noe*, and the Prophets for Miniſters: the Patriarchs for Fathers: *Sara* and the Shunamite for mothers: *Iſaac* and *Ioſeph* for children: Here is *Abel* for Shepherds, and *Rahab* for victuallers: Here are ſome that lived in honour, in peace, and plentie, ſome in want, and ſome in ſickneſſe: but moſt of all in perſecution; becauſe therein is the greateſt triall of *faith*. So that, which way ſoever we turne us, if we walke by faith, wee have here ſome faithfull witneſſe to goe before us. And to cleare their ſteps the better to our ſight, that ſo we may *follow hard towards the marke* without wandring, wee have here a notable light in this learned Commentarie; which, we muſt confeſſe, is much obſcured, for lacke of the refining hand of the godly Author himſelfe: but now, ſeeing that ſhining light is quenched, uſe this our Lampe: it is fed with ſuch oyle as we received in the Lords Sanctuarie, from that Olive Tree, whence many an one did fill his veſſell. And being importuned to expoſe the ſame for the common good, we have preſumed to place it under the ſhelter of your Honourable names; beſeeching God it may helpe to *guide our feet in the way of peace*.

Heb.11.5. verſ.10. verſ.24,&c. Heb.11.39.

The religious preſidents of your Honourable Parents (Right Noble and hopefull Gentlemen) muſt perſwade you much to be ſound, and conſtant in the faith: for declining in religion, brings[a] ſtaine of honour, and decay[b] even of temporall portion. But labour you to increaſe in grace, and truſt the Lord with your outward greatneſſe. Honour him, and he will honour you: delight in him, and he will give you your holy hearts deſire; his faithfulneſſe will bee your ſhield, to the griefe of thoſe that envie your happineſſe. But, beware of bad example, and evill counſell, which are the bane and poiſon of younger yeares. Walke with God like *Enoch*; uſe the world as *Abraham* did; and follow *Moſes* in the matters of delight, forſaking them when they become the pleaſures of ſinne. So ſhall you *obtaine good report*, and your memories ſhall be bleſſed with your Poſterities, like theſe faithfull Witneſſes. *Novemb.* 10. 1608.

[a] Ier.22.15,&c. to the end. [b] 1 King.11.11. 1 Sam.2.30. Pſal.37.4.

*Yours in the Lord to be commanded,*

William Craſhaw,

Thomas Pierſon.

# A COMMENTARIE UPON THE ELEVENTH CHAPTER OF THE EPISTLE to the Hebrewes.

## VERSE 1.

*Now Faith is the ground of things which are hoped for: and the evidence of things not seene.*

CONcerning Faith, two points are necessary to be knowne of every Christian; the *doctrine*, and the *practice* of it: the whole *doctrine* of faith (being grounded and gathered out of the word of God) is compriſed in the *Creed*, commonly called the *Apoſtles Creed*: which being already by us expounded, it followeth in order (next after the *doctrine*) to lay downe alſo the *practice* of faith: for which purpoſe wee have choſen this 11. chap. to the *Hebrewes*, as being a portion of Scripture, wherein the ſaid practice of faith is moſt excellently and at large ſet downe.

This chapter depends on the former thus: We may reade in the former chapter, that many Jewes having received the faith, and given their names to Chriſt, did afterward fall away; therefore towards the end of the Chapter, there is added a notable exhortation tending to perſwade the Hebrewes to perſevere in faith unto the end, as alſo to ſuffer patiently what-ever ſhall befall them in the profeſſion of it: and to urge the exhortation there are divers reaſons, not needfull to bee alleaged: for they concerne not the preſent purpoſe.

Now, in this chapter hee continues the ſame exhortation: and the whole Chapter (as I take it) is nothing elſe in ſubſtance, but one reaſon to urge the former exhortation to perſeverance in faith; and the reaſon is drawne from the *excellency of faith*: for this chapter doth divers wayes ſet downe what an excellent gift of God faith is: his whole ſcope therefore is manifeſt to be nothing elſe, but to urge them to perſevere and continue in that faith, proved at large to bee ſo excellent a thing: and indeed hee could not bring a better argument to move them to love and hold faſt their faith, than by perſwading them of the excellency of it. For common reaſon bids us not onely chuſe, but A hold faſt that that is excellent.

Out of this coherence wee may learne in a word, that perſeverance in faith is a matter not of ordinary neceſſity, nor of meane excellency, to the urging whereof the author of this Epiſtle, uſeth ſo large and ſo forcible an exhortation; inſomuch as, whereas ordinary exhortations occupy the roome of one or ſome *few verſes*, this is continued through *divers chapters*.

The parts of this whole chapter are two:

1. A generall *deſcription* of *Faith*, from the 1. v. to the 4.

2. An *illuſtration* or declaration of that deſcription, by a large rehearſall of manifold *examples* of ancient and worthy men in the old Teſtament, from the 4. v. to the end. Of theſe two in order:

B The *deſcription* of Faith conſiſts of three *actions or effects* of faith, ſet downe in three ſeverall verſes:

The firſt effect in the firſt verſ. *Faith* makes things *which are not* (but onely are hoped for) after a ſort to *ſubſiſt, and to be preſent with the beleever*.

The ſecond is in the 2. v. *Faith makes a beleever approved of God*.

The third in the 3. v. *Faith makes a man underſtand and beleeve things incredible to ſenſe and reaſon*.

Of theſe in order.

*Now faith is the ground of things which are hoped for: and the evidence of things which are not ſeene*.

C This firſt ver. containes the firſt effect in the deſcription of faith, wherein firſt let us ſee the true meaning of the words: ſecondly, what inſtructions they doe naturally yeeld unto us. For the meaning, we muſt examine the words ſeverally. *Now faith*]

Faith in the word of God, is ſpecially of three ſorts; Hiſtoricall, Miraculous, Juſtifying or ſaving faith.

1. *Hiſto-*

1. *Historicall faith* is not onely a knowledge of the Word, but an assent of the heart to the truth of it: and this faith is generall not only to all men, good and bad, but even to the devils themselves: Jam. 2. 19. Thou beleevest there is one God, thou dost well: the devils also beleeve it, and tremble. Now hee that will beleeve out of the Scripture there is one God, hee will beleeve historically any thing in the Scripture.

2. *Miraculous*, or the faith of miracles: which is, An inward perswasion of the heart, wrought by some speciall instinct of the holy Ghost in some man, whereby hee is truly perswaded, that God will use him as his instrument for the working of some miracles: this also is generall, both to elect and reprobate, *Judas* had it with the rest of the Apostles.

3. *Saving* (commonly called *justifying*) *faith*, which is, A speciall perswasion wrought by the holy Ghost in the heart of those that are effectually called, concerning their reconciliation and salvation by Christ.

Of these three sorts of *faith*, the third is principally meant in this place. And although in the description, and over all the chapter, there are some things that agree to other faith than it: yet I say the generall scope in this chapter, is principally of that faith that saves a man. It becomes us therefore to learne carefully the instructions that concerne the practice of this faith, for it is no lesse than saving faith.

Secondly, it is said; This faith is the *ground or substance*; for the Word signifieth both. The meaning is: things hoped for, as yet are not, and so have no being nor substance: Now faith that beleeves the promises, and applyeth them, that faith gives to those things which yet are not (after a sort) a substance or subsistence in the heart of the beleever: so that that thing which neuer had, nor yet hath a being in it selfe, by this faith hath a being in the heart of the beleever; this I take to bee the true meaning.

Thirdly, it followeth of what things this faith is the ground or substance: namely, of *things hoped for*, and things not *seene*. And these bee of two sorts: either in regard of the Fathers of the old Testament alone, or of them and us both.

Of the first sort were these two: 1. The incarnation of Christ. 2. The publishing of the Gospell, both to Jew and Gentile in a glorious manner: both these were *hoped for* of them, but we have *seene them*: to them they had a being onely in *faith*, to us a being in themselves.

Now unto the Fathers of the old Testament, their faith gave these two things a being in their hearts and soules, though they came not to passe many hundreth yeares after.

There are other things which we hope for as well as they, which are to come, and not seene in respect of us both; and they be six:

1. *Justification*, standing in the remission of sinnes.

2. *Sanctification* in this life.

3. The perfection and accomplishment of our *sanctification* after this life.

4. The *Resurrection of the body*, and reuniting it with the soule.

5. *Glorification* of body and soule.

6. *Life everlasting*, and glory with God in heaven.

These they saw not with the eye of the body, neither doe we; yet they hoped for them, and so doe we: they had no being in themselves to them, neither have they as yet to us: but this true *saving faith* gave to them, gives to us, and will give to every beleever, whilest the world lasteth, such a certaine assurance of them that they seeme present unto us, and wee seeme presently to enjoy them: wee cannot enjoy any of them fully; but saving *Faith* hath this power, to give them all a present being in our hearts, and us such a reall possession of them, as greatly delighteth a Christian soule: insomuch as the feeling of the sweetnesse of this glory, though it be to come, overwhelmeth the feeling of a worldly misery, though it be present.

Fourthly, it is added, *And the evidence*]

This word signifieth and teacheth us two things concerning faith:

1. *Faith is an evidence, &c.* that is, Faith so convinceth the mind, understanding, and judgement, as that it cannot but must needs, yea, it compelleth it by force of reasons unanswerable to beleeve the promises of God certainly.

2. It is an evidence: that is, whereas life everlasting and all other things hoped for, are invisible, and were never seene of any beleever, since the world beganne: this saving faith hath this power and property, to take that thing in it selfe invisible, and never yet seene, and so lively to represent it to the heart of the beleever, and to the eye of his minde, as that after a sort he presently seeth and enjoyeth that invisible thing, and rejoyceth in that sight, and enjoying of it: and so the judgement is not onely convinced, that such a thing shall come to passe, though it be yet to come; but the mind (as farre as Gods word hath revealed, and as it is able,) conceives of that thing, as being really present to the view of it.

Let one example serve for all: Life everlasting is a thing hoped for: now *Faith*, not only by infallible arguments grounded upon the word and promise of God, convinceth a mans judgement, that it shall come to passe, (insomuch as he dare say, that he knoweth certainly, there is life everlasting, as that hee liveth and moveth) but this *Faith* also (as much as Gods word hath revealed, and as farre forth as the minde of man is able to conceive of it,) so representeth this life everlasting to the eye of the soule, as that the soule doth seeme to apprehend and enjoy this life everlasting: yea, and often in such measure, as that hee contemneth the world, and all the present felicitie of it, in comparison of that measure of the joyes

joyes thereof, which *faith* representeth to his soule: and thus faith makes that present which is *absent*: and makes that manifest and visible, which in it selfe is invisible: invisible to the eyes of the body, it makes visible to the eye of the soule; the sight of which eye is both given and continued, and daily sharpened by *saving faith*. And thus faith is a most excellent *evidence* of things not seene. So then the whole summe of this first effect, is briefly thus much: whereas things to be beleeved, as perfection of sanctification, resurrection, glorification, &c. are not yet seene, neither can be, in that they are not yet come to passe; yet if a man have grace certainly to *beleeve* the promises of God, these things shall have a being to his soule: in that both his judgement knoweth assuredly they shall come to passe, and his soule in most lively and joyfull representations, seemeth to enjoy them.

Hitherto of the meaning of the first effect.

Now in the second place, let us see what instructions this first effect thus unfolded doth minister unto us.

First, whereas *faith* gives a substance and being to things that are not, we learne that the fathers in the old Testament that lived before the incarnation of Christ, were truly partakers of the body and bloud of Christ.

If any alleage that this is strange, considering that Christ had then no body and bloud, neither had he any untill the Incarnation; and how then could they receive that which then was not?

I grant it is true, they then had no being, and yet the Fathers received them: but how can this be? I answer, by the wonderfull power of *saving faith*, which makes things that are not in nature, to have in some sort a being and subsistence: and so was Christ (though he was to come) present to the beleevers of the old time. For, Apoc. 13.8. *Christ is a Lambe slaine from the beginning of the world:* that is, slaine as well then as now: and that not onely in the counsell and decree of God, whereby hee is borne and slaine in all times and places; not onely in regard of the eternall power, efficacie, and merit of his death; but also even in respect of the heart of the *beleever*, whose faith makes that, that is locally *absent*, after a sort truly and really *present*: even so also is Christ a Lambe slaine from the beginning of the world.

See a plaine demonstration hereof in Joh. 8. 56. *Abraham saw me* (saith Christ) *and rejoyced:* How could this be, when as Christ was not borne of a thousand yeares after? *Ans.* This could not be in reason, but it was indeed to *Abrahams faith:* whereby he saw Christ more lively, and more to his joy and consolation, so many hundred yeares after he was, than many which lived in Christs time, and saw him, and heard him, and conversed with him: for they A living with him, yet were as good as absent from him, because they beleeved not in him: And *Abraham*, though Christ was so far from him, yet by his faith was present with him. Againe, 1 Cor. 10.3. the ancient beleeving Israelites *ate the same spirituall bread, and drank the same spirituall rocke, and that rocke was Christ:* How could they eat and drinke Christ so long before he was? I answer, they did it by reason of that wonderfull power of *faith*, which makes a thing absent present to the beleever: by that faith they received Christ, as lively, as effectually, as much to their profit and comfort, as we doe since his comming.

If any man aske, how could their faith apprehend that, that then was not? I answer, by giving them interest and title to it: and so the fathers are said by faith to have received Christ, B because their faith gave them right and title in Christ, and in their hearts they felt the efficacie of his death and resurrection, whereby they died to sinne, and were renewed in holinesse, as well as we are now by the same efficacie.

Secondly, whereas *faith* makes things absent, present;

Here they are confuted, that teach that the Lords Supper is no Sacrament, unlesse the body and bloud of Christ be either truly turned into the bread and wine, or at least bee in or about the bread; and that so he is locally present, and must locally and substantially be received: and this (say they) is the most comfortable receiving of Christ: for what comfort is it to receive C one absent? but these men know not this notable prerogative of true faith, *Faith* gives being to things which are not, and makes things present which are absent: they therefore that will have Christ locally present, they take this noble prerogative from faith: for here is nothing absent, which faith should make present: wee need not goe in this Sacrament to require a corporall presence: it is sufficient if we have true faith; for that makes him present much more comfortably, than it might be his bodily presence would be unto us.

If any man aske how this can be? I answer, The *faith of* the receiver knoweth best; and yet reason can say something in this case: for suppose a man looke earnestly upon a starre; there D are many thousand miles betwixt his eye and the starre, yet the starre and his eye are so united together, as that the starre is after a sort present to his eye. So if we regard locall distance, we are as farre from Christ as earth is from heaven: but if we regard the nature of *Faith* which is to reach it selfe to Christ, where ever he be, in that regard Christ is present: and why should not this be so? for if the bodily eye, so feeble and weake, can reach so far as to a starre, and joyne it to it selfe, and so make it present; why should not much more the piercing eye of the soule reach up to Christ, and make him present to the comfortable feeling of it selfe?

Thirdly, here wee learne how to behave our selves

The 2 scripture of faith.

ſelves in a ſtrange temptation, whereby God uſeth to exerciſe his children. The Lord after that he hath received his children into his favour, continueth not alwayes to manifeſt that favour unto them; but oftentimes puls backe the feeling of it for a time, that afterward, hee may ſhew it againe in more comfortable manner unto them, and that they may afterward more ſenſibly feele it, and more earneſtly love it, and more carefully labour to keepe it, when they have it.

Now for the time of this eclipſe of the favour of God, hee not onely darkeneth his love, but makes them feele alſo ſuch a meaſure of his wrath, as that they will often thinke themſelves caſtawayes from the favour of God. *Davi* and *Iob* were often exerciſed with this temptation, as appeareth by their moſt lamentable and bitter complaints: yea, *David* doubts not, Pſal. 77. 9. to challenge the Lord, that hee *hath forgotten to be gracious, and hath ſhut up his loving kindneſſe in diſpleaſure.* And Job, chap. 13. 26. complaines to the Lord, that *hee writeth bitter things againſt him, and makes him to poſſeſſe the ſinnes of his youth*; words, as it may ſeeme, of men forſaken of God: and indeed ſo for that time they thought of themſelves. If it pleaſe the Lord thus to deale with us, ſo as wee feele nothing elſe but his wrath wraſtling with our conſciences, neither can thinke otherwiſe by preſent feeling, but that God hath forſaken us; what ſhould we doe in this pittifull caſe? ſhould we deſpaire, as reaſon would bid us? no, but take this courſe; Call to minde Gods mercifull promiſes, and his ancient former love; and caſt thy ſelfe upon that love, though thou canſt not feele it: when thou haſt moſt cauſe to deſpaire, then labour againſt it: when thou haſt no reaſon to beleeve, then beleeve with all thy power. For, remember the power and prerogative of thy *faith*: it beleeves not things that *are*, and manifeſtly appeare, ſo much as ſuch things *that are not*, and have no being. So then, when Gods favour ſeemes to bee loſt, and have no being to thee, then is Gods favour a fit object for thy faith, which beleeves thoſe things that *are not*. Let all the devils in hell ſet themſelves againſt thy poore ſoule, and if thou holdeſt faſt this faith, they cannot all make thee ſinke under it: for when the devill ſaith, Thou haſt loſt Gods favour; by faith a man anſwereth, though Gods favour be loſt unto my feeling, yet to my faith it is not: My faith gives it a being, and ſo long (ſay what thou wilt) I will never feare that it is loſt. When God puls backe his favour, and fights againſt thee with his wrath, doe as Jacob did, Gen. 32. 27. 29. wraſtle with God, though thou have but one legge: that is, though thou have but one little ſparke of *faith*, fight with that *little faith*, lay hold by it on God, and *let him not go untill he hath bleſſed thee*, in turning againe unto thee his favourable countenance: and ſay with Job, 13. even in the very heat of

A thy temptation, *O Lord, though thou kill the body and fleſh of mine, yet will I truſt in thee for everlaſting life*: yea, and though Gods anger ſhould ſeeme to encreaſe, yet for all that take faſter hold, and faint not; for faith will never faile thee: it will reſtore Gods love when it ſeemes loſt; it will ſet it before thine eyes, when it ſeemes to be hid. For marke well but this one reaſon; if *faith* will give life everlaſting a being, and make it preſent to thy ſoule, which indeed yet never had being to thee; how much more can it give a being to Gods favour, and make it preſent to thy ſoule, which once had, and indeed hath ſtill a being, and was never loſt indeed, but onely to a mans feeling? Thus, true faith is able to anſwer this

B temptation, whether it come in life, or in the pangs of death.

Fourthly, whereas *faith* is called an *evidence*; hence wee learne, that the nature of faith ſtands not in doubting, but in certainty and aſſurance. The Romiſh doubting of the eſſence of *faith*, is as contrary to true faith, as darkneſſe to light: for faith is an *evidence of things hoped for*, that is, it convinceth the judgement by unfallible arguments; knowing as certainly the truth of the promiſes, and for the things hoped for, as that God is God. But Rome will needs joyne *faith and doubting*, which indeed fight like fire and water, and can never agree together in every reſpect, but one will in the end deſtroy the other.

C *Object.* But it ſeemeth, doubting is a part, or at leaſt a companion of faith, for we doubt as well as beleeve: and who is ſo faithfull as doubteth not? *Anſ.* We doe ſo: but what then? wee ſhould not; for God commands us to beleeve, and not to doubt: therefore to beleeve, becauſe it is commanded of God, is a vertue: and if it be a vertue, then to doubt is a vice; faith and doubting are both in a good man, but faith is a worke of grace and of the Spirit; doubting is a worke of the fleſh, and a peece of the corruption of the old man.

Fifthly, if *faith* be a ſubſtance of *things* hoped for, much more is it a ſubſtance to the *beleever*: if it give thoſe things a being which are out of him, much more doth it give a permanent being unto the beleever himſelfe, ſtrengthening him to ſtand and continue in all aſſaults. So

D Heb. 3. 14. *Faith is that, whereby a beleever is ſuſtained and upholden*: ſo that indeed we may fitly ſay, Faith is the ſpirituall ſubſtance, and the ſpirituall ſtrength of a Chriſtian man: and according to the meaſure of his faith, ſuch is the meaſure of his ſpirituall ſtrength.

This conſideration hath divers comfortable uſes, but eſpecially two: 1. When any of us are out of the reach of a temptation, ſo long are wee confident of our owne ſtrength: but when wee are aſſaulted by the devill, the world, and our owne fleſh, then we ſhall finde, that to reſiſt is an harder matter than we dreamed of: for, as poſſible as it is for wa-

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The description of faith.

ter to burne, or fire to put out it selfe: so possible is it for us of our selves to resist sinne, insomuch, as it is a thousand to one, but that at every assault our nature yeelds. Now if it be so hard to rule over one sinne, how shall we doe against that sea of temptations, that overwhelmeth a Christian life? this doctrine teacheth thee how; namely, to sticke to thy faith, and it will doe it for thee: for if it be the substance of the things thou hopest for, which yet never were; much more will it yeeld unto thee spirituall strength and substance, to make thee stand in all temptations. When thou art tempted, then call to minde Gods promises, beleeve them, that is, apply them to thy selfe, and be resolved that they were made, and shall be performed even to thee: then though thou have no more power of thy selfe, than fire hath to cease to burne; yet whilest thou doest thus, thou shalt feele thy soule spiritually strengthened against all temptations: and feeling the experience of this, denie them thine owne strength, and magnifie the power that God hath given unto true *faith*.

Againe, though now we are most of us quiet *under our owne vines and figge-trees*, yet we know not how soone the hand of the Lord may be upon any of us, in povertie, sickneſſe, imprisonment, banishment, losses, famine, or how it pleaseth him; how shall a poore Christian stand and buckle himselfe to beare these? I answer, true *saving faith*, resting on the Word of God, and beleeving the promises, not formally, but truly, will put such substantiall spirituall strength into him, as that at first, though he bow under it, yet shall he be able to recover himselfe againe, and buckle himselfe to goe forward in his profession, and shall follow Christ manfully with this his crosse: This wonderfull power hath God given to saving faith, both to resist temptations, and to undergoe all crosses.

And thus much of the first action or effect of faith: the second followeth.

VERSE 2.

## *For by it our Elders were well reported of.*

THis v. containeth the second *effect of saving faith*: which is, that *faith is a means whereby a beleever is approved of God*. This verse hath speciall relation to the fifth verse: for that that is said here of all the Elders in generall, is there affirmed specially of *Enoch*: namely, that *he was reported of to have pleased God*.

Let us first search the true meaning of the words.

*Elders*] That is, all such men as living under the old Testament, beleeved in Christ: amongst which (though all be understood) yet some were more excellent in *faith* and obedience than others, and so more honourable, and of higher estimation with God and men: and of them it is specially to be understood.

Now concerning these Elders it is further said that they were well reported of: hereby are meant three things:

1. That God *approved*, and allowed of them.
2. That God did *approve* of them, *because of their faith* in the Messias.
3. That God gave a testimonie, and *declared that he approved* of them.

For the first, it may be asked, How were they *approved of God?*

*Ans.* Christ the sonne of God is he, *in whom the Father is well pleased*. Now they beleeving in Christ, their sins were laid on him, and made his by imputation: and contrariwise his holinesse, obedience, and satisfaction, were imputed to them, and by the same imputation made theirs: Now that being theirs, God being so well pleased with Christ, could not but also for Christs sake approve of them. If this seeme hard unto any, I make it plaine by this comparison: Looke as *Iacob* a yonger brother, puts on *Esaus* garment, the elder brother, and in it was taken for *Esau*, and obtained his fathers blessing and patrimonie, which by himselfe he could not have got; even so we are as younger brethren, Christ is our *elder brother*, we have no right nor title to our fathers blessing, nor to the kingdome of heaven: we must put on the robe of perfect righteousnesse, which is the garment of Christ, our elder brother: we, standing clothed with it, purchase our fathers favour, and with his favour his blessing, and his blessing is the right and title to everlasting life. And thus by Christ they *were approved*.

Secondly, for what were they *approved*? The text saith, *By faith*; not because *faith* is an action of a sanctified minde, and a good grace of God; for so are humilitie, love, feare of God (all which are graces of the sanctifying spirit, as faith is:) but because it is a worthy instrument in the heart of the beleever, which apprehends, and applyeth to the soule that righteousnes of Christ, by which he is justified: thus it being the hand and instrument of their justification, by it (it is said) they were approved.

3. The text addeth, that God did not only approve of them, but that *he testified and made it manifest to all the world* that he did so.

And this testimonie God gave them { 1. In his Word. 2. In their owne consciences.

The truth of the first is manifest, in that not onely in this chapter, but often also in the old Testament, God hath made such honourable mention, and given such honourable titles unto many of these Elders, calling *Abraham the friend of God*, 2 Chron. 20. 7. and *David a man after Gods owne heart*, 1 Sam. 13. 14. and them all, his *anointed* and *deare chosen children*, Psa. 105. 15. Thus God hath testified of them in his Word.

2. God testified it to their owne consciences,

in that he gave them his ſpirit, inwardly to aſſure their conſciences that he did accept them in the Meſſias to come: and thus theſe Elders *received a teſtimonie* both outward to all the world, and inward in their conſcience, that God in Chriſt *approved* and loved them: ſo the ſenſe is plaine, the uſe hereof manifold.

1. In that it is ſaid theſe *Elders were approved by faith:* here we learne what is the old and ancient way, the right and ſtraight way (that hath no by-wayes) to life everlaſting: namely, this onely, To relie on the mercie of God in Chriſt for pardon of ſinne; this is the way wherein all the ancient Elders walked to heaven; this is the way that God hath opened and made unto his Court: it is the Kings high way, the beaten way, common to every one that knowes how to walke in it; and deceived none that ever went in it; and beſide which, there is no other. Seeing then, God hath conſecrated, and our *Elders* have trode this way before us, let us follow them; that ſo we may attaine that kingdome whereto it hath brought them.

If any yet doubt whether this be the way or no: the ſpirit of God puts it out of doubt, Eſay 30.21. Firſt, affirming peremptorily, *This is the way*: Secondly, bidding us therefore *walke in the ſame: This is the way, walke in it.* Our Elders obeyed this commandement of the ſpirit: and, walking in this way, found the end of it, everlaſting life. If we would attaine the ſame end of the journey, we muſt walke the ſame way.

But the world will ſay, this is a needleſſe exhortation, for we walke this way, we deny our ſelves, and looke to be approved of God onely by Chriſt: but it is ſtrange to ſee how men deceive themſelves. Can a man walke in a way, and not leave marks and ſteps behind him; even ſo he that walkes in this way, follow him, and you ſhall ſee ſteps of his continuall dying unto ſinne, and living unto holineſſe; inſomuch that a man that followeth him, and marketh the courſe of his life in this way, may evidently ſay, See where he hath caſt off, and left behind him this and that ſin: ſee where he hath taken up, and carried with him theſe and thoſe vertues and graces of God: Marke, here is a print of his faith, here is a print of his hope, here are prints of his love. And may a child of God be followed and traced all the way to heaven, even untill he come to his death, which is the gate of heaven? How mightily then are they deceived, which thinke they have walked all their lives in this way, and yet there is not one ſtep to be ſeene; for aſſuredly this way is ſo beaten and troden, that no man ever trode in it ſince the world began, but he left behinde him manifeſt and viſible ſteps, that all men that would looke at him, might ſee, he had gone that way. As therefore we all deſire to come to heaven, and as wee profeſſe wee walke in the way thither; ſo let us be as carefull to leave behinde us A our ſteps, namely, tokens and prints of our faith, our hope, and love: which if we do, then marke the excellent uſe of thoſe ſteps. 1. They teſtifie unto all that ſee them, that we walked the right way to heaven: and ſecondly, they will ſerve for markes and directions for them that ſhall walke in the ſame way after us. By the 1. we ſhall leave an honourable teſtimonie of our ſelves behinde us: by the 2. we ſhall move others to magnifie Gods name, to whom our ſteps have beene markes and directions, helps, and furtherances in the way to heaven.

Secondly, for what were theſe *Elders approved? for their faith:* for nothing elſe. Amongſt theſe Elders *Sampſon* was wonderfull in ſtrength: *Salomon* in wiſdome: *Joſhua* in courage: *Moſes* in learning: many of them, in the honour and pompe of the world, in beauty, riches, and other externall gifts, and the moſt of them all in long life; yet not for one or all of theſe are any of them ſaid to be regarded of God: but it is plainely ſaid, that *for their faith God did approve them.* Here then learne what is the thing amongſt all things that muſt make us acceptable unto God: even this, To denie our ſelves, and to reſt upon the mercie of God in Chriſt; this will doe it and nothing elſe. Haſt thou ſtrength? ſo had *Golias* as well as *Sampſon*: haſt thou beautie? ſo had *Abſalom* as well or more than *David*: haſt thou wiſdome? ſo had *Achitophel* (though not like *Salomon*, yet) above ordinarie men: haſt thou riches? *Eſau* was richer than *Iacob*: haſt thou lived long? ſo did *Caine*, and *Iſmael* as well as *Iſaac*: haſt thou many children? ſo had *Ahab* as well as *Gedion*: haſt thou learning (the glorie of nature?) ſo had the *Ægyptians* as well as *Moſes*; for there *Moſes* learned it. All theſe thou maiſt have, and yet be a *vile perſon* in the ſight of God; ſo farre from being approved of God, as that hee will not vouchſafe (unleſſe it be in his anger) once to regard or looke at thee: haſt thou therefore any of thoſe outward gifts? It is not to be contemned, it hath his uſe; thanke God for it and uſe it well; and uſe it ſo as by it thou may be approved amongſt men: but ſtand not to it before God: for though it be wiſdome, or learning, or never ſo excellent a gift, it cannot purchaſe the favour and acceptation of God; *but true faith* is able to pleaſe God both in this life and eſpecially at the day of Judgement.

This doctrine firſt confuteth the errour of ſome groſſe Papiſts, who hold and write that many *Philoſophers* for their good uſe of the light of Nature, for their deepneſſe in learning, and for their civill lives are now Saints in heaven: a moſt manifeſt and ſhamefull untruth, and here as manifeſtly confuted: for, was *Salomon* not accepted for all his wiſdome, and ſhall *Socrates?* was *Moſes* not accepted for all his learning, how then ſhould *Ariſtotle?* if faith made all of them accepted, and nothing but faith; how is it poſſible they ſhould be accepted

ted which never heard of faith? nay I say more: If many a man which liveth in the Church, as deepe (it may be) in humane learning as they, and of great knowledge also in the whole doctrine of Religion (which they never knew) and yet could not, nor ever shall be accepted of God, onely for want of this saving faith; How absurd it is to imagine salvation for them, which neither had sparke of faith, nor knowledge of Christ? Let us then hold, that as *there is no name whereby to be saved, but only the name of Christ*: so no meanes to be saved by that Christ, but only faith, even that faith, *for which these Elders were accepted of God.*

Act. 4. 12.

Secondly, this excellencie of faith above all other gifts, shewes the vanitie of the world; so carefull and earnest in seeking honour, riches, credit, wisdome, learning, (all which can but make them esteemed and approved to the world) and so careleſse and negligent in getting true faith, which will both approve a man unto the world, and make him honourable in the eyes of the Lord God.

Thirdly, by this doctrine, the Popish doctrine is justly condemned, which teacheth that a man is justified by his works, and that faith is not the most excellent of Gods graces. Here we are taught other divinity: for, *that for which a man is accepted, by that he is justified*: but for their faith only were they accepted: therefore justification is onely by faith. Againe, that which makes a man accepted of God, that must needs be the most excellent thing of all. For God which is goodnesse it selfe, regardeth that that is the best: but God esteemed them onely for their faith: therefore it is the chiefe of all graces of God, in regard of making a man accepted of God.

Fourthly, here is a patterne and president for Gods children, how to bestow and measure out their love and estimation in the world. God loued *Salomon* more for his faith, than for all his glory and wisdome; and esteemed more of *Moses* for his faith, than for all his learning. So deale thou with thy wife, thy childe, thy servant, thy friend, and with all men. Hast thou a wife never so beautifull, loving, honest, and thrifty; never so toward and obedient a child; a most wise and trusty servant; a friend for faithfulnesse like thine owne soule? these are indeed much to be esteemed; yet thinke not thy selfe in a paradise, when thou hast such: for there is a greater matter behinde, than all these. Looke therefore further: Is thy wife, thy childe, thy servant, thy friend indued with saving faith? that is worth more than all the rest: that is it that makes them beloved of God. Let that therefore make them best beloved of thee: and that which makes them so honourable before God, let that make them most honourable and most esteemed of thee: So in all men, love that in a man best which God loveth; and so thou shalt be sure not to lose thy love. Esteeme of a man, not as the world esteemeth, not according to his strength, beautie, high place, outward gifts: but as God esteemeth him, namely, according to the measure of *saving faith*, which thou seest in him; for is not that worthy of thy love, which hath purchased the love of the Lord God himselfe?

Fifthly, here is comfort for all such servants of God, as having true faith, yet are in base estimation for worldly respects; some are poore, some in base callings, some deformed in body, some of meane gifts, many in great distresse and miserie all their lives; most of them some way or other contemptible in the world: Yet let not this discomfort any childe of God: but let them consider what it is that makes them *approved of God*: not beautie, strength, riches, wisdome, learning (all these perish in the using) but true faith: if then thou hast that, thou hast more than all the rest. If thou hast all them, they could but make thee esteemed in the world; but having true faith, thou art esteemed of God; and what matter then who esteemes thee, and who not? This crosseth the corrupt censure of the world, who more esteeme a man for his outward gifts and glory of riches or learning, than for saving graces. Let Gods children when they are abased, contemned, mocked, and kept from all place and preferment in the world, let them I say, appeale from their unjudgement to the judgement of God; and be just comforted in this, that though they want all things (without them) that should make them esteemed in the world, yet they have that (within them) for which God will esteeme, approve, and acknowledge them both in this world, and in the world to come. And they have that that will stand by them, when strength and beauty are vanished, when learning, and riches, and honour are all ended with the world.

Thus much of the second doctrine.

3. In that our *Elders by faith obtained a good report*; Here we learne the readiest and surest way to get a good name. A good name is a good gift of God; Eccl. 7. 3. *It is a precious ointment*: it is a thing that all men would have: These Elders had it, and they have laid us down a platforme how to get it, and it is this; 1. Get into favour with God, please him, that is, confesse thy sinnes, bewaile them, get pardon, set the promises of God in Christ before thee, beleeve them, apply them to thy selfe as thy owne, be perswaded in thy conscience that Christ did all for thee, and that he hath purchased thy acceptation with God.

Thus when thou art assured that God approves of thee, God can easily give thee a comfortable testimonie in thine owne conscience, and he can move the hearts of all men to thinke well, and open their mouthes to speake well of thee; for he hath the hearts of all men in his hand. And therefore those that are in his favour, he can bend the hearts of all men to approve them; yet this must be understood with some cautions:

1. God will not procure his children a good name amongst all men: for then they should be cursed: for, Luk.6.26. *Cursed are yee when all men speake well of you*: But the Lord meaneth, that they shall be accepted, and have a good name with the most and with the best. For indeed, a good name (as all other graces of God) cannot be perfect in this life: but they shall have such a good name, as in this world shall continue and increase, and in the world to come be without all blot: for sinne is the disgrace of a man, therefore when sinne is abolished, good name is perfect.

2. God will not procure all his children a good name, nor alwaies: for, a good name is of the same nature with other externall gifts of God sometime they are good to a man, sometime hurtfull: to some men good, to others hurtfull. Every one therefore that hath true faith, may not absolutely assure himselfe of a good name: but as farre forth as God shall see it best for his owne glorie, and his good.

3. The good name that God will give his children, stands not so much in outward commendation, and speaking well of a man, as in the inward approbation of the consciences of men. They must therefore be content sometime to be abused, mocked, slandered, and yet notwithstanding they have a good name in the chiefe respect: for they whose mouthes doe abuse and condemne them, their very consciences doe approve them.

Out of all these the point is manifest, that God will procure his children a good name in this world, as farre forth as it is a blessing, and not a curse: and that because they are approved of him, and by faith justified in his sight: for so to be is the onely way to get a good name. For in reason it stands thus; that those who are in estimation, and good name with the Lord himselfe, much more will God make them esteemed, and give them a good name with men like themselves. Hence we learne, first, that the common course of the world to get a good name, is fond, and wicked, and to no purpose: They labour for riches, preferments, honour, wisdome, and learning, by them to get estimation in the world: yea, many abuse these blessings in vaine ostentation, to increase their credit and name with men: and in the meane time saving faith is never remembred, which must procure them a good name with God. This is a wrong course: first, we must labour to be approved of God; and then after the good name with God, followeth the good name in the world. He therefore that labours for favour with men, and neglects the favour of God; he may get a good name, but it shall prove a rotten name in the end. Prov. 10.7. *The memoriall of the just shall be blessed, but the name of the wicked shall rot.* The good name of the wicked is rotten: 1. Because it is lothsome and stinking in the face of God, though it be never so glorious in the world. 2. Because it will not A last the wearing out, but in the end vanisheth and comes to nothing, unlesse (as a rotting thing leaves some corruption behinde it, so) their good name in the end being vanished, leaves infamie behinde it. And this is the name which commonly is gotten in the world, because men first seeke not a good name with God: but that good name which is obtained by faith, will stand and continue all a mans life, and at his death leave behinde it a sweet perfume, and abideth for ever in the world to come.

Secondly, this maintaines the excellencie of our religion against Atheists, and all enemies of it, which esteem and call it a base and contemptible religion, and of which can follow no cre- B dit nor estimation. But see, their malice is here controled: our religion is a most glorious and excellent profession, it is the high way to get true credit and estimation: it makes a man honourable in the sight of God and men: for by it our Elders obtained a good report, which continueth fresh to this day.

In the fourth place, *Were they well reported of for their faith?* therefore their *faith* was not hid in their hearts, but manifested in their lives: for, the world cannot see nor commend them for their faith, but for the practice of faith. Here it is plaine that men must not be content to keepe their *faith* close in their hearts, but they must exercise the fruits of it in the world; and then both these together will make C a man truly commendable. Thy *faith* approves thee unto God; but the practice of it is that that honours thee, and thy profession in the world.

Lastly, in that faith was that which approved our Elders unto God; here is a store-house of comforts, for all true professors of this faith.

Art thou *poore?* thy faith doth make thee *rich* in God.

Art thou *simple* and of meane reach? thy faith is true *wisdome* before God.

Art thou any way *deformed?* faith makes thee *beautifull* unto God.

Art thou weake, feeble, or *sicke?* thy faith doth make thee *strong* in God.

Art thou *base* in the world, and of no ac- D count? thy faith makes thee *honourable* in the sight of God & his holy Angels. Thus thou art poore, and foolish, and deformed, and sicke, and base in the world, but marke how God hath recompensed thee; he hath given thee faith, whereby thou art rich, and beautiful, and wise, and strong, and honourable in heaven with God: say therefore with *David*, the *lot is fallen unto thee in a faire ground, and thou hast a goodly heritage*, namely, thy faith which thou wouldest not change for all the glory of the world. Faith is the true riches, the sound strength, the lasting beautie, the true wisdome, the true honour of a Christian man: therefore take thy selfe 10000. times more beholden unto God, than if hee had given thee uncertaine riches, the crafty

crafty (and yet fooliſh) wiſdome, the decaying ſtrength, the vaniſhing beauty, the tranſitorie honour of this world.

If thou haſt true faith, thou art ſure to have enemies: 1. The wicked of the world will never brooke thee, but openly or privatly hate and hurt thee. Then the Devil is thy ſworne enemy: how canſt thou deale with ſo powerful an enemie, and all his wicked inſtruments? Here is ſound comfort: if thou haſt faith, thou haſt God thy friend: labour therefore for this true faith, and then care not for the Devill, and all his power. Night and day, ſleeping and waking, by land and ſea thou art ſafe and ſecure, the Devill cannot hurt thee, thy faith makes thee accepted of God, and brings thee within the compaſſe of his protection. The ſame little ſparke of faith, which is in ſo narrow a compaſſe as thy heart, is ſtronger than all the power and malice of Sathan. As for the malice which his inſtruments, wicked men in this world, ſhew againſt thee in mocks and abuſes, much leſſe care for them: for their nature is to ſpeake evill, and cannot doe otherwiſe: looke not therefore at them, but looke up into heaven by the eye of thy ſoule, where *thy faith makes thee beloved and approved of God himſelfe*, and honourable in the preſence of his holy Angels.

And thus much of the ſecond action or effect of faith, the third followeth.

VERSE 3.

*Through faith wee underſtand that the world was ordained by the Word of God, ſo that the things which wee ſee, are not made of things which did appeare.*

In this verſe is contained the third action or effect of *faith*, namely this: Faith makes a man to underſtand things beyond the reach of mans reaſon. This third effect is ſet out in theſe words, by the inſtance of a notable example, namely, of the Creation of the world. By the Word of God: Of nothing: both which, that we may the better underſtand, let us conſider of the words as they lie in order.

*Through faith*]

1. By *faith* in this place (as I take it) is not meant that ſaving faith, which juſtifies a man before God; but a generall *faith*, whereby a man embraceth Chriſtian religion: or whereby a man beleeveth the Word of God in the doctrine of the Law and the Goſpell, to be true. My reaſon is, becauſe a man that never had juſtifying and ſaving *faith*, and is no member of the catholike Church, nor childe of God, may have this gift, To beleeve that God by his Word made the world of nothing. Therefore I thinke that this is an action of a generall, and A not of ſaving faith.

*We underſtand*]

That is, whereas there are many things beyond the reach of reaſon, and therefore by reaſon cannot be apprehended or underſtood, yet by vertue of this faith a man is brought to underſtand them, and to beleeve them to bee true.

Now then whereas generall faith brings underſtanding of many things which reaſon cannot reach unto; here ſuch as be ſtudents in humane learning, and which labour to attaine to the deepneſſe and perfection of it, are taught, with their travell in humane ſtudies, to have care to joyne faith and knowledge of religion. For there are many things which our B underſtanding by reaſon cannot conceive, and many truths which Philoſophy cannot reach unto; nay, many alſo which it denies: but faith is able to perſwade and demonſtrate them all, and it enlightens the minde, and ſetiſies the judgement, when as Philoſophy hath left the mind in darkneſſe, and the judgement in error. Now, in whom ſound knowledge in Philoſophy, and this faith in religion doe concurre together, hee is a man of a moſt rectified judgement, and of a deepe reach in the greateſt matters: but, ſeparate *faith* from humane knowledge, and hee will ſtumble at many truths, though he had the wit of all the Philoſophers in his owne head. For example, that God ſhould make the world of nothing: that it ſhould have beginning and ending: that God ſhould be eternal, and not the world: that mans ſoule being created, is immortall: theſe and C many other truths, reaſon cannot ſee, and therefore Philoſophy will not admit: but joyne faith to it, and then that crooked underſtanding is rectified and made to beleeve it. It is therefore good counſell, to joyne both theſe together. Religion hinders not humane learning, as ſome fondly thinke, but is a furtherance and helpe, or rather the perfection of humane learning, perſwading, and proving, and convincing that, which humane learning cannot. And thus we ſee how faith makes us to underſtand.

But what doth it make us to underſtand? the D text ſaith, *That the worlds were ordained*. Amongſt many expoſitions we may moſt ſafely ſet downe and approve this: God by his Word or commandement hath *ordained*, that is, made in good order, *the ages*, that is, the world, and all in it: and all this he did by his Word, and (which is more ſtrange than that) made them all of nothing. This is a wonderfull thing: reaſon conceives it not, but diſputes againſt it: Philoſophy grants it not, but writes againſt it: but marke the privilege of this faith, it makes a man beleeve it, and ſhewes him alſo how it is.

Now for our better perceiving the excellencie of this power of faith, here are foure points ſet downe: 1. What was created? *The worlds*.

2. In what manner: *Ordained.* 3. By what meanes: By *Gods Word.* 4. Of what matter: *Of nothing.* Of these in order.

The first point is, What was made? The text answereth, The *worlds.* The Word signifieth in the originall, *Ages:* and so it is also taken, Heb. 1. 2. God made the worlds or ages by Christ: by this word then he meaneth these two things: First, times and seasons, which are ordinarie creatures of God, as well as other: for amongst other creatures (Gen. 1.) are recorded also times and seasons to be Gods creatures. Secondly, he understandeth the Word also, and all in it: and so it is truly translated. For with good reason may the word *ages* signifie *the world,* because the world and all in it had their beginning in time, have their continuance in time, and shall have their end in time againe. Time begun them, time continues them, and time shall end them: and so the world is every way measured by the compasse of time: and therefore it pleaseth the holy Ghost to terme the world, and all in it, *Ages,* or times.

Now whereas it is said, *Ages,* that is, times and seasons were *ordained* of God; we learne, that if time be a creature or an ordinance of God (created for so great purposes, as to be the measure of all things) to take heed of abusing so excellent an ordinance: if thou hast spent it well, spend it still better. Time is so good a thing, it cannot be spent well enough. But hast thou mis-spent time (that is, abused it) take S. *Pauls* counsell, Ephes. 5. 16. *Redeeme the time:* that is, seeing what is past cannot be recall'd, then recompence the losse of it, by the well bestowing of time to come. Spend every houre well; and that thou mayst doe so, bee alwaies either doing good to other, or receiving good from other; doe either, and time is well spent. And take heed thou bee not of the number of those that often say, they cannot tell how to drive away *time*: and therefore they devise many toyes, and conceits, and vaine pleasures, yea, many wicked and unlawfull delights: and all to shift off (as they say) and deceive the *time.* It is wonderfull to see, that the wicked, whose time of joy is only in this world, should seeke to hasten it, and make it seeme shorter; yet so it is, the Devill blinding them: but howsoever it is, seeme it shorter or longer, that same one sin of mis-spending their time, shall condemne them, if they had no more: for if *account must be given for every idle word,* a fearefull accoune remaines to be made for so many idle houres. Let us then be very carefull in the use of this good ordinance of God, and never devise how to passe away *time,* for there is no man that is a profitable member in the place where he is, that can finde one houre so idle, that he knowes not how to employ it, either in receiving or doing some good.

*were ordained*

The second point, in this example, is the manner. Did God make a perfect or an imperfect world? The text answereth, it *was ordained.* The word signifieth thus much; God framed the *Ages,* that is, all creatures, visible and invisible, in a most excellent, perfect, and absolute *order.* As in campe every man keeps his ranke and order, and no man goeth out of his standing appointed him: So every creature hath his due place, and his proper use assigned him of God: so that the workmanship of the world in every creature, and in every respect was absolute: and thus (*ordained*) is as much as perfectly made. And the whole world was as the perfect body of a man, where every member, bone, joynt, veine, and sinew, is in his proper place, and nothing out of square.

*Object.* Was every thing created in his *order* and due place? Whence then come so many *disorders* in the world? The Devill hath his kingdome, authoritie, lawes and subjects; he rules in the wicked. Now can there be any order in Sathans kingdome? Againe, whence are so many alterations and subversions of kingdomes; so many warres, so much effusion of bloud? The Gospel is transported from Country to Country: civill dissentions in Cities and private families; betwixt man and man; betwixt man and some creatures: betwixt creature and creatures, yea, hatred often unto the death: yea, often hatred betwixt creatures of the same kinde. All these being so, where then is that excellent order wherein they were created?

I answer: the state of all creatures is changed, from that wherein they were created, by the fall of our first parents. God made no disorder, *He saw every thing that he had made, and loe it was very good:* therefore it was in a most perfect order: For orderly comlinesse is a part of the *goodnesse* of a thing: but disorder is the effect of sin: it entred with sinne, and it is both a companion and a reward of sinne. Had we continued in our innocence, all creatures had continued in their excellent *order:* but when we had broken the perfect order, that God had appointed us, immediately all creatures broke that order wherein they were afore both towards us, and one amongst another. Whilst we obeyed God, all creatures obeyed us: but when we shooke off the yoke of obedience unto God, and rebelled against him, then they became disobedient unto us. Whilst we loved God, all creatures loved and reverenced us: but when we fell to hate the Lord, then began they to hate us, and not before. If therefore thou seest any disobedience and hatred in the creatures towards thee, any disorder and vanitie amongst themselves, thanke thy selfe for it, thou broughtest it into the world with thy sinne.

This being so, we are hence taught, when wee see any disorder in any creature, not to blame the Lord nor the creature, but to turne backe to our selves, to take notice of our owne sinnes and corruptions, and to acknowledge this was not so at the first, but our sinne was the

cause

Gen. 1. 31.

The description of faith.

The description of faith.

cause of it; and therefore be humbled and ashamed of our selves, that wee should confound that excellent *order* which God made, and all creatures (but for us) would have kept till this day: but the common practice in contrarie, as I will prove in particulars.

Gen. 2. 25. and 3. 21.

God made mans body pure and holy, and therefore it had no need to bee covered: but with sinne came shame, and thence came it that God gave us *apparell* to cover that shame that sin had brought upon us: so oft therefore as a man puts on his apparel, he should be humbled and ashamed by it: and thinke thus with himselfe; This was not so at the first; *Adams* body was glorious: whence came this ignominie and shame, which we must cover with apparell? it came from my sin; therefore so often as a man puts it on, so oft should he be quite ashamed of himselfe, which hath brought this shame upon himselfe; so as now he must needs have a cloake to cover his shame. But doe men make this end of their apparell? nay, rather they make it a banner to display their pride and vanity; and so farre are many from being ashamed of it, as that they are contrariwise proud of it. But this is as abominable, and cursed, and senselesse a pride, as if the prisoner should be proud of his bolts and fetters, which are signes of his misdemeanor: for, what is thy apparell (make the best of it) it is but a beautifull cloake of thy filthie shame: then, as bolts and fetters are burdenous, and shamefull, though they be of gold: so is the cloake of thy shame, thy apparell, though it be silke, silver, or gold: for we should not be ashamed onely of ordinarie apparell, or base, but euen of the most gorgeous; knowing that once we had a glorie of our owne, farre above all the glory of apparell: and the ignominie that sin hath brought upon us, is greater than this glorie of apparell can take away.

Here I denie not the use of gorgeous apparell, to those to whom it belongs: But I say, the rich men, (who by their ability) women in authority, who (by their place and calling) may weare costly apparell: yea, and to Princes, who may lawfully weare silke, silver, gold, and the most excellent ornaments of precious stones, or whatsoever: to all these, I say, God hath granted you the use of these; but withall bee not proud of them, for you once had a glorie greater than these, but lost it by sinne: and haue brought a shame, which these cannot hide. For though thy apparell hide it from the world, yet can it not from God: onely *faith* can cover it from God: therefore glorie in nothing but thy faith, be ashamed of thy apparell: yea, of thy robes and costly ornaments. And know further that whereas thy body by sinne is become so vile, a meaner cover and base apparell were fit for it. And therefore know, that whereas God hath given thee use of costly apparell, and precious ornaments, he gives them not to honour thy body, but the place thou art in: and to adorne that part of his owne Image, which hee hath set in thee by thy calling. And know lastly, that if thou hadst kept that order, wherin God at thy creation (as the text saith) *ordained* thee: thy naturall glorie would more have adorned thee and the place thou beares't, than all this accidentall and artificiall glorie can: and therefore glorie not so much for the one, as be ashamed for the losse of the other; and let thy apparell teach thee this lesson.

A

Thirdly, many men take much delight in some kinde of *meat*; some in varietie of meats; and some so love their bellie, as they care not how many creatures, or kinde of creatures doe die, for their belly sake: this it to be considered. For I take it a great fault, for men either to be too lavish and careless, how many creatures they cause to die, or (though they eat but one kinde) to doe it without all use or further consideration. For, marke whence comes this, that man cannot now live, or not so well; but his life must be the death of other creatures, his nourishment and preservation, the destruction of other creatures. At the beginning before sinne was, this was not so: no creature did either serve to cloath or feed *Adam*: but this came with sinne; sinne brought this vanitie upon creatures, to die for the feeding and cloathing of man: and had we stood without sin, no creature should have lost his life to be our meat. I take it therefore the dutie of a man to make great use of his meat in this regard. And first, for the meat that he loves best, let him be humbled for his sinne: knowing that if he had not sinned, hee should have had much more sweetnesse in other meat, which notwithstanding should not have cost any creature his life. And secondly, for variety be not too lavish, nor too riotous: consider every dish is the death of a creature of Gods creation: consider againe, whence comes this, that creatures must die to feed thee; not from the creation, creatures were not made to that end: Innocencie would have preserved all creatures to more excellent ends. Sinne it was, and thy sinne that destroyes so many creatures for the belly of man: it is a vanitie come upon creatures for mans sinne, that they must die for mans meat. The death therefore of every creature, should be a corasive to mans heart: when he seeth it, it should touch him to the quicke, and make him say, This creature dieth not for it selfe, but for me; not for it owne fault, but for mine. Miserable sinner that I am, if I had right, I should rather die than it. God made it once for a better end, but my sin hath brought it to this corruption. If this consideration tooke place, men would not eat their ordinarie fare with so little use: nor at extraordinarie occasions be so careless how much they spend, and how many creatures they cause to die.

B

C

D

But you will say, God hath given us libertie in meats: differences of meats are taken away

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in Christ, and God hath given us use of his creatures, not onely for necessitie, but more liberall use even for greater delight and comfort. I answer, I grant all this and more too, to a man that hath faith. I grant, feasts and bankets are lawfull for some men on some occasions. I take not away any mans liberty in meats: God hath granted it, and man ought not to take it away. I onely wish that when we eat, wee also would make this use of it: and that we would not too riotously abuse that libertie that God hath given us for diversity of meats: faith gives leave and libertie to eat; yet faith denies not a man to make a holy use of his eating, for his owne humiliation, but rather commands it.

Fourthly, we see in the world, that creatures not onely die for mans feeding, but one creature feeds on another, and one creature destroyeth another to eat him. The Hawke preyeth on divers kindes of birds: the Fox feedeth on tame birds: the Wolfe on the Lambe: greater fishes devoure the lesse: Dogs will eat divers kindes of creatures, if they can come by them. These things are manifest, and some of them be common sports in the world.

Now whence comes this fearefull disorder in nature, that one creature should devoure another? came it from the creation? was the world ordained in this state, that one creature should eat up another? the greater feed upon the lesse? no: but sin brought this confusion, our sinne caused this pitifull massacre of all creatures one by another. Let us therefore at these sights be humbled for our sinnes, which caused so fearefull a disorder: when thou seest thy Hawk slie so fiercely and so cruelly murder a silly birt: thy Hound, the Hart, Hare, or Conie; then, as God hath given thee leave in good order, measure, and manner, thus to deale with the creatures, and therefore thou mayst take delight in it: so, withall take this use of it; whence comes this? it was not so from the beginning: When sinne was not in the world, these would all have lodged in one stage and cabbin, and one never have offered to have eaten another: my sinne caused this jarre, and this disorder betwixt these two creatures. This should humble a man, because of his sinne, and restraine his life from too much libertie, and his affection from too much delight in these kinde of pastimes.

Againe, when we see the crueltie of the Fox, the Wolfe, the Beare, toward the sheepe and other creatures; blame not too much the crueltie of the beasts; for this was not in them at their creation; but thy sinne made them thus cruell one against another. Turne then into thy selfe, and be ashamed of it: and blame not so much the crueltie in them, as thine owne sinne which caused it in them.

Againe, some creatures are unperfect, some in parts of their body, some in some senses, and some are loathsome, and ugly to behold; and

A some are venemous, and hurtfull to the world. When thou seest it, consider whence is this. They were not thus created: for God [ordained] that is, made all creatures in perfect order: but this comes from thy sinne; enter into thy selfe, and acknowledge this, and be humbled for it, and doe not so much contemne this creature for his imperfection, nor loath him for his deformitie, nor hate him for his venome, as contemne and loath, and hate thine owne sinnes which were the cause of all these.

Lastly, some take great delight in faire buildings, and make no use of them but for delight and pleasure: but if they consider well, they have no such cause: it was not so at the creation. *Adam* in his innocencie had a more sumptuous Palace *ordained* for him; namely, the Paradise of heaven and earth; and yet trees were not cut in peeces, nor the earth had her stones rent out of her bowels, for the building of it. Thy sin it was that destroyed this Palace; and sinne hath caused the necessitie of these buildings: How then canst thou glorie in thy buildings; Wilt thou glorie in thy shame? Canst thou be proud of these, when thy sinne bereft thee of a better? as therefore thy house is a comfort, strength, securitie, and delight unto thee: so adde this one use also, let it in this consideration be a cause to humble thee for thy sinne.

The disorder that sinne hath brought into the world, might be shewed in more particulars: but these may suffice, being those of whom we have most common use, and therefore doe most commonly abuse.

To conclude this point, I say unto all men: Doest thou see what disorder is now in the world, in thy appatell, meat, recreations, buildings? Seest thou the confusion, vanity, corruption of all creatures: the variance, dissention, and hatred of creatures amongst themselves? Canst thou see all this, and either not regarde it at all, or take delight in it? This is a cursed and abominable delight. If a rich man should consume all his wealth, or throw it all on heapes, and then desperately set his house on fire, hath he any cause of joy, to see this? If he sit still at this, you will say, he is senselesse: but if he laugh at it, he is mad. So God created man rich in all blessings, put him into the palace of the world, garnished this house of the world with exceeding beauty: his meat, his appatell, his recreation, his house, were all excellent and glorious; he made all other creatures, amongst which there was nothing but concord, love, agreement, uniformity, comelinesse, and good order; now man by sinne fell; and by his fall, not onely spent all his riches (that is, defaced the glorie of his owne estate:) but also set his house (that is the world) on fire: that is, defaced the beauty of heaven and earth: brought confusion, corruption, vanitie, deformity, imperfection, and monstrous disorder on all creatures; for all the world together by the

cares,

all creatures; set all the world together by the eares, and one creature at variance and deadly hate with other: so that one creature doth fight, teare, wound, destroy, and eat up another. O cursed and damnable sinne of man, that hath so shamefully disordered that heavenly *order*, wherein God created all things at the beginning! and miserable men are we, which can sit still and see this, and not be moved: but if we rejoyce and delight in it; certainly, then a spirituall madnesse hath bewitched our soules. Let us therefore stir up our selves, and looke about us; and seeing all the world on a fire about us, namely, flaming in contention, hatred, and all disorder; let us for our parts seeke to quench it: which because we cannot, therefore lament and bewaile it: but much more lament and be humbled for our sinne, which kindled this fire of disorder in the world.

Hitherto of the manner of the Creation.

*By the Word of God.*]

The third point is, by what meanes? The text answereth; the world was ordained in that excellent order, *by the Word of God*. By this word is meant, 1. not any *vocall* word, as if the Lord should speake unto the creatures: nor secondly, the *substantiall* word of the Father, the second person; although I confesse that by *him were made all things*. Yet, I take it, it is not so meant in this place: but rather as *Moses* doth, Gen. 1. when he saith, that in the creation *God said*: It is in both places a comparison taken from a Prince, who bids his servants doe this, and they doe it presently. The Lord in this place is like a Prince, he hath his word, whereby he commanded the world to be made. That word, I take it, is his *will*: for Gods willing of any thing, is an effectuall commanding of it to be done: yea, it is the doing of it: for his willing of a thing to be, is more than all the commandements of all men in the world. For if he doe but will it, the thing is done what ever it be: whereas all the world may command, and yet it is no neerer. From hence, I take it, this is manifest to be the surest sense for this place; God willed the being of all creatures, and according as he willed, they presently were: and that his will was his word here mentioned.

Here then first marke a speciall point, that sets out the glorie of the Creator: he used no labour, no motion, no paines, no servants, no meanes as men doe. He onely *spake the word, and they were made: he commanded, and they were created*, Psalm. 148. 5. This shewes how glorious a God he is, and his power how omnipotent it is, who at his owne will and word produced such a glorious frame of heaven and earth, so many thousand sorts and kindes of creatures in their order and due place. *David* most seriously considered of this, when hee made the 104. Psalme, as appeareth if we read it. Wee ought also so deeply to meditate of this his glorious power, manifested in this miraculous creation, as that we (seeing it) may acknowledge with the Psalmist, Psalm. 115. 3. *Our God sitteth in heaven, and doth whatsoever he will.*

2. Did the Lord make all things by his *word*? learne we then for our instruction thus much; Ever when wee see what is Gods will concerning our selves in any great crosse or affliction whatsoever, let us subject our selves to it and beare it, because it comes from so mightie a God, as whom there is no resisting. For see, he that commanded all the world to be, and it presently was so, and nothing could disobey; then if he command any crosse to cease upon thee, wilt thou resist him? nay, rather take Saint *Peters* holy counsell, 1 Pet. 5. 5. *Humble thy self under this so mighty hand of God, that he may exalt thee in due time.* If thou then see his crosse comming towards thee, meet it, receive it with both hands, beare it with both shoulders: if he will humble thee, resist not thou: for when againe he pleaseth to exalt thee, all the Devils in hell are not able to resist him.

It followeth; *So that the things which we see, are not made of things which did appeare.*]

The fourth and last point, is the *matter* whereof the world was made: The text saith, *The things that we see*, that is, all the world *were made of things never seene*: that is, of a flat nothing, which here is said not to bee seene, or not to appeare; because how can that appeare or be seene, which is not? So the meaning is, when there was nothing in the world, then God made the world to be. This is the strangest thing of all in this fourth effect: For it is not so strange that the world should be made in that excellent *order*; or that God should make it by his Word; as that he should make it of *nothing*. Reason denies it, Philosophy disputes against it as absurd, and never will yeeld unto it: but here is the power of *faith* manifest; for it makes us beleeve and know it is so.

Hence we learne, 1. If hee created the world of nothing, then he can preserve us also by nothing, that is, without meanes, or by weake meanes, or contrarie to meanes; he that did the one, can doe the other, for the same reason is of both. This is a speciall point of our religion, Not to tie Gods providence unto meanes. Men use never to acknowledge it but with meanes; but that is no worke of *faith*. But we ought not onely to see Gods providence, when we see no meanes; but even when other meanes are against us, then to see it, is a point of *faith*: and that is our dutie, though it be hard. Give men health, wealth, liberty, peace, let them be guarded about with Gods blessings: then they will magnifie the providence of God: but take these away, and lay upon them penurie, sicknesse, or any crosse, then they rage and raile, and distrust, yea blaspheme, and say, No providence, no God. And thus God is beholding to the meanes, for else men would flatly denie him. But this argues the want of faith. For had we that faith in us,

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whereby we beleeve ſtedfaſtly, that God made all the world without meanes, that *faith* would alſo perſwade us, that he can preſerve us being made, though meanes be wanting, or though they be againſt us. This we may make uſe of, whether we be in neceſſitie, and would be releeved; or in any perill, and would be ſuccoured: or in what extremitie ſoever, when meanes doe faile us.

Secondly, if he made all things of nothing, then he is able alſo, in reſpect of his promiſes made in Chriſt, *To call ſuch things that are not, as though they were*, Rom. 4.17. As, a man by nature is the childe of wrath, and of the Devil: he is able to make him a ſervant of God, and childe of grace.

This may teach us, 1. Not to deſpaire of any mans ſalvation, though he ſeeme almoſt paſt all grace: for God can make any thing of nothing, and therefore can put grace into that heart, wherein afore was none.

And 2. this is a comfort to all them which through weakneſſe of faith, cannot perſwade themſelves of their election. For ſuppoſe thou be full of wants and imperfections, and haſt a rebellious and froward heart: What then? Remember God made thee once a creature, of nothing; he can now againe make thee a new creature of nothing: he created thee without meanes; he can ſave thee, though never ſo many meanes doe ſerve to be againſt thee.

And thus much of theſe three effects of faith; and conſequently,

Of the firſt part of this Chapter, containing a deſcription of faith in generall.

## Abels Faith.

Verse 2.

***By faith Abel offered unto God a greater ſacrifice than Caine: by which he obtained witneſſe that he was righteous; God teſtifying of his gifts: by which faith he alſo being dead yet ſpeaketh.***

THe ſecond part of the Chapter containeth an illuſtration and proofe of the former deſcription, by a rehearſall of the moſt excellent patternes and enſamples of *faith*, which flouriſhed in the Church of the Old Teſtament.

A Theſe examples be of two ſorts: 1. Such as are ſet downe ſeverally one by one, from the 4. ver. to the 32. 2. Such as are ſet downe *joyntly* many together, from thence to the end.

The examples ſet downe ſeverally are of two ſorts: 1. Such as were the naturall *Iſraelites*, and borne members of the Church viſible. 2. Such as were not naturally members, but *ſtrangers* from the Church of God, till they were called extraordinarily.

Examples of ſuch as were members of the viſible Church, are alſo of two ſorts: 1. Such as lived about the flood: or, 2. after the flood.

Firſt, of ſuch as lived afore, or about the time of the flood, there be three faithfull men, B whoſe faith is here recorded: 1. *Abel*, and 2. *Enoch* before: 3. *Noe*, both before and after. All theſe three in order.

The excellent and moſt worthy examples, are all grounded on ſome place of the old Teſtament, and are continued from the beginning of the world, almoſt to Chriſts incarnation: for he beginneth with *Abel*, which is ſo neere the beginning, that he was the *ſecond* good man that lived in the world: yea, and the *firſt* of all that had this true faith, as the onely meanes of his ſalvation. For, as for *Adam*, he afore his fall had not this faith, neither ſhould it have ſaved him: but when the firſt meanes failed him, then came this *faith* as the ſecond and more effectuall meanes of his ſalvation: but C *Abel* was never in poſſibilitie to be ſaved by any thing, but by this *faith*. And therefore *Abels* faith hath the firſt place of commendation, and that in this verſe.

*Abels* faith is here commended for three things: 1. In that he *offered by it a greater ſacrifice than Caine*. 2. By it *hee obtained teſtimonie with God*. 3. By it *dead Abel yet ſpeaketh*.

The firſt effect of *Abels* faith is thus ſet downe by the holy Ghoſt, *By faith Abel offered unto God a greater ſacrifice than Caine*.

The ordinarie Expoſition of theſe words, is this; That *Caine* and *Abel* comming to offer, there was no difference in the matter of their ſacrifice, but onely in the manner of offering, D in that *Abel* offered by faith, and ſo did not *Caine*.

This expoſition though it be good, yet it fits not the ſcope of this place, nor the fourth of Gen. The right ſenſe therefore ſeemes to be this: *Abel* having faith, this faith moved him to teſtifie his thankfull heart to God. This he did by offering unto God the *beſt and coſtlieſt ſacrifice* that he could: namely, the *firſt fruits and fatteſt of his ſheepe*; Whereas unbeleeving *Caine*, having no love to teſtifie unto God, brought onely of the fruit of his ground: not of the beſt as *Abel* did: but whatſoever came firſt to hand. This being the true meaning of the whole: let us come to the particular points laid downe in this effect, and they are three:

1. That

1. That *Caine* and *Abel offered*, that is, ſerved God.

2. That they offered *Sacrifices*.

3. That *Abel* offered a better than *Caine*.

The firſt point containes their ſervice in generall: the ſecond, their ſervice in particular: the third, the difference of their ſervice; wherein eſpecially will appeare the excellencie of *Abels* faith.

First, *Abel and Caine*, the two firſt brethren in the world, *offered* ſacrifice to the true God. How learned they this? for they had no Scripture, it was penned many yeares after; namely, by *Moſes* firſt of all. I anſwer, when their Parents *Adam* and *Eve* had fallen, God gave them (of his infinite goodneſſe) a covenant of grace, *that the ſeed of the woman ſhould breake the ſerpents head*; Geneſ. 3. 15. wee doubt not but our firſt parents received this covenant, and beleeved the promiſe; and this their *faith* taught them how to worſhip the true God aright.

You will ſay; thus *Adam and Eve* learned of God; but how came this to *Caine* and *Abel*? I anſwer, when they had beene thus inſtructed of God, *Adam* as a faithfull ſervant of God, taught the ſame religion, and delivered the ſame doctrine to his children: and by it they were taught, what, to whom, and in what manner to offer ſacrifice. And thus they did it neither by Scripture, nor revelation, nor their owne invention, but by the inſtruction of their Parents.

Hence let all Parents learne a leſſon of *Adam*, the firſt Parent that was in the world; namely, to procure the good of their children: he nurtured his children excellently: 1. Hee provided for them till they came to age. 2. Then he left them not, but appointed them their callings; for one was an husbandman, and the other a ſhepherd. 3. Not thus onely, but he taught them to worſhip the true God, both in their callings, and in the practice of religion, and therefore he taught them to offer ſacrifice in way of thankfulneſſe unto God: all this did *Adam*.

So muſt thou doe with the children which God hath given thee. 1. Provide for them carefully till they be of age, take heed, they miſcarrie not any way for want of things needfull. 2. So bring them up, as that they may be apt to live in ſome godly calling whereby to doe good in his Church; and that calling thou muſt appoint them, according to the fitneſſe of their gifts. *Adam* appointed them not both one calling, but diverſe callings, according to the diverſitie of their gifts: and thou muſt ſee it be a lawfull and honeſt calling, for ſo are both theſe. Then 3. (the greateſt matter of all theſe) teach them religion, and the true manner of fearing and worſhipping God; that as by the two firſt, thy child may live well in this world, ſo by this he may be made an heire of the kingdome of heaven.

A *Adam* was the firſt father, and father of us all; let all then follow him in this practice: and if we follow him in one, follow him in both. Divers will be as carefull for their bodies and for their callings as *Adam* was, but how few are as carefull to teach them religion for the preferment of their ſoules to life eternall? but parents muſt have care of both theſe: elſe they ſhall anſwer for their child at the day of judgement: and though he periſh in his owne ſinne, yet his bloud will God require at the Fathers hands. For God made him a father in his room, and he diſcharged not the duty of a father unto their childe.

Secondly, in that *Caine* offered as wel as *Abel*, hence we learne divers inſtructions.

B 1. It is a common opinion, that if a man walke duly and truly in his calling, doing no man harme, but giving everie man his owne, and ſo doe all his life long, God will receive him, and ſave his ſoule: but the truth is this: If men doe thus, it is good and commendable and they muſt be exhorted to continue; but if they ſtand upon this for ſalvation, they caſt away their ſoules. For marke here, *Caine* was a man that walked in an honeſt calling; and more than that, he tooke paines, and laboured in it (which all men doe not that have honeſt callings:) And more than all theſe, when *Abel offered*, he came and worſhipped God alſo; and he did outwardly in ſuch ſort, as no man could blame him, but onely God that ſaw his heart: and for all this,

C yet he is a wicked *Caine*, and that is all that the Word of God gives him, 1 Ioh. 3. 12. Then it is manifeſt, that to walke in a mans calling juſtly and uprightly, doing no man harme, will not ſerve the turne. *Caine* did it, and yet was accurſed; we muſt then goe further than *Caine*, elſe we ſhall goe with *Caine* to the place where he is.

Reaſon not with thy ſelfe, I worke hard, and follow my calling, I hurt no man: thus could *Caine* reaſon, and yet but curſed *Caine*. Thou muſt then beſide theſe, get that that *Caine* did not; Learne in thy conſcience to ſee and feele thy ſinne, to be grieved for it, ſo as thou maiſt ſay; my ſickneſſe, my povertie, my croſſes grieve me, but nothing ſo much as mine owne

D ſinnes, theſe trouble mee above all, and this griefe ſwalloweth up all the reſt. And there is another thing which I ſeek above all; not gold, ſilver, or promotion; but reconciliation with my God, and his favour in Jeſus Chriſt: If thou haſt theſe two, then thou goeſt beyond *Caine*, then ſhalt thou ſtand before God with *Abel*, and be accepted. Remember theſe two, humiliation for ſinne, and deſire of reconciliation: theſe two is the ſumme of religion. If thou haſt theſe, thou art bleſſed with *Abel*, if not, curſed with *Caine*, howſoever thou liveſt in the world. If thou ſay, *Caine* killed his brother, and ſo would not I doe for all the world, I will doe no man hurt in bodie nor goods: This will not ſerve: for it is ſaid, that

God

God had no respect to *Cain* afore he killed his brother, even when he *offered his sacrifice:* and therefore this dutie is most necessarie, and there is no shifting it off.

2. *Caine* offered as well as *Abel*; yea, *Caine* offered *afore Abel*, as it is manifest in Gen. 4.3. And yet *Abels* sacrifice was better when it came to the proofe, and was accepted, and not *Cains* which came first. Hence we learne, that a man may be more forward than many other in many outward duties of religion, and yet not be accepted of God: another may not be so forward to the dutie, and yet when he comes, be better accepted. Whence comes this? what? is forwardnesse in good duties a fault? Nothing lesse: but hence it is, he that outwardly is most forward, may come in hypocrisie and without *faith*; the want whereof makes his forwardnesse nothing worth. Many such have we in our Church: great frequenters of places and exercises of religion; and yet they come but as *Cain* did, or it may be in worse intents. Thy forwardnesse is to be commended; but take this with thee also; Care not so much to be first at the Sermon, or to be there oftner than other, as to goe with true faith, repentance and a heart hungring for grace; if not, boast not in thy forwardnesse; *Caine* offered afore *Abel*, and yet not accepted; and so there may come an *Abel* after thee, and bring faith with him, and be accepted, when thou with thy hypocriticall forwardnesse shalt be rejected, as *Caine* was.

Thirdly, did *Caine* offer as well as *Abel?* Hence we learne, that the *Church militant* is a mixt and compounded companie of men: not of one sort, but true beleevers and hypocrites mingled together: as here in the very infancie of the Church, there was *Caine* worshipping in shew, as well as *Abel* that worshipped in truth. So was it in the infancie, so in her perpetuall growth, and so shall it be in the last age of the Church: the good shall never be quite separated from the bad, untill Christ himselfe doe it at the last judgement. Goats shall alwaies bee mingled among the sheepe, *till Christ the great shepherd doe separate them himselfe*, Matth. 25. :4. And he that imagineth a perfect separation till then, imagineth a fancie in his braine, and such a Church as cannot bee found upon the earth.

This being so, let no man therefore be afraid to joyne himselfe to the visible Church; neither let any that are in it, goe out of it, because the bad are mingled with the good; for so it hath beene alwaies, and ever will be: he then that will goe out of a Church, because there be hypocrites in it, must goe out of the world: for such a Church is not found, but triumphant in heaven.

Fourthly, in that *Caine* and *Abel offered*, hence we learne, that the church of God which truly professeth his name, hath beene ever since the beginning of the world. For this Church was in the household of *Adam*, when there was no more but it in the world: for *sacrifice* to God is a signe of the Church: yea, and beside the sacrifice, they had a place appointed where *Adam* and his familie came together to worship God; For, so much *Caine* intimateth, Gen. 4. 14. and 16. *Caine went out from the presence of the Lord*, that is, not onely out of his favour and protection, but from the place of his solemne service, and where he wonted to manifest his speciall presence to his children serving him: and therefore *Caine*, as being excommunicate, complaines (vers. 14.) because he must leave it. Thus the Church hath beene from the beginning, and therefore is truly called Catholike.

The Papists abuse this place notoriously; for whereas the *Church* hath beene so ancient, they argue therefore it is above the *Scripture:* yea, and that we could not know it to be *Scripture*, but by the ancient testimonie of the *Church*.

We must know the Scripture is two wayes to be considered: first, as it was written and penned by holy men, and so it is later than the Church: for *Moses* was the first pen-man of Scripture: but secondly, as it is *the Word of God*, the substance, sense, and truth thereof is much more ancient than the Church; yea, without the word of God, there can be no Church: For, without faith is no Church (because the church is a companie of beleevers,) and without the word is no faith; therefore no word, no faith; no faith, no Church. So then the Scripture was afore the Church, but penned after.

Thus we see that *Caine* and *Abel offered*.

Now secondly, what offered they? *sacrifices*. Sacrifices were used in the worship of God for two ends: 1. When a sacrifice was offered, especially of beasts, when a man saw the bloud of the beasts powred out, it put him in minde of his own sins, and the desert of them, and taught him to say thus: Even as this creature is here slaine, and his bloud distills and drops away; so my sins deserve that my bloud should bee shed, and my soule be drenched in hell for ever. This creature can die but one death, for it sinneth not; but my sinnes deserve both the first and second death.

Secondly, sacrifices served to put them in minde of the Messias to come; and the slaying of the beasts shewed them how the Messias should shed his bloud, and give his life for the sinnes of the people. These are the two principall ends of sacrifices, and for these two ends did *Caine* and *Abel* offer: *Caine* in hypocrisie and for fashion sake; *Abel* in truth, conscience, and sinceritie.

As it was in the old sacrifices, so is it in our Sacraments of the new Testament: whereof the sacrifices were all types: in Baptisme, sprinkling of the water serves to shew us how filthily wee are defiled with our owne sinnes.

2. It signifies the sprinkling of the bloud of Christ

Christ upon the heart of a sinner, for his sanctification from sinne.

2 In the Supper, the breaking of the bread signifies, 1. how we should be broken in humiliation for our sinne: and the powring out of the wine, how our bloud and life should bee shed, and powred out for our sinnes, if wee had that that we deserve. And secondly, they represent unto us, how the body of Christ was broken, and his bloud powred out for our sinnes: which he was content to suffer under the wrath of his Father, for our sakes: so that wee see, both the sacrifices and Sacraments of the old, as also of the new Testament, all aimed at these two ends; to shew us our sinnes, and our misery by sinne; and to foretell or represent our reconciliation by Christ. Which being so, our lesson is this;

We have all received those two Sacraments: the first once, the second often. Now if they have beene duly received of us, they ought to have this double use unto us: 1. To cause us to make a search of our owne sinnes, and of our misery by sinne; and seeing it, to be cast downe and humbled, considering how corrupt our hearts are, and how wicked our lives. And secondly, when this is so, then to make us seeke for reconciliation with God by faith in Christ, to make us desire it, love it, and pray for it, above all things in the world. *Abel* not onely offred, but offred so, as that it put him in minde of his sinne, and of his redemption, by the death of the *Messias* to come. So wee must not onely outwardly receive the Sacraments; but so receive, as that wee may see and be humbled for our sinne, and seeke to bee reconciled to God in Christ.

Such use also ought wee to make of hearing the word, and not to be content with bare hearing of it, or to get a generall knowledge out of it: but it must give us a speciall sight of our owne estate by sinne: and urge us forward to seeke the favour of God in Christ. Religion stands not in hearing the Word, and receiving the Sacraments with the congregation, though it bee done never so often, and never so formally: But so to heare and so to receive, as that they may worke in us those two things: and that is the pith and life of religion. And whosoever he be that professeth religion, and sheweth not the fruit of it in these two, that mans profession is in vaine, and it will goe for no payment at the day of judgement.

Thus wee see they offered, and what they offered. It followeth; *A greater sacrifice than Caine.*

The third and last point is the difference of these sacrifices. For although *Caine offered* as well as *Abel*; and offered *sacrifice* as well as *Abel*: yet was there a difference in their sacrifices; for *Abels* was better than *Caines*. This is the chiefe point: for this sets downe what was that excellencie of his *faith*, for which hee is here commended. *Abel* is not commended for *offering*, by his faith; for so did *Caine* that had no faith: nor for offering sacrifice, by his faith; for so did *Caine* that had no faith: but because that by his faith hee offered a *better sacrifice* than *Caine* could.

The holy Ghost cals *Abels a better* or *greater* sacrifice, because *Abel* brought the best and fattest of his sheepe, and so bestowed the most cost he could; as signifying that he would have bestowed more cost, had hee knowne how to have done it. For he that gives as he hath, would give more if hee had it. And hee that doth the best he can in any thing, it is certaine he would doe better if hee could. *Caine* contrariwise brought not the best of his fruits, but either the worst, or whatsoever came first to hand: as thinking that whatsoever hee brought, was good enough: and therefore worthily is *Abel* said to have offered a better sacrifice than *Caine*.

And further, this holy practice of *Abel* came to be a law written, even one of the commandements of the Ceremoniall law; namely, that the *first borne should be offered to God*, Exod. 34. 19. And the *first fruits of the corne*, Levit. 23. 10, &c. And that *nothing that was lame, blinde, maimed, or had any blemish in it should be offred to the Lord*, Deut. 15. 21. *Abel* here did even that which these lawes commanded: and these lawes commanded the same that he did. Thus God vouchsafed to honour his servant *Abel*, for his obedient and honest heart; even to make his practice the ground and beginning of one of his owne lawes: that so the Israelites in all their generations, might in their daily practices remember this worthy deed of holy *Abel* to his perpetuall honour.

Now for us the truth is, this law bindes us not: for it was a ceremony, and is ended in Christ. Yet the equity and use of it reacheth even to us; namely, it teacheth us when we will give any thing unto God, to give the best wee have. This is the equity of those lawes ceremoniall, which commanded them to give to the Lord their first borne, and their first fruits, and the fattest of their cattell; and so much of them doe still binde us. Now from this rule wee are taught divers duties:

1. To the *Parent*. Hast thou many children, and wilt thou give some to the Lord? namely, to serve him in the ministery? The practice of the world is to make the eldest a Gentleman, the next a Lawyer, the next a Marchant: he that is the youngest, or least regarded, or that hath some infirmity in wit, or deformitie in bodie, set him to schoole, let him bee a Minister. But *Abels* sacrifice controls this prophane course of the world. Learne therefore by him; whomsoever of all thy children thou findest fittest in gifts and graces of body and mind, whom thou lovest best, and most esteemest, hee is fittest for the Lord, and the Lord is most worthy of him: consecrate him to the Lord, for his service in the ministery.

2 To the *young man.* Hee being in the strength and ripenesse of wit, senses, memorie, capacity, and in the best of his age: he saith, I will take my pleasure now I am fittest for it: I will repent at the end of my dayes, and that is a fitter time. This is a vile policy of the Devill, to dishonour God, and to cast away their soules. What a griefe is it to give the devill his young yeares, the strength of his body and wit, and to bring his withered old age unto God? nay, be sure, *God* will not accept thy rotten sacrifice of old age, but rather give thee up to the devill, that he may have thee altogether, which hath had the best: then follow rather *Salomons* counsell, Eccles. 12.1. who bids thee *Remember thy Creator in the dates of thy youth:* Remember *Abels* sacrifice, it was of the best. So thou hast no sacrifice but thy selfe to offer: offer then the best: thy young yeares is the best time, give them unto God.

3 To all *Christians. Abel* offered the best: it teacheth us all, if wee will professe and serve God, not to doe it by the halfes; or for shew and fashion sake, or negligently, as not caring how. Thus to doe is but to offer the sacrifice of *Caine*, and that makes the most professors go away with their service unaccepted as *Caines* was: for God will have all or none, he is worthy to have no partner: he must be served with all the heart, with soule and body, so that a man must consecrate himselfe wholly unto him, 2 King. 23.25. It is the speciall commendation of good King *Iosias, that hee turned unto the Lord with all his heart, and soule, and might:* and for that, he is preferred afore all Kings afore or after him: not that *Iosias* could fulfill the law perfectly, as it required; but it is meant of the endevour of his heart and life, by which he strave with all his might to serve God as well as hee could: his example is ours.

Wee professe religion, wee must looke that our hearts affect it: we professe a turning from sinne, we must take heed it be not formall, and from the lips, but from the heart. So when wee practise any dutie of religion, whether we pray or heare the Word, or receive the Sacraments, (this is the sacrifice that we can offer) wee must not do them coldly and carelesly, but with zealous affection and resolution from the heart. Otherwise, if we serve God for fashion sake, and our hearts are on the world, and our own lusts, wee offer the sacrifice of cursed *Caine*: and wee with our formall religion shall goe to him. But let us offer the sacrifice of *Abel*: that is, though it bee never so little, yet let it bee the best wee can, and all wee can, and God will accept us as hee did *Abel*. And thus the Parent should give God his *best childe*: the young man his *best yeares*: every man his *best part*, which is his *heart*. And thus wee follow the steps of holy *Abel*, who offered to God *the best sacrifice hee had*. This was the fruit of his faith: even so that Parent, that young man, that Professor that hath true faith, will doe so likewise.

Hitherto of the first effect of *Abels* faith: It followeth, *By the which hee obtained witnesse that he was righteous.*

This is the second effect of *Abels* faith, whereby it is commended: 1. For the meaning. By *faith* he means saving faith, which makes a man just before God, and no other. For whereas he had said before, that by faith out *Elders had obtained a good report*. Hee proves that generall, by this example of *Abel*; therefore that saving faith which was meant there, is also meant here.

These words set downe two benefits which *Abel* had by his saving faith: First, hee was *just* by it. Secondly, God *testified* that he was so.

For the first; *Abels faith* made him *just and righteous*, not because his faith was an excellent quality of that vertue in it selfe, as to make him just; but because it was an instrument whereby hee apprehended and applyed to himselfe the righteousnesse of the *Messiah* to come, whereby hee might stand just before God. This was his righteousnesse, which he had by faith: for hee trusted not to any holinesse of his own, though (it is out of question) hee knew hee was the sonne of man who once was perfectly righteous: but the trust and confidence of his heart was in the righteousnesse of that blessed seed, which God had promised, *should break the serpents head.* This promise hee knowing, beleeved it, applyed it to himselfe, and this faith made him righteous.

Here we learne a worthy lesson of Christianity; namely, that the true and the undoubted way to heaven, is a holy and lively faith in Jesus Christ: for this faith makes a man righteous, and that righteousnesse opens him the gate of heaven. To this end (saith the Apostle) *Being justified by faith, wee have peace with God:* but by whom? *through our Lord Iesus Christ.* Rom. 5.1.

For the use of this doctrine, wee must renew our former exhortation, which indeed cannot bee too often pressed to the conscience. There is none of us so vile, none so prophane, but wee desire salvation. If wee doe, then wee must tread the beaten way to it. For wee are not borne heires of it: neither can wee come hither by chance: but there is a way that must be taken, and that way is but one: all other are misleading by-wayes. Againe, that way must be taken in this life; else, it is too late. Now this way is to bee a just and righteous man. With this never man failed: and without this, never man attained to salvation: for, *No uncleane thing can come into the kingdom of heaven.* Never was man justified there, which was not just before: and that must here bee begun, which in heaven is to be perfected. In this life therefore wee must seeke to bee just. Now, our good workes will not serve to make us just: for they are all unable to indure the triall of Gods justice. And if wee stand to them, and they prove Apoc. 21.27.

not

not able to satisfie Gods justice; then, in stead of saving us they will condemne us. Therefore with *Abel*, let us goe out of our selves, denie our selves, and cleave onely to Christs righteousnesse, in life and death: this is the way that never will deceive us.

But some will say, We walke in this way. I answer, He that walketh in a way, may be traced by his steps: so then, shew your steps of holinesse, of devotion, of charitie, &c. these must shew your faith: leave these steps behind you and then your faith is good. Thus did holy *Abel*: beleeve thou it, acknowledge it, and follow thou after him: and renounce all by-paths which the Papists, or thy owne braine imagineth. Let this one doctrine sinke into thy heart in stead of many, and let not the Devill strake it out. For if thou walke in this way, my soule for thine it will bring thee to heaven: if not, at the last day this doctrin will condemne thee, because it shewed thee this way, and thou wouldest not walke in it.

Secondly, observe: He saith, *Abel was approved* and accepted of God. How proves he that? Because his worke pleased God: as who say, his workes cannot please God, unlesse his person doe: therefore in that his workes doe, thence he concludeth that his person did: it is the reason of the holy Ghost, and therefore infallible.

In the framing of this reason, the holy Ghost teacheth us a great point of our religion: namely, that first a mans person must please God afore his actions can. And after the person, then the actions. This is plaine in these words: for it is said, *he first obtained witnesse that he was righteous* himselfe, and then *God testified of his gifts*: So likewise more plainely, Gen. 4. 4. God had respect *first to Abel, and then to his offering*: So that the truth is manifest, No work pleaseth God afore the worker doe. This being so, hath excellent uses:

First, it overthroweth a maine pillar of Romish religion; *Justification by workes*. For how can a man be justified by his workes, when he himselfe must be just afore the workes can be? Unlesse he be just, his works be wicked: if they be wicked afore his person be just, how can they then justifie him? And if the person be once just, what needs it then to be againe justified by works? Good workes make not a man good, but a good man makes a worke good: and shall that worke that a man made good, returne againe and make the man good? 1. That is absurd in reason: And 2. it is needlesse: For the man is good alreadie; else the worke could not have beene good. We may therefore say, workes are rather justified by the person of a man, than his person by the workes; and it is a most vaine thing to looke for Justification from that, which thou thy selfe must first justifie afore it be just: if we had no other reasons against justification by workes but this, this were sufficient.

A Secondly, hence we learne, that till a man be called, and his person justified and sanctified, all that ever he doth is sinne. 1. His *common actions*, his eating, drinking, sleeping, walking, talking, are all sinnes. Yea 2. the *workes of his calling*, and his labour in the same, though never so just, equall and upright. 3. Further, his *civill actions*, namely, the practice of civill vertues; his outward gravitie, meeknesse, sobrietie, temperance, quietnesse, uprightnesse, and all outward conformity, are all sins. Yea, more than all this, his *best actions*, namely, his practising of the parts of Gods worship, or his deeds of charitie, his prayer, his hearing the word, his receiving of the sacraments, his giving of almes; they are all sins unto him, if he have
B not a beleeving and penitent heart: yea, such sinnes as shall condemne him, if he had no other. *Object.* This should seeme strange divinitie, that the most holy actions, as prayer, &c. should be damnable sins. I answer, they are in themselves holy and good, and as farre forth as God hath commanded them; yet in the doer they are sinnes, because he doth them from a foule and unholy heart: for the same action may be holy in it selfe, and in regard of God the author of it, and yet a sinne in him that is the doer of it. As cleere water, pure in the fountain, is corrupted or poisoned by running thorow a filthie and polluted channell; so are even the best actions, sinnes: as even the preaching of the Word to a Minister, whose heart
C is not cleansed by faith, and his person accepted of God; it is a sin unto him, and (if he repent not) shall be his condemnation. *Caine* sinned not onely in hating and murthering his brother, in lying and dissembling with God; but *Caine* sinned also even in offering sacrifice. And *Abels* sacrifice had beene a damnable sin, but that his person was justified before God. And the reason of all this is good: for nothing in the worke is able to make an action acceptable to God, but only the acceptation of the person by Christ. This being so, it stands us every one in hand to look to our selves; and to labour above all things for faith and repentance: that so our persons may be accepted righteous before God, and thereby our actions ac-
D cepted also. If it be a miserable thing, that all thy actions, even holy actions should be sinnes, then labour to be justified; for that onely can make thy works accepted: if not, then though thou labour never so much to be approved in the world, and set never so glorious a shew upon thy works to the eyes of men, they are all abominable sinnes in the sight of God: and at the day of judgement they shal goe for no better. Preach and teach all thy life long; nay, give thy life to die for religion: give all thy goods to the poore, deprive thy selfe of all delights: build Churches, Colleges, bridges, highwayes, &c. and there may come a poore shepherd, and for his keeping of his sheepe be accepted, when thou with all this pompe of out-

ward holinesse, maiest be rejected. And why this? only because he had faith, and thou hast none; his person was justified before God, and thine is not. Therefore let this be my counsell, from *Abel*: Labour not so much to worke glorious workes, as that which thou doest, doe it in faith. Faith makes the meanest worke accepted; and want of faith makes the most glorious worke rejected: for so saith the text, *Abel must be accepted, else his sacrifice is not*. Thus we see *Abel* was just, and God so accounted him. The second point is, That God gave testimony he was so: In these words,

*God giving testimonie.*

What *testimonie* it was that God gave of *Abel* and his gift, it is not expressed in the word; and so it is not certaine; but it is very likely, that when he and *Cain* offred, God in speciall mercy sent *fire from heaven*, and burnt up *Abels* sacrifice, but not *Cains*: for so it pleased the Lord often afterward when he would shew that he accepted any man, or his worke, he answered them by fire from heaven. So he burnt up the sacrifice that *Aaron* offered, Levit. 9. 24. So he answered *Salomon*, 2 Chron. 7. 1. And so *Elias*, 2 Kings 18. 28. And so it is likely that he gave this testimonie that he accepted *Abel* and his offering. This was a great prerogative that *Abel* and the Fathers in the old testament had. We have not this, but we have a greater, for we have that that is the substance, and truth, and bodie of this: For we have also the fire of God, that is, his spirit comes downe into our hearts every day, not visibly but spiritually, and burnes up in the heart of a beleever his sinnes and corruptions, and lights the light of true faith, that shall never be put out.

The use hereof is this; As no sacrifice in the old law pleased God, but such as was burnt by fire from heaven, sent downe either then or afore: so our sacrifices of the new Testament (that is, our invocation of Gods name, our sacrifice of praise, our duties of religion, our workes of mercie and love,) never please God, unlesse they proceed from an heart purged by the fire of Gods spirit, that is, from a beleeving and repentant heart: both which are kindled and lighted, and daily continued by that fire of Gods spirit. Therefore it is, that *Paul* saith, 1 Tim. 1. 4. *That love must come out of a pure heart, and good conscience, and faith unfained.* The duties of religion, and works of love comming from this purged heart, ascend into the presence of God, as a smoake of most acceptable sacrifices, and are as a sweet perfume in the nostrils of the Lord.

Now, of what did God thus testifie? *Of his gift.*

It may here be asked at the first: how can *Abel* give *a gift* to God: hath the Lord need of any thing; and are not all things his? I answer, God is soveraigne Lord of heaven and earth, and all creatures: yet hath he so given his creatures unto man to use, as that they becom mans owne, and so he may esteeme and use them: and being mans, a man may in token of his thankfulnesse returne them againe to God; especially, seeing God accepts them being so offered, as most free gifts.

This sheweth us, first, the wonderfull mercie of God; that whereas we can offer him nothing but his owne, he vouchsafeth to accept a gift offered of his owne, even as though we had of our owne to offer.

2. See here a difference betwixt the sacrifices of the old, and sacraments of the new Testament. In their sacrifices they gave something to God, and therefore they are called *gifts*: in our sacraments we receive daily grace from God.

3. In that the sacrifices of the old Law are called *gifts*, we must know that it is typicall, and hath excellent significations unto us:

1. It signifieth that the *Messias* should be given of God freely, for the salvation of his elect: and that Christ the *Messias* should willingly give himselfe to be a Redeemer.

2. It signifieth that every man that lookes for salvation by Christ, must give himselfe to God and all that is in him. So *Paul* exhorteth, Rom. 6. 13. *Give your selves unto God, and your members weapons of righteousnesse.* When we give any thing to a man, we make him Lord of it. If we then give our soules and bodies to the Lord, we must give them so, as that they may obey and serve him, and be ruled by him, and serve for his glorie, howsoever he shall use them. We professe religion; and make great shewes; but to give our selves in obedience to God, is the life of religion. But contrary is the course of the world. For, most professors are given up to sin and Sathan: *their bodies* given to drinking, gaming, uncleannesse, injustice; *their soules* to envying, hatred, malice, revenge, lust, pride, selfe-love: God hath nothing except it be a *face*: but that wil not serve the turne: he will have all, *bodie and soule*; for he made all, and he redeemed all. We goe against equitie: Christ gave his body and soule for us: why should we not give ours againe to him? Againe, this gift is not as other gifts; for here all the profit redounds to the giver: the glorie indeed is his, but the gaine and profit is our own. Why then should we withhold our selves from God? it argueth, we know not nor feele not, what Christ hath given us: for if we did, if we had ten thousand lives, we would thinke them all too little for him.

And thus much of the first and second effect of *Abels* faith; the third followeth.

*By which Abel being dead, yet speaketh.*

The 3. *effect*, whereby *Abels faith* is commended, is laid downe in these words. Concerning the meaning whereof there is some difference, which is briefly to be examined. Some thinke the words should be thus translated, *By which also Abel being dead, is yet spoke of*; making the

the meaning to be, that by his faith he obtained a good name to all posteritie: but it seemes this cannot stand, for two causes: First, because that is alreadie affirmed of *Abel* and all the rest, in the second verse, that *through faith they had obtained a good report*: which therefore might seeme needlesse so soone to be repeated againe. Secondly, for that afterwards Christs bloud and *Abels* being compared together, it is not said that Christs bloud is better *spoken of* than *Abels*, but that it *speaketh better things than Abels did*. Therefore the words are rightly translated.

Now for the true sense of them, it is likely the holy Ghost here hath relation to the storie whence it is taken; where, upon *Cains* murther God saith to him, *The voice of thy brothers bloud crieth to me from the earth*: and why cryeth it? Namely, for vengeance against so monstrous a murder: and crieth to all men to behold it, and to abhorre the like: and so after a sort he continueth to speake, to this day. So that the words, in the true and full sense of them, doe import these two points:

1. That *Abel spake* when he was *dead*.
2. That in a sort *Abel still speaketh*.

For the First: *Abel spake* and cried *when he was dead*: but how? not with a vocall speech; but the phrase is figurative, and imports thus much, as if the Lord had said to *Caine*: thou hast killed thy brother closely, and it may be hast hid him in the sand, or buried him, and thinkest no man knoweth of it: but thou must know *Caine*, this thy fact is evident to me, as if *Abel* had told me; I know thou killedst him: and if thou wonder how I know, I tell thee his bloud told me; for it cried in my eares, and yet it crieth out against thee: for though *Abel* be dead, his bloud yet speaketh. As this is true of *Abels*, so of all mens *bloud*: and as of *bloud*, so of all other *oppressions*, though done by never so great men. Murders, oppressions, and all wrongs done to Gods children, they crie to God against the oppressors, though the poore oppressed men dare scarce name them; they need not, for their bloud doth; yea, even their very *teares* cannot be shed, but *God takes them up, and puts them in his bottle*, and will know who shed them. Thus bloud crieth against them that shed it, yea, teares crie against them that cause them. This affordeth us a double instruction: First, here it is apparent that God seeth and knoweth the sins of men, though the men be never so mightie, or their sins never so secret. For though men convey their sin never so closely, and labour to hide them with all the meanes that the wit of man can devise: yet the very dead creatures crie out, and doe proclaime the sins and sinners in the eares of God, as fully as the voices of living men, can discover any thing unto men. Privy oppressions, and goods gotten by deepe deceipt, lie hid to the world: But the *stone out of the wall shall crie, and the beame out of the timber shall answer it: Woe be to*

A *him that buildeth his house with bloud: and erects a Citie by iniquitie*: as though he had said, God knoweth every stone and every peece of timber in their stately houses, which they have gotten by deceit or oppressing of the poore. Privy conspiracies, and plots of treason are laid against Princes and Magistrates; and often in so secret manner, as in mans reason is not possible to be discovered. But God hath many wayes to finde them out, and they never scape his privie search: and therefore the holy Ghost adviseth, *Curse not the King, no not in thy thought, nor the great ones in thy bed-chamber: for the fowle of the heaven shall carrie thy voice, and that which hath wings shall declare the matter.* So that whatsoever is plotted never so privily,
B or conspired in the secret closets of ungodly men, God knowes it, and hath meanes enough to disclose it to the world. And in our daily experience God magnifieth himselfe mightily in revealing murders. For, bring the murtherer before the dead corps, and usually it *bleedeth*, or giveth some other testimonie, whereby it *speaketh* even as *Abels* bloud did, *This is the murtherer*. Nay more: for *Abels* bloud *spake* to God, but here even to men also.

And of this it is hard to give any reason at all, but the secret and immediate hand of God, thereby shewing himselfe to know all secret sins, and to be able to disclose them by strange meanes.

The use of this doctrine is, to feare all men
C from sinning, though they thinke it possible to conceale their sins from the world: for this is one of the strongest and commonest encouragements that men take to live in a sin, if they thinke it likely to be concealed. But here they see how false a ground that is. For if they can conceale it from men, yet can they not from God: and if God know it, then can he reveale it to the world when it pleaseth him.

Againe, whereas *Abels bloud cried when he was dead*: it teacheth us, that God hath a care of *Abel* both living and dead: for it were nothing to say his *bloud cried*, if God heard not that cry. But it is apparent he heard it, for he revenged it, and punished *Cain* when *Abel* was dead; and could not revenge it himselfe. And this care
D God had not over *Abel* alone, but over all his children: and as the Psalmist saith, *Precious in the sight of the Lord is the death of his Saints*: Psal.116.15.
that which is vile & of no regard in the world, is precious with God. Tyrants make havocke of the Church, and kill them up by heaps: but God records up every one, and will not faile to revenge it, when they are dead: For if God have bottles for the teares of his servants; surely much more hath he bottles for their bloud.

The use whereof is to teach us in all extremities of danger or distresse, to learne patience: yea, though we be sure to die, yet (as Christ saith) *To possesse our soules with patience*: For Luk.21.19.
we have one will heare the cause, and revenge our quarrell when we are gone: So that if we



Heb.faith.

Gen.4.24.

Gen.4.10.

Mat.5.12.

Heb.11.

be patient we loſe nothing: but if we be impatient we get nothing. Let us therfore hold our tongues: for, the *wrong* done to us *crieth* loud enough to God for revenge, who will heare it as aſſuredly as he did *Abels*. And thus we ſee how *Abel* ſpake then, even after he was dead.

The ſecond point is, *He ſpeakes alſo yet*; and that three waies:

First, his faith yet ſpeaketh, becauſe it admoniſheth all men every where, who either heare or read this ſtorie, to become ſuch as *Abel* was, namely, true worſhippers of the true God; for in *Abels* example, it provokes all men to be like him, becauſe it aſſureth them of the ſame regard and reward with God that *Abel* had: and ſo *Abels* faith is a never-dying Preacher to all ages of the Church.

Here we learne, that the holy Examples of Gods children are reall teaching, and loud preaching to other men.

For there is a double teaching, namely, in { word, or deed.

It belongs to the *Miniſter* to teach in word; and to *all men* to teach by their deeds, and good examples: and if the miniſter teach not thus alſo, it is the worſe both for him and his hearers.

It ſufficeth not for him to teach by *vocall Sermons*, that is, by good doctrine; but withall by *reall Sermons*, that is, by good life. His faith, his zeale, his patience, his mercie, and all other his vertues muſt ſpeake, and crie, and call to other men to be like to him; which if he practiſe carefully in his life as *Abel* did, then ſhall his vertues ſpeake for him to poſterities when he is dead.

Againe, *Abel* though *dead*, may be ſaid to *ſpeake*, becauſe howſoever his bodie be dead, yet in ſoule and ſpirit he liveth with God in heaven. And thus the word *ſpeaketh* may bee underſtood, becauſe it is here oppoſed to *death*: by *which he being dead, yet ſpeaketh*: that is, being dead in bodie, yet liveth in ſoule; which life with God was obtained unto by his true and ſaving faith.

Thirdly, he may be ſaid to *ſpeake yet*; as all other Gods Martyrs are ſaid to crie in the Revelation, *from under the altar, How long Lord, holy and true, doeſt thou not avenge our bloud on them that dwell on the earth?* As this is true of all Martyrs, ſo eſpecially of *Abel* the firſt Martyr of all: which words are not ſpoken, neither by him nor them vocally with utterance of voice: but it is ſo ſaid, to ſignifie what fervent deſire the ſervants of God have in heaven, of the full manifeſtation of Gods glorie in their bodies, and of an utter aboliſhment of ſinne in *the whole world*: Which their deſire, they doubtleſſe utter to God in a more excellent manner, than in this world we can utter any thing with our voice: and thus *Abel ſpeakes yet*, and ſhall ſpeake till the worlds end.

Rev. 6. 10.

Hitherto of the firſt Example, the example of *Abel*.

A The ſecond is of *Henoch* in theſe words.

2. Example Henoch.

*Verſ. 5.*

*By faith Henoch was tranſlated, that he ſhould not ſee death, neither was he found, for God tooke him away: for before hee was tranſlated, hee was reported of that hee had pleaſed God, &c.*

B THe *ſecond example of faith* is taken alſo out of the old world before the flood; and it is of *Henoch* the ſeventh from *Adam*: to whom, ſtrange and miraculous things befell by reaſon of his faith. Let the meaning of the words be firſt examined.

*By faith*]

That is, by his confidence in the Meſſias, or his ſaving faith, he was taken away.

*Taken away*]

This is, from earth to heaven, not by an ordinarie worke, but miraculouſly; it is evident by the next words.

*That he ſhould not ſee death*]

That is, that he ſhould not feele death, nor any diſſolution of ſoule and bodie: and therefore his taking away was *miraculous*. For to be C taken away by death is an ordinary worke; but to be taken away, and yet not die, that is miraculous and extraordinary: & ſuch was *Henochs*.

So then the ſubſtance of theſe words is thus much; *Henoch* having this grace from God, to beleeve ſtedfaſtly in the *Meſſias* to come, was likewiſe honoured with this high prerogative, to be taken into heaven, without taſting of death, and to the end that he might not die. Thus we have the meaning.

Now concerning this *tranſlation of Henoch*, there are two opinions.

Some thinke he was tranſlated *in ſoule onely*, and not in bodie: and they ſay he died in the tranſlation, ſo as his ſoule was onely taken up into heaven, and his bodie ſlept in the earth. D Though this appeares falſe at the firſt ſight, yet let us ſee their reaſons, and what they can ſay for themſelves.

The firſt reaſon is this, No mortall bodie *unglorified* can enter into heaven: but there is no mention of his glorification: therefore his bodie could not come in heaven.

*Anſwer.* It is certaine it was glorified ere it came in heaven. If they replie, it is not mentioned: I anſwer, it followeth not, that therefore it was not: for every circumſtance of every action is not mentioned. For many circumſtances of actions muſt neceſſarily be ſuppoſed, & ſuch an one was this. Againe, the glorification of his bodie is here plainely enough implied, where it is ſaid, he was tranſlated, that he ſhould not ſee death.

death. Now if his bodie saw not death, it was made immortall, which is a speciall part of glorification.

Their second reason: Christ was the first that ever entred into heaven both in bodie and soule; and for proofe thereof, they bring Saint *Paul* where he saith, *Christ is the first fruits of them that sleepe.* 1 Cor. 15. 20.

*Ans.* True indeed *of them that sleepe*, that is, *of all that die:* for Christ entred into heaven both in bodie and soule first of all them: but *Henoch* never died; as the text here avoucheth: therefore that place hinders not, but *Henoch* might be in heaven in his bodie, before Christs humane flesh ascended thither.

Thirdly, they argue out of Saint *Iohn*: *No man hath ascended into heaven, but he that descended; the sonne of man which is in heaven.* But, say they, this sonne of man is not *Henoch*, but *Christ*: therefore none but Christ ascended bodily into heaven.

*Ans.* That place is not meant of *corporall ascending*, but of *understanding mysticall and heavenly things:* no man ascendeth to the ful knowledge of heavenly mysteries, but Christ alone, who descended from the bosome of his father.

And thus wee see, this opinion hath no strength of argument to rest upon: but we may safely hold (notwithstanding any thing that can be said against it) that *Henoch* was translated both in bodie and soule. And if any man yet doubt, how he could be taken up in bodie before he was glorified; we are to know, though he died not, yet his body was changed, as those men shall be, *which shall be found alive at the last day.* 1 Cor. 15. 51.

The second opinion is, that *Henoch* was taken up in soule and bodie *into Paradise*, (some say, the heavenly, but the most the earthly Paradise) and their lives in his mortall and corruptible body, and must afore the last day come againe in his body with *Elias*, and fight against Antichrist: and when by their doctrine they have overcome him, he shall by violence kill them, and so they shall die Martyrs: And this is the generall received opinion of the most Papists. But it is a meere conceit, and a dreame, and there is no ground for it: but good argument against it.

For first, as for the *earthly Paradise*, it was defaced by the flood; nor doe we read that ever man was in it but *Adam*. And some of their owne fables tell us that *Seth* went to the gates of Paradise, when his father *Adam* was sicke, to get some Physicke out of Paradise for his father, but he could not get in: Nor doe we finde any mention of it afterwards. So that it is likely in all reason, that it was defaced by the universall flood.

And if they meane, he was translated into the *heavenly Paradise*: I answer, *thither can no uncleane thing come*: but a mortall body is uncleane: and themselves say, he was taken away in his mortall body, and in it shall come againe and die. Therefore *Henoch* having a mortall and unglorified body, cannot be in the highest heavens; into which nothing can enter which is not glorified and made immortall.

If they alleage Ecclesiast. 44. 16. *Enoch pleased God, and was translated into Paradise, &c.*

I answer: we need not call in question the authoritie of the booke, nor answer that it is not in the Canon of faith. For the text is corrupted wilfully by some that shewed themselves in the *latine* too bold with the text, both there and else-where: for in the *Greeke* originall, there is no such matter as *Paradise*, but the words are these; *Enoch pleased God and was translated for an example of repentance to the generations.* And thus we see this opinion is every way erroneous, and hath no shadow of reason in it, nor for it.

Seeing therefore both these opinions are to be refused, let us in few words set downe the true and Orthodoxall judgement of the Church, out of the Scriptures in the old and new Testament. And it is this; That this holy man, by Gods speciall favour to him, was assumed into heaven both bodie and soule; his soule being perfectly sanctified, and his bodie glorified in the instant of his translation: and there he remaineth in glorie, expecting the generall resurrection, and the full glorification of all Gods elect.

Out of this translation of *Henoch*, we may learne;

First, that there is a *life everlasting* prepared of God for his children, wherein they shall live for ever both in soule and bodie; for hereof hath God given us most evident testimonies, both here in *Enoch*, and afterward in *Elias*: *Elias* a Iew, *Enoch* none: *Enoch* in the first world, *Elias* in the second: *Enoch* before the flood, *Elias* after: *Enoch* uncircumcised, *Elias* circumcised: *Enoch* married, *Elias* unmarried: and both were assumed into heaven in soule and bodie, and are there to this day, and tarrie for us till the end of the world; assuring us that our soules live for ever: and that our *bodies*, though they die, shall rise againe to life. Here therefore we have a notable ground for that last (but not least) article of our faith, where we professe *to believe life everlasting.* 2 King.

Secondly, in this example we learne, that *God is not tied to the order of Nature.* The order which God established and set downe concerning all men after *Adams* fall is this, *Dust thou art, & to dust thou shalt returne.* By vertue of this decree, all men are to die, as sure as they once lived; and when that time appointed by God is come, all the world cannot save one man, but accordingly die he must. But here notwithstanding we see, God that tied man to this order, is not tied himselfe. *Enoch* and *Elias* are exempted, they die not, their bodies never turned to dust; such is the power of God over the order of Nature, in all aturall actions. Gen. 3. 19.

Thirdly, whereas the Papists hold, that all the

the Fathers who died before Christ, were in *Limbus*, (a place out of heaven) and came not in heaven till Christ fetcht them thence, and carried them with him at his ascension; Here we learne it is most false and forged. For here we see, *Henoch*, and afterwards *Elias* were in heaven both in bodie and soule, many hundred yeares before Christs Incarnation: whereby (as also by many other evidences that might be brought) it is apparent that *Limbus Patrum* is nothing but a device of that hereticall Church of Rome.

Hitherto hath the holy Ghost *avouched* the translation of *Henoch*. Now he *proveth* substantially, that he was taken away.

*Neither was he found, for God had taken him away.*]

And for his proofe, he first layeth downe *his ground:* then hee thereupon frameth his *argument*, consisting of diverse degrees of demonstration.

The *ground* is the plaine and evident testimonie of the old Testament in Genesis; where the words are these; *Henoch was not found, or not seene, for God tooke him away.* Against this ground, being the very words of the old Testament, no man can take exception. And here in a word, let us all marke the high and soveraigne authoritie of Gods Word, which even the *holy Ghost* himselfe vouchsafeth to alleage for the confirmation of his owne words. It had beene sufficient that the holy Ghost here affirmed *Enoch* to be taken away: but we see hee proves it out of the old Testament; so also did the Apostles, and Christ himselfe all their doctrine.

Gen. 5. 24.

Let this teach all men to give due reverence to the holy Scriptures: let teachers *alleage* them, let *hearers* receive them farre above all humane testimonies, seeing the holy Ghost himselfe vouchsafeth to confirme his owne words by the authoritie thereof.

Secondly, having laid this *ground*, the holy Ghost frames his *argument*, to prove that *Henoch* was taken away by faith: and it consisteth of many degrees of evidence.

Vers. 6. *For before he was taken away, he was reported of that he had pleased God.*

*But without faith it is impossible to please God.*

The degrees of the argument are these;

1. *God himselfe tooke* Henoch *away.*
2. *Before he was taken away, he pleased God.*
3. *But without faith no man can please God.*

*Therefore* Henoch *by faith was taken away.*

The first degree, *That* Henoch *was taken away*, and was not found any more in this world hath beene sufficiently spoken of alreadie.

The second degree is, *that afore he was taken away, he pleased God:* which is not barely affirmed, but it is further added, that *he was reported of*, or hee *recc ved testimonie*, that he pleased God.

A Now, this report or testimonie is taken out of the storie of *Genesis*, where it is affirmed of *Enoch*, that *he walked with God:* which *walking with God* is an assured testimonie that *he pleased God*; for (as the Prophet *Amos* saith) *Can two walke together unlesse they be agreed?* therefore in as much as *Henoch walked with God*, it is proofe sufficient, that, *he pleased God:* and because he *pleased God*, therefore God *tooke him away.* So that here are two distinct points in the second degree; First, that *Henoch* pleased God: Secondly, that there is a report or a testimonie given of him, that he did please God.

In the first let us observe three speciall points of instruction:

First, in that *Henoch*, before he was taken away, pleased God: let us learne, that whosoever B lookes to have his soule translated into heaven at his death, and both bodie and soule at the resurrection; must before-hand in this life learne *to please God:* they must seeke to please God, not when the time of translation is come, but *before*, as here it is said *Henoch* did.

If any man demand, *How shall I please God?* My answer is this: *Adam* pleased God by keeping the *Law:* but now that is past, that power is lost: we must now please *God* by direction from the *Gospel*; namely, by faith in Christ, and true repentance, together with a holy life (which must necessarily accompanie true faith and repentance) thus God is pleased. And this must we not deferre till our death; but doe it in our C lives: nor can we looke to be inheritours of the kingdome of glorie as now *Henoch* is, unles before-hand we be in the kingdome of grace, *by pleasing God* as *Henoch* did. It is lamentable to see men not care for salvation till death, and then they begin to please God: but alas, *God* will not be *so pleased.* They begin to learne how to *please* God, when they have so long *displeased* him, as there is then feare they can *never please* him: but that man liveth and dieth with comfort, of whom it may be said as here of *Henoch*, *before he was taken away he pleased God.*

Againe, whereas he came not in *heaven* till he pleased *God*; this discovers the madnesse of sinfull men, who will looke for heaven and yet will leave no sin, but flatter themselves therein. D But let all impenitent men here take knowledge that they come not in heaven till they please God: let them therefore cease *pleasing themselves*, and their corruptions, by living in sin, and learne to please *God* by an holy life.

And further: In this point marke how nothing brought *Henoch* to heaven, but his *pleasing* of God. He was *rich*, for he was one of the greatest on the earth: he was *royally descended*, for he was the seventh from *Adam* in the blessed line: he was *learned*, for he had the six first Patriarks to teach him, six such *Tutors* as never man had; and it is likely hee had a comely, strong, and active bodie. But see, all these brought him not to heaven: no, he pleased God, and was *therefore taken away.*

Let

Let this teach us not to reſt in wealth, beautie, ſtrength, honour, humane learning, nor all theſe put together, without the feare of God: for ſome of them may pleaſe thy ſelfe, and ſome may pleaſe other men; but God muſt be pleaſed afore thou come in heaven, if thou wert as good as *Henoch*. Therefore unto all thy outward bleſſings adde this, To *pleaſe God by faith* and repentance. Then as thy pleaſing of *men* may make thee happy in this world; ſo thy *pleaſing of God* ſhall tranſlate thee from earth to heaven.

Thus we ſee, *Henoch before he was tranſlated, pleaſed God.*

Secondly, as hee *pleaſed God*, and elſe could not have beene *tranſlated*; ſo it is added, that *he was ſo reported of, or there was ſuch a teſtimonie of him.* That proofe or *teſtimonie* is here concealed; but it is recorded in the ſtorie of Geneſis, where it is ſaid, *Henoch walked with God:* which as we heard before, was an aſſured teſtimonie that God was well pleaſed with him.

But what is this, *hee walked with God:* how can a man bee ſaid to walke with God? The meaning is, That *Henoch* lived a godly, righteous, and innocent life in this world: for to live in holineſſe and righteouſneſſe is to *walke with God*. And further, his heart was poſſeſſed of two perſwaſions or reſolutions, which were the inducements drawing him to this holy life.

*Firſt*, that he was alwaies in *Gods preſence*, and that God is alwaies readie to diſpoſe of all things to his good.

*Againe*, that God did *ſee*, trie, and diſcerne all his *words* and deeds, yea, his cogitations and thoughts, and the whole courſe of his life. Theſe were the holy *reſolutions* of *Henoch*, and theſe made him lead an holy life.

This leſſon is worth learning, and this example worthy to be followed of us all: our dutie is with *Henoch*, to *walke with God* in this life, if we purpoſe to live with God in heaven: and *we walke with God* by leading holy and unblameable lives, in *holineſſe* towards God, and *righteouſneſſe* towards man. But if we thinke this hard to doe, we muſt labour to be reſolved on theſe grounds: *Firſt*, that God and his providence is ever preſent with us, to diſpoſe of us alwaies to his glorie, and of all other things to our good.

*Secondly*, that as we are in Gods preſence; ſo God ſeeth us, and all our thoughts, words, and works, bargaines, and dealings, and will judge them all.

When theſe two perſwaſions poſſeſſe our hearts, it cannot be but we ſhall live godly, and feare to offend God: for as a childe is dutifull and obedient in his Fathers preſence; ſo when a man is perſwaded he is in Gods preſence, it cannot but make him dutifull. When a man is perſwaded that God ſeeth him, hee will take heed what he doth; and that God heareth him, he will temper his tongue; and that God beholdeth all his dealings in the world, he will take heed how he borroweth, lendeth, buieth, or ſelleth, and what he doth in all his actions: and the very cauſe of all careleſneſſe in theſe and all other duties in the world, is, becauſe men are perſwaded *God ſeeth them not*.

To urge us therefore to this excellent dutie; we have, Firſt, *Gods commandement: Walke before me, and be upright*, ſaith God to *Abraham*, and in him to all the children of his faith. Gen. 17. 1.

Againe, we have the examples of Gods children, who are renowned for the obedience of this *Commandement*; *Henoch* here, after him *Abraham*, and after him *David*, who teſtifieth of himſelfe, *I will walke before God in the land of the living*. Pſal. 116 9.

Thirdly, as it is both *commanded* by precept, and *practiſed* by example; ſo the proofe of it is moſt comfortable to all that practiſe it: for it will make them proſper in all they goe about. For, as he that is alwaies in the *Kings preſence* and companie, cannot but be in his favour, and therefore cannot but ſucceed well in all his affaires; ſo he that walkes with God, cannot but proſper in whatſoever he ſets his heart and hand unto. Bleſſed *Abraham* found this moſt true, when he aſſured his ſervant whom he ſent to provide *Iſaac* a wife, in a long and doubtfull, and dangerous journey; *The Lord before whom I walke, ſhall ſend his Angell with thee, and proſper thy journey:* and even ſo may every childe of God ſay with confidence, *The Lord, before whom I walke, will ſend his Angel with me, and proſper me in my proceedings.* Gen. 24. 40.

Fourthly, this *walking with God* is a good meanes to make a man *beare the croſſe with patience*. For if hee bee perſwaded that God ſeeth how wrongfully he is perſecuted or oppreſſed, and that Gods providence is alwaies preſent, ſo as no affliction can come unto him, but by his appointment: and againe that his providence diſpoſeth of all things to his good, how can he but receive with patience that portion of afflictions which God ſhall lay upon him? For as he that walkes with the King, who dare offer him wrong? ſo he that walkes with God, what evill can touch him? This is *Ioſephs* argument to his brethren, when they were diſcomforted, and feared he would puniſh them after their Fathers death: *Feare not*, (ſaith he) for *am not I under God?* as though he had ſaid, Doe not I walke in Gods preſence? and acknowledge my ſelfe under his power? and that God, when you thought evill againſt mee, diſpoſed it to good: where the ground of *Ioſephs* reaſon is, that he *walking with God, his afflictions turned to his good.*

Laſtly, this is a meanes to bring a man to *make conſcience of all ſinne*, in thought, word, and deed, and in all his dealings, when he perſwades himſelf to walk in the preſence of God. When *Ioſeph* was allured to ſin by his miſtreſſe, his anſwer was, *How ſhall I commit this great wic-*

Gen.39.9.

*wickednesse, and so sin against God?* The bridle that restrained him, was the feare of that God in *whose presence he walked:* And because hee *walked with God*, he would not *walke with her* in her wicked way: and because he kept a holy companie *with God*, therefore hee would not keepe *her companie*, nor be allured by her temptations.

So then seeing this way of *walking with God*, is every way so excellent and so profitable, let us learne it not in judgement and knowledge onely, to be able to talke of it (which is soone learned:) but in conscience and practice (as dutifull children doe before their Parents, so) let us in a heavenly awe and child-like reverence walke before God, labouring for a true perswasion of his presence and providence, to bee alwaies over us, and our whole lives. The want hereof is the cause of all sinne: And if we doe *thus walke with God*, and so please him, as *Henoch* here did, then shall we be sure (though not after the same manner that *Henoch* was, yet) in soule first, and afterward in soule and bodie both, to be translated into eternall life. But if we will not walke this way with *Henoch* in this life, let us never looke to live in heaven with him; but assure our selves, that as the way of holinesse is the way to glorie, so the way of wickednesse is the way to eternall perdition. And thus much of the second degree.

*But without faith it is impossible to please God.*]

These words containe the third degree, or the third part of the reason. And this degree consists of a generall Maxime or Canon of *Divinity*: and the holy Ghost *first* layeth it down; and *then*, because it is one of the weightiest principles in religion, he proveth it substantially in the words following. In the Canon it selfe let us first examine the meaning, and then unfold the manifold use of it.

*Without faith*]

By *faith* is meant here the same *faith* as afore: namely, true *saving faith* in the *Messias*. And without this saving faith

*It is impossible to please God.*

Impossible, how? not in regard of the absolute, infinite and indeterminable *power* of God, which hath no limits, but his owne *will*: but in regard of that order of the causes and meanes of salvation set downe by God in his Word: which is this;

1. Man by sinne hath displeased God.
2. God must be pleased againe, else a man cannot be saved.
3. He that will please God, must please him in Christ the Mediator, els he cannot: therefore he that will please God, and be saved, must needs beleeve in *Christ*. And thus by this order it is impossible. We denie not, but in regard of Gods absolute power, he could save a man without faith; as he can lighten the world without the Sunne. But as (if he keepe that order of *nature*, which his owne *wisdome* hath appointed) it is impossible to give light to the world without the Sunne: so (if he keepe that order for salvation, which his owne *Iustice* hath appointed) it is *impossible to please God without faith in Christ*. So then the meaning is laid downe: and now appeares the strength and force of the holy Ghosts argument;

*He that will be saved and come to heaven, must first please God: But without faith it is impossible to please God; Therefore without faith no man can be saved nor come in heaven: and by consequent, therefore* Henoch *being taken into heaven, needs be taken away by faith.*

Now the use of this Canon, rightly understood, is manifold and of great profit.

First, here we learne that faith is simply and absolutely *necessarie* to salvation, and most necessarie of all other gifts and graces of God whatsoever. And though many be required, yet amongst all holy graces this is the principall, and more necessarie in some respects, than any other. For howsoever *hope, and love, and zeale*, and many other graces of God are required, to make the state of a Christian compleat; and though they all have their severall commendations in the Word: yet of none of them all is it said in the whole Scripture, as it is here of faith, that *without it, it is impossible to please God.* And no marvell, for it is the root and ground of all other graces, and gives them their life and being: for therefore doth a man *feare* God, therefore doth he *love* God, therefore is he *zealous* for Gods glorie, because he beleeveth that God loveth him in Christ the Redeemer.

Now then if *faith* be thus necessarie, then it followeth, that those that live in *ignorance*, and so have no sound faith, but a foolish *presumption*, are in a miserable case: for how-ever they may flatter themselves with conceits of their *devotions*, and good *meanings*, and good *intents*; it is *faith*, with which they must please God, and nothing can without it. It stands them therefore in hand to lay off ignorance and presumption, and labour for a sound and saving faith, and that will bring them to the favour of God.

And againe, as for such as have received *grace to beleeve*, seeing *faith* is of such necessitie, and that they having *faith* must needs have *knowledge*, they therefore must looke and examine by their knowledge, whether their faith be a sound faith or no: for herein many that have knowledge deceive themselves, and think they have true faith when they have not. Now if any man would know, whether his faith be sound and saving, or no; it is knowne by this: If it purifie the heart: for so saith S. *Peter, That God by faith did purifie the hearts of the profane and filthie Gentiles.* If then thy faith doe not *purifie thy heart*, and cleanse thy life, and cause thee to abound in good workes, it is no sound nor saving faith, it is but a generall faith, it is but an historical knowledge, and canot save the soule:

Act. 15.9.

soule: he therefore that upon examination of his heart and life, findeth his *faith* to be such, let him not content himselfe, but turne his generall *faith* into a saving *faith*, which in this world will *purifie his heart*, and at the last day will *save his soule*. And this must every man the rather doe, because what knowledge, or what other gifts of God soever any man hath, without *faith* in Christ all are nothing: for it is faith that seasoneth them all, and makes both them and the person himselfe to please God.

Secondly, if it be *impossible without faith to please God*, then here we see the fond and foolish hypocrisie of the world, who will please God by other meanes; some thinke if they be glorious in the world, either for their wealth, or their wit, or their honour, or their authority, or their learning, they presently bring themselves into a fooles Paradise; and because the world makes account of them, and they please themselves, therefore they thinke it certaine they *must needs please God*. But alas, though all the world admire them, and they be never so farre in love with themselves, *He that sits in heaven laugheth them to scorne*. For, not all the pompe and glorie, nor all the millions and mountaines of gold in the world can *please the Lord*, for one of the least of their many thousand sins, wherewith they have provoked him. Let these men aske *Nebuchadnezzar*, if his pompous *pride*: or *Achitophel*, if his active head and craftie *wit*: or *Absalom*, if his *golden lockes*: or *Iesabel*, if her *painted face and courtly attire*: or *Nabal*, if his *flockes of sheepe*: or the Philosophers, if their naturall *learning*: if all of these, or any of these did ever *please God*: Nay alas, they have all found and felt, that *without faith it is impossible to please God*.

Thirdly, it is the opinion not of the *Turke* alone in his Alcaron, but of many other as ill, that every man shall be saved by his owne religion, if he be devout therein; be he *Turke*, *Iew*, or *Christian*, *Papist*, or *Protestant*, but this is a ground and rule of *Atheisme*, and appeares here to be most false; for no salvation without pleasing of God, and without *faith it is impossible to please God*: therefore no religion can save a man, but that which teacheth a man rightly to beleeve *in Christ*, and consequently to *please God*. But everie religion teacheth not to beleeve in Christ; some not at all, and some not aright; and therefore it is *impossible* for such a religion to save a man. Againe, be a man what he can be, unlesse he be within the covenant of grace, he cannot be saved: but he cannot bee within the covenant, but by *faith*, therefore no man can be saved by any meanes, but by true *faith*: nor in any religion, but that which teacheth true faith.

Here therefore not onely *Turkes* and *Iewes* are excluded; but this also sheweth many *Papists*, and many *carnall gospellers* in our Church, how short they come of that religion, which must save their soules. For this is the conceit A of the most men, that if they doe some good workes, which carrie a faire shew to the world, as *liberalitie* to learning, or *charitie* to the poore: straight they thinke they have leave to live as they list, and God is bound to forgive their sinnes, and to give them heaven: and this they imagine, though they know not what it is to beleeve in Christ, or to *repent* of their sinnes. One of this religion came to the Prophet *Micha* in his dayes, and asked him this question, (uttering that plainely which all such men thinke in their hearts;) *Wherewithall shall I come before the Lord, and bow my selfe before the high God? Shall I come before him with thousands of Rammes, and ten thousand rivers of oyle?* Mic.6.7,8. He makes the question, and would faine B make answer himselfe: nay, he goeth further, and offers more, *Shall I give my first borne for my transgressions, and the fruit of my bodie for the sin of my soule?* But the Prophet answers him, shewing him his follie, and how little God doth regard such workes, without a contrite heart; *He hath shewed thee, O man, what is good, and what the Lord requireth of thee: Surely to do justly, to love mercie, to humble thy selfe, and to walke with thy God.* Marke how that answer fits this example of *Henoch*: He *pleased* God, hee *walked with God*, and was taken away: So, answereth the Prophet, if thou wouldest *please thy God*, and come to heaven by his favour; never stand upon *thousands of Rammes, and rivers of oyle*, upon thy gay and glorious workes: but C *humble thy selfe, and walk with thy God*. No walking with God (saith *Micha*,) no pleasing of God: what is it but all one, as if he had said *without faith it is impossible to please God?* Here then is no disallowance of *good* workes, but of *workes without faith* and true repentance: which though they be never so faire and flourishing, yet it is impossible, that without faith they should please God.

Hereby it is also manifest, that all the *vertues* of the *Heathen*, and the works of such men as either know not Christ: or knowing him, acknowledge him not their onely Saviour: or acknowledging him, doe not truly *beleeve* in him with such a faith as *purifieth their hearts*; D are nothing else, but as the Fathers called them, *splendida peccata*, gilded and glittering drosse, and beautifull deformities. And how-ever this seemes harsh, yet it must needs be true; seeing *without faith it is impossible to please God*.

And here also the vanitie of some *Popish* Writers appeares, who presumptuously make some *Philosophers* Saints: whereas they should first haue shewed that they *beleeved* in Christ; and then we would beleeve and teach it as willingly as they: but else, if they had had all the learning, and all the morall vertues in the world; this must stand for a truth, *Without faith it is impossible to please God*.

Lastly, here wee learne, that the *Word of God* registred in the *holy Scriptures*, doth containe in it *sufficient direction* for all the actions and

and duties of a mans life: for *without faith no man can please God.* And if no man, then no mans *actions* can please God which are not of *faith*: for whatsoever is not of faith, is sinne, Rom. 14. 23.

If therefore mens actions must proceed from faith, then consequently must they have their ground and warrant from the *word*: for *faith* and the *word* are relatives, and the one depends upon the other: no *faith*, no *word* to binde: no *word*, no *faith* to beleeve. But all actions that *please God*, must be done in *faith*; therfore all actions that please God, have some ground and direction in the *Word of God*, without which Word of God there can be no faith. And this is true, not onely in *holy actions*, but even in the common actions of mens lives, and lawfull *callings*. This is a *principle*, which we must firmely beleeve and receive. And beside this *argument* here, it is also proved by the evident testimonies of the holy Ghost. S. *Paul* to *Timothy*; *All Scripture is given by inspiration of God, and is profitable to teach, improve, correct, and instruct in righteousnesse, that the man of God may be absolute, and made perfect unto all good workes.* How can the sufficiencie of Scripture be more sufficiently in words expressed? Againe, *Everie creature and ordinance of God is good, &c. For it is sanctified by the Word of God and prayer.* Now if the Scripture make a Christian *perfect in all good workes*, how can it be, but it gives him sufficient *direction for all his workes?* And if every action be *sanctified by the word*, how can that be but the word hath warranty and direction for every action and duty, which may fall out in the course of a Christian life? And upon these grounds we have good reason to be resolved of this truth.

But now if any man aske how this can be, for the *Scriptures* were written long agoe, and the stories are of particular *men, nations, and times*, and the *Commandements* are knowne to be but ten; how then can the Scriptures yeeld sufficient directions for everie mans particular actions? I answer, the Scripture gives directions for all actions two wayes: Either by *Rules*; or by *Examples*: Rules are of two sorts *Generall, or particular*. *Particular* rules for particular callings are many: for *Kings*, they must *read Gods booke, and not have many wives*, nor *gather too much silver and gold*: They must be *wise and learned*; and *kisse the sonne of God Christ Iesus*, and many other: for *Ministers*, they must be *apt to teach, watching, sober*, not *young schollers*, and many other: and so consequently the most of the callings that are in the common-wealth. have their particular directions in plaine rules.

*Generall* rules are first the *ten Commandements*, which are directions for all sorts of men in all times, what to be done, what not to bee done in all actions towards God and men; and besides, in the new Testament there are some few rules, which are generall directions for all men in all ages: As, *Whatsoever you would that men should doe to you, doe you the same unto them.* Againe, *whether you eat or drinke, or whatsoever you doe, doe all to the glorie of God.* Againe, *Let all things be done to edification, and without offence of thy brother.* Againe, *Let all your workes be done in love.* Lastly, *let no man seeke his owne* (alone,) *but every man anothers wealth.* Now there is no action in the world, nor any duty to be done of a Christian man, be he publike or private *person*, be it publike or private *action*, be it towards God or man; but if he have not a particular direction, yet it falls within the compasse of some of these rules; and by the tenour of some of these, he may frame his worke in such manner as shall be pleasing to God, and comfortable to himselfe.

*Secondly*, besides rules, there are *Examples*, which are speciall directions: and they are either of *God*, or good men: *Extraordinarie examples* of God, namely, such as he did in extraordinarie times, or upon extraordinarie occasions, they concerne us not; for these he did by the power and prerogative of the *Godhead*: as bidding of *Abraham sacrifice his sonne*, bidding the *Israelites spoile the Ægyptians*, and such like. But the ordinarie workes of Gods *wisdome* in his creatures, of his *justice* towards sinners, of his *mercie* towards his children, of his care and *providence* towards all, are excellent rules of direction for us. Hence wee have these rules; *Bee yee holy, for I am holy: Bee yee mercifull, as your Father in heaven is mercifull*, Luk. 6. 30.

So for the actions of *Christ*, who was *God and man*: the miraculous actions of his power, which argued his *Godhead*, as his *walking upon the water*, and such like, are no directions for us. Nor againe, his actions and works done as he was Mediatour, as his *fasting forty dates, his passion and his merits*, these are no directions for us so doe the like: But, as the first give us *instruction*; so these procure us *justification*.

But the third sort of his actions done by him as a *man*, or as a Jew borne, they are both our instruction and imitation, and they are good directions for our actions: as, his *obedience*, his *zeale*, his *patience*, his *humilitie*, and all other *vertues*. Concerning all which he saith himselfe to us, *Learne of me, for I am humble and lowly.* And againe, when he had washed his Apostles feet, he bade them *learne of him to love one another*: For, saith he, *I have given you example that you should doe even as I have done to you.* These his examples are rules of direction to all men in the like case.

Now as for the *examples* of *men*, as the examples of wicked men are every way to be eschewed, so *good mens* are to be followed; for *whatsoever is written, is written for our learning*, Rom. 15. 4. And so for them we are to know, that their examples or actions, contrarie to the word, are therefore to be avoided, because they be contrarie: as *Noahs drunkennesse*, *Lots incest*, *Davids adulterie*, and many other his infir-

Heb. 11. 4. by his faith.

1 Cor. 10. 31.

1 Cor. 14. 26. 1 Cor. 10. 24.

Gen. 22. Exod. 11. 2.

Matth. 11. 29.

Ioh. 13. 13, 14, 15.

2 Tim. 3. 16, 17.

1 Tim. 4. 4, 5.

Deut 17. 17, 18, 19.

Psal. 2.

1 Tim. 3. 2, &c.

Exod. 20.

Matth. 7. 12.

infirmities, and such like. Such as are directly agreeable with the word of God, are to bee embraced and received as directions for our lives, not for their owne sake, but because they are agreeable to the Word. But as for such as are neither commanded nor forbidden; and being done, were neither allowed nor disallowed: these being done by godly men, and such who for their faith were approved of God, against which no exception can bee taken in the Word, they be as rules and directions for us in the like cases. Now there is no action that can fall out in the life of a Christian man, for which he hath not out of the Scripture either a *rule generall* or *particular*, or else some *example* to follow which is as good as a rule unto him. And thus we see how the Scripture affords directions for all our actions. In the demonstration whereof, we have stood the longer, because it is a principle of great moment. The use hereof is double. First, wee must therefore in all the actions of our lives and callings, take consultation with *the word of God*: and for our direction therein, wee must search for either generall or particular rules, or at least for examples of godly men in like cases. And without the warrant and direction of some of these, we are by no means to enter into any thing, or to doe any worke. If wee doe, then wee cannot cleere our selves from sinne in so doing: for wee sinne, because we *please not God* in doing that action: we please not God, because we have *no faith* for the doing of it: we have *no faith*, because we have *no warrant nor ground in the word* for it. Therefore what ever a man presumeth to doe without some warrant in the word for his direction, *he sinnes* in so doing.

Secondly, here *Ministers* must learne their duty: for if no action can possibly *please God* that is done *without faith*, nor can be done *in faith* without warrant from the *Word*, then must they bee Gods mouth unto the people, to be able to tell them what is lawfull, what is unlawfull by the word; that so their people may perform their actions in faith, and consequently please God.

Now having laid downe this Rule, because it is a principle of so great moment, the holy Ghost in the next words proceeds to the proofe of it.

*For he that commeth to God, must beleeve that God is, and that hee is a rewarder of them that seeke him.* These words are a proofe of the former rule, and the reason stands thus;

*He that commeth to God, must needs beleeve:* But *Hee that pleaseth GOD, commeth to God.* Therefore *He that pleaseth God, must needs beleeve: and so, without faith it is impossible to please God.*

*He that commeth to God.*

To come to God in the Scriptures, but especially in this example, is to labour to have fellowship with God in Christ: as is manifest in three places more. In the fourth Chapter, we

A are bid *to goe boldly to the throne of grace*: and in the seventh, *Christ* is said *to bee able perfectly to save them that come unto God by him*: and in the tenth, wee are called *to draw neere with a true heart in assurance of faith*. Out of all which places it appeares, that to come to God is to have fellowship with God by Christ. And the reason why that phrase is so often used to the Hebrews is, for that many of them having received the profession of Christ, afterward forsooke him againe, and fell from his religion, and by renouncing Christ, fel away from God. Therefore he exhorteth them to *take heed lest there bee in any of them an evill heart, and unfaithfull to depart from the living God*, Chap. 3. 12. Now, by the contrary, If to renounce Christ B be to fall or goe away from God: then we may gather, that to come to God, is to cleave to Christ, and to God by Christ. So then the meaning is, He that will have any fellowship with God in Christ, He must beleeve.

What must he beleeve? Two things.

1 *That God is*. 2. *That he is a rewarder of them that seeke him.*

He must first *beleeve that God is*;

That is, not so much that *there is a God*, for that we are taught by the very light of nature: but that this God, whom in Christ he labours to know, and come neere, *is the true & only God*

This is a notable point in Christian religion to beleeve, *that God is God indeed*: not a fiction, a shadow, or imaginarie God, but *God indeed*: for it is the scope of the *first Commandement*, that God gave mankinde. If any man object, There is no man that knowes God, but confesseth *God to be God*, no man was so mad as ever to thinke otherwise: C

I answer, to beleeve the true God to bee God indeed, is a matter of great difficultie. For though a man by nature thinke there is a God, yet doe we not by nature thinke the true God to be God. Nay, by nature every man is an Atheist, and denieth in his heart *the true God to be God*, and doth impugne the *first Commandement* above all other. And this may truly and safely be affirmed of all men that ever came of *Adam* (Christ alone excepted) that by nature they are Atheists; and it may be proved thus.

By nature, though wee know and beleeve D *there is a God*, yet the corruption of our nature is such, as we frame and faine him to our selves to be such a one as we please; for wee deny in our hearts his *power*, his *presence*, and his *justice*: But to take away these three from him, is to deny the true God *to be God indeed*.

First, men by nature deny Gods *presence*: For men would be ashamed to do many things in the presence of any man, even the basest in the world; which when they are out of mens sights, and yet in Gods presence, they commit carelesly and boldly. I speake not of naturall actions, which are lawfull; & yet in many wherof there is none so great shame, as men naturally refuse to doe them before others: but I



Heb. 4.16 and 7. 25. and 10. 22.

meane *sinfull actions*, which not for any naturall unseemelinesse, but even for their foulnesse and uglinesse, because they are heinous sinnes, men would feare to doe if any man were present. Seeing then men feare not, nor shame not to doe them, though they be in Gods presence; it followeth, that therefore they naturally imagine, *that God would be present*: for if they were so perswaded, they would not commit them, though they esteemed God no better than a man.

Secondly, men by nature deny *Gods power*, thus; When a man offends a Magistrate by breaking any law which may deserve death, or some great punishment, he is sore afraid; and all his care is, how hee may escape his punishing hand. But let a man offend God never so much by breaking carelesly all his holy commandements, he never feares at all, nor trembles at the punishment belonging unto them. How can this be? but that howsoever he grants *there is a God*, yet hee is not perswaded that God hath *power* to revenge the contempt of his lawes, and therefore hee never feares nor shrinks at the remembrance of him, nor flieth at all from his revenging hand, but ploddeth on in sinne without feare.

Thirdly, man by nature denieth Gods *justice*: for the Justice of God is to winke at sinne in no man, but to condemne and punish it where soever he findes it, by inflicting the curses of the law upon it. But man denieth this *justice*: for though hee sinne against Gods law, and his conscience tell him of it; yet hee perswades himselfe, there is no curse nor punishment due for it, at least that he shall escape it: nay, though hee see never so many before him punished for the same sin, (yet our nature is so blinde and so corrupt) he thinkes for all that, it shall not light on him. And it is lamentable, yet most true, that the *God* of the ignorant men is a meere *Idol*, a God made all of mercy, and which hath no justice in him at all, and their sins they carelesly lay all on Christ, and say God is mercifull: and in this conceit they care not how ignorantly, how loosly, how prophanely they live; and their hearts never have a reverent and awefull thought of the justice of God.

These are the pitifull imaginations that all men by nature have of God. All these may bee proved by evident Scripture: The first, in the Psalm, where *David* brings in the wicked, saying to themselves, *God hath forgotten, hee hides his face, he will not see, he will not regard.* The second, by the blasphemy of *Rabsaketh*, who uttered with his tongue, that which all mens hearts think by nature, *what God can deliver you out of my hand?* The third *Esay* proves apparently, where he tels us that the wicked say; *we have made a covenant with death, and with hell we are at agreement, though a scourge run over, and passe thorow, it shall not come at us.*

Psal. 10. 11, 13.

Esa. 36. 18, 19, &c.

Esa. 28. 15.

Thus both *Scripture* and plaine *demonstrations* prove this to bee true, That every man by nature denieth Gods *presence*, *power*, and *justice*; and therefore is by nature a plaine Atheist, not beleeving *that God is God indeed.* Now furthermore, there are foure sorts of people that put in practice this *Atheisme.*

Henochs saith.

First, such as are not ashamed to say openly, *Is there a God, or no?* and dare dispute the question, and at last avouch there *is none*; but that all matters concerning *God* and his *worship*, are nothing but devices of politike men, to keepe simple men in awe, and to make fooles faine; but these themselves are fooles of all fools, and the devill devised that impious conceit, to keep them in miserable blindnesse. There have beene such fooles in all ages, yet in old time *David* saith, *These fooles did but say in their hearts:* but now the fooles of these last and rotten ages, are ripe in their folly, and they dare say with *their mouths, There is no God.* These are Monsters in nature, and *devils* incarnate, worse than the *devill* himselfe; for hee in judgement never was an *Atheist.* These are to bee marked and hated worse than Toads and Adders: and if such a one can be convicted by any lawfull evidence, if ever Heretike or Traytor deserved death, such a one deserves tenne deaths; as being a Traytor to God, to Mankinde, and to Nature her selfe. And though these wretches say, there is *no God*, yet make they a *God of themselves*, sacrificing all their affections to their pleasure, and their profit.

Psal. 14. 2.

The second sort are such, as acknowledg and worship a *God*, but a *false god.* These have beene in all countreyes, and in most ages, as Histories doe shew: some worshipping the Sunne, some the Moone, some starres, some beasts, birds, fishes; some dead Idols of wood, or stone, or metall. And of this sort, and no better, are some in these Churches, where the true God is worshipped: the Apostle saith, *Covetousnesse is Idolatry*; for if a mans heart bee set wholly on riches, then the *wedge of gold is his god.* And to other, whose affections are all on pleasure, *their belly is their god.* Let these men hold in judgement as they can, their practice I am sure proclaimes Atheisme.

The third sort are such as acknowledge and worship the *true God*, but in a false *manner:* and of these there are 3. principal sorts; first, *Turks:* Secondly, *Iewes*; who hold the true God, but deny the Trinity of persons, and the deity of Christ. Thirdly, the true *Papist* holds in word one God, and the Trinity of persons, as we doe; but looke at their doctrine, and (if their words have any naturall meaning) they deny it: for if the second person be true Christ, then hath hee two natures, Godhead and Manhood: but by their fained *Transubstantiation*, they quite take away the truth of the Manhood. And againe, Christ hath three offices; hee is the true *King*, *Priest*, and *Prophet* of his Church: and if hee be not so hee is not Christ: But the Papists doctrine in plaine words, and necessary consequence denieth them all, as hath beene often

proved

proved unto their ſhame, and publiſhed to the world: and they never yet to this day could or durſt anſwer it: for if they doe they ſhall ſoone either heare us againe, or elſe we will recant it. But till then it appeares, that their God is by their doctrine not the *true God*, but an Idol: for *hee that denieth the Sonne, denieth the Father alſo*, as ſaith S. *Iohn*.

The fourth ſort of *Atheiſts* are ſuch as acknowledge and worſhip the true God, and worſhip him in true manner, for the outward worſhip; but in their lives and deeds deny him. And theſe are not to bee ſought for in *Turkie*, or *Iury*, or *Italy*: for all Churches are full of ſuch Proteſtant-Atheiſts. *Italy* may have more Atheiſts in judgement than we: but theſe hypocrites and Atheiſts in life, are here alſo; thoſe tares wee have amongſt our corne. Of theſe ſpeakes the Apoſtle, that *they profeſſe to know God, but deny him in their workes*. Let this ſeeme no wonder, that ſuch men be called Atheiſts; for the Apoſtle ſaith plainely, *He that careth not for his family, is worſe than an Infidell*: whereby it appeares, a man may bee a profeſſor of the Goſpell, or a Chriſtian in profeſſion, and an Infidell or Atheiſt in his practice: and it is certaine, let any man profeſſe what he will, if his life be nought, his religion is a falſe religion in him.

Now then, to ſhut up this point with the uſe thereof: If this be true, that there are ſo many ſorts of Atheiſts, that almoſt the world is full, and that wee are all ſo by nature: then, *firſt* let us ſee how hard a matter it is *to beleeve in God* aright; and if no man *come to God*, but hee that *beleeveth God* aright, then we ſee it is no marvell, though ſo few come to God. Let us therefore goe to God by earneſt praier, to give us his ſpirit to worke true faith in our hearts, and to make us of a true beleefe. And ſecondly, ſeeing men may bee Chriſtians in profeſſion, and Atheiſts in practice; let us all look narrowly to our ſelves, and joine with our profeſſion, *Conſcience and obedience*: for elſe the more we know God, the worſe wee are. It may pleaſe God after to give us better mindes; but as yet wee are no better than deniers of God: and though we come neere God in profeſſion and in his outward ſervice, yet indeed wee are farre from him, becauſe wee want that true *faith*, which muſt profeſſe God, not in judgement alone, but in practice; and that will bring us *neere unto God, for he that commeth to God, muſt beleeve that God is*. And thus much for the firſt thing to be beleeved, by him that will come to God and pleaſe him.

The ſecond is,

*And that he is a rewarder of them that ſeeke him.*]

It is a notable ſentence, and one of the moſt comfortable in the book of God: and containes the ſecond thing to be beleeved. The parts are naturally two:

1. How a man doth *ſeeke God*.

2. How God *rewards them* that ſeeke him.

For the firſt: a man truly *ſeeketh God*, by doing foure actions:

Firſt, a man muſt forſake himſelfe, goe out of himſelfe, and as it were loſe himſelfe in his owne judgement, when hee intends to *ſeeke God*. If any aske how that may be? I anſwer; Thus: A man muſt labour to ſee his ſinnes fully and diſtinctly, and in ſight therof be caſt down in himſelfe, as a man is, when he ſeeth his debts then let him looke into himſelfe, and ſee if hee can finde in himſelfe any abilitie to pay thoſe debts, or any meanes in the world to ſatisfie Gods juſtice, and purchaſe pardon. And if upon due examination hee finde none at all, no not the leaſt, nor any thing in himſelfe, but an accuſing, and raging conſcience; let him then fall out of all love with himſelfe, nay hate and abhorre himſelfe and his owne baſeneſſe: and laſtly, let him *deſpaire* of his owne ſalvation in or from himſelfe: and thus doing, he forſakes himſelfe, denieth himſelfe, and even loſeth himſelfe. And thus neceſſarily muſt hee doe to himſelfe, that will ſet his heart to ſeeke the Lord. For God will bee found of none that hope to finde helpe at any hand but his: they therefore that ſeeke God, but will ſeeke themſelves too, doe juſtly loſe both God and themſelves.

Secondly, hee that will ſeeke God aright (when hee hath loſt himſelfe) muſt hunger in his heart and ſoule, not after wealth and honours, eaſe, or pleaſures; but after the favour and mercy of God in Chriſt, for the forgiveneſſe of his ſinnes: and one drop of Chriſts bloud to waſh away the guilt and ſtaine of his defiled and ſinfull ſoule, muſt be dearer to him than all the pomp and glory of tenne worlds. Looke how a hungry ſoule hungers after meat, and a faintie ſoule thirſteth after drinke; ſo muſt his ſoule *hunger* after Gods mercy, and *thirſt* for Chriſts bloud: and theſe are neceſſary: For as a man that undertakes a long journey, muſt bee provided of meat and drinke; ſo hee that undertakes the journey to goe *ſeeke the Lord*, muſt have this proviſion for the diet of his poore ſoule, *Gods mercies, and Chriſts merits*: and hee that ſeekes, without a ſoule-hungring after theſe, may ſeeke long and finde nothing.

Thirdly, if he will truly ſeeke God, he muſt not goe in every path: but take *the true and living way*, which Chriſt hath conſecrated *by his bloud*: nor take any guide, but truſt to Chriſts ſpirit alone to bee his guide: nor make many mediators or meſſengers to God, but make Chriſt alone to God the Father. Wee muſt therefore goe to him, and yeeld up our ſelves to bee taught and guided by him, and leave our ſuit to be preferred by him: wee muſt not looke to come to God, by running on pilgrimages to this or that Saints picture, or bones: or to our Lady of *Loretto*. Many have ſought God in theſe, but who ever found him?

Nay, alas thou maist lodge in her forged Tabernacle at *Loretto* all thy life, and lie in hel for all that when thou art dead; and maist kisse all the Saints pictures, and bones, and haire, and all their reliques in Spaine and Italy, and all cannot get thee one sight of Gods favourable countenance. Nor againe, must wee looke to come to God by our good workes, though we are to doe them: they are good *markes* in the way, and good *evidences* of a right way; but they cannot open heaven, and let thee in. And therefore when thou hast done all thou canst, thou must forsake them all in matter of justification and comming to God. Onely thou must goe to God by Christ, and cleave to him alone; he is the *doore*, the *way*, the *truth*, the *life*: and certainly never man found God, that sought him not in Christ alone. And when Popish devices and distinctions have done all they can, men will bee found liars, and Christ to speake truth, saying, *No man commeth to the Father but by me.*

Lastly, when all these are done, then must thou *beleeve* that God is become thy mercifull Father in *Christ*, and is reconciled unto thee in him: for there is no feare, but if thou *seeke God in Christ*, thou shalt finde him: and when thou hast done the three former things thou maiest safely, and assuredly beleeve, that thou hast truly *sought God*. And after all these, if thou have not firme and *lively faith*, thou doest not *seeke God*. For as it is *impossible without faith to please God*; so is it *impossible without faith to finde God*. Thus if a man lose himselfe, long after Gods mercie, take Christ alone for his guide and mediator, and stedfastly beleeve his reconciliation with God by Christ, then hee seekes God aright: and to this seeking, belongs a reward and blessing. Now then *if this bee to seeke God*, here is some light given to a great question, *Whether the Church of Rome be a true Church*, and their doctrine truly Catholique, or erroneous and failing in fundamental points? For answer; Can that be a true Church, which doth not bring her children to seeke God? or that Catholike doctrine, which teacheth not her children to seeke God the right way? but sends them into 1000. by-waies? Surely if this be to seeke God, then search all the Popish doctors, and almost all their writers, and see whether a man be not taught to seeke God quite in another walke. Which way of theirs, whether it ordinarily bring the seekers to God or no, we leave to Gods mercifull judgement. But for our selves, as wee see wee have the true and living way, the sure and infallible way, *by Christ to God, by the Sonne to the Father*; let us rejoice in the comfort of so rich a mercy, and be thankefull to the Lord for revealing himselfe unto us, and opening unto us the true way to him, and to his glory. And thus much for the first point, how we must *seeke God*.

The second is, *how hee is a rewarder of them that seeke him*: I answer, God *rewards them* A *that seeke him.*

*First*, by offering himselfe graciously to bee found of them that *seeke him*: for hee never hides himselfe, nor turnes away from the soule that *seeketh him*; but rather turnes to him, and meets him that comes to him: he is that good Father, which saw the prodigall sonne afarre off, and met him, and received him, Luke 16. Yea, rather it is true, that *hee is found of them that sought him not*, than ever *sought* by any that *found* him not. And hereby God much magnifieth his grace and mercy to mankinde, in being so assuredly found when men seeke him. For in this world it is not so; *All men seeke the face of the Prince*, saith *Salomon*: true, but all men finde it not: No! Accesse to great men is not so easie: they and their favour are so inclosed, that men may long seeke afore they finde either them or it: but God here is not so inclosed, as hee will not be seene nor spoke to; hee is found of them that seeke him. And as hereby he honoureth himselfe, so he highly rewardeth his servants: for there is no greater contentment to a subject, than to perceive his service pleaseth his Prince, nor greater joy than to finde his gracious favour when they seeke it. B

Let then this practice of the *great God* of heaven, first of all, teach the *great Ones* of this world to bee willing to be *found* when they are *sought* unto: thereby shall they honour themselves, and cheere up the hearts of their people, who seeke unto them. And againe, it may be a rich comfort to the *poore ones* of this earth: who when they see they must long looke, and wait, and pray, and pay, and seeke the face and favour of great men, and cannot finde; may then remember, yet they have a God, who will not shut the doore upon them, will not turne away, will not keepe secret, will not feare them away with a rough answer, or a sowre looke, but hath this honourable and princely grace, *He will be found of them that seeke him.* C

Secondly, he *rewardeth them that seeke him*, by bestowing his love and favour on them: not onely hee, but his favour shall bee found of all that seeke him. It is Gods favour that Gods children seeke, and his favour they shall be sure *to finde*. This is no small reward unto them: for in this world a man thinkes he hath enough, if hee have the Princes favour: and therefore it was the common phrase in old time, *Let mee finde grace or favour in the eyes of my Lord the King*. So speake Gods children unto the Lord. It is not wealth, nor honours wee seeke for at Gods hand; but *let us finde favour in the eyes of the Lord our God*: and so they doe, what ever they finde in this world. D

Thirdly, *he rewardeth* them not with his *naked favour*, but with the most gracious testimonies thereof that can be: which are two; *Forgivenesse of their sinnes*, and *eternall life and glory with himselfe*. This is all a Prince can doe to his subject, who hath offended him; To forgive him

him the fault, and remit the punishment: and to advance him to honour. This doth the Lord to all that seeke him: hee forgives them the debt they owe him, whereby life, and soule, and all was forfeited to him, and gives them also life everlasting: So plentifull a reward is given them from that God, *under whose wings they are come to trust.*

Fourthly, hee rewardeth them with the beginnings of heaven and happinesse even in this world, *A good conscience and joy in the holy Ghost*: the comfort whereof is more, even in the bitterest affliction, than all the pleasures and contentments in the world.

Lastly, with the *appurtenances of heaven*, and of eternall life: namely, the good blessings of this life, a competent portion whereof God giveth his children in this world, as tokens of his favour, and as rewards of their service, and seeking him.

Now as this place doth aime at all these rewards; so principally and directly the holy Ghost meaneth *eternall life*: as though hee had said, *Hee that commeth to God*, must stedfastly *beleeve* that God is able, and most willing *to reward* all that come to him with a better reward than this world can yeeld, even with eternall life and glory for his sonnes sake.

But then will some *object*; God rewardeth us, therefore we merit; therefore good workes deserve.

I answer, this place indeed is grosly abused by the Papists for that purpose: but wee are to know, the truth is farre otherwise; for God *rewardeth* men for two causes: First, for his *promise* sake, and that is for his owne sake, for it was his owne goodnesse that made him promise, and no former debt hee owed to man. Againe, hee rewardeth our good workes, not for our merits, (for they are nothing, but of death and curses) but for *Christ* and his *merits*: for their worthinesse are our good workes rewarded. So then here are two causes of Gods rewarding, and yet mans merits are neither of both: and so the argument is nought, That *God rewardeth*, therefore *we merit*: for God doth it for other causes. Thus these spiders gather *poison* out of this flower, but let us sucke the *honey*: for this notable sentence hath excellent use:

First, if *God bee a rewarder of them that seeke him*, then not of them that seeke him not. Who *seeke not God?* Wicked and ungodly men seeke him not, but rather seeke to avoid him, and his service: this sentence therefore is heavie against them. For when they heare it, their conscience answereth, but we *seeke not God*; Therfore we can look for *no reward* from him. Doest thou seeke the world? then must the world be thy rewarder: Doest thou seeke to please thy selfe? then must thou reward thy selfe. And if thou wilt please the devill by living in sinne, then must he be thy paymaster: alas! pittifull and fearefull will these rewards be.

A Againe, if God *reward none but them that seeke him*: here appeares the reason why so many *Papists* die in our religion, and (with us) cleave to *Christs merits alone*, when they come to die; because their conscience then tels them, that by their pilgrimages, reliques, will-worships, and many more of their courses (ordinarie in Poperie) they did never seeke God, but themselves and their owne honour, gaine, and credit; and full well know they that there is no reward due for such service: and therefore by their practice they make it a true saying, that *it is good living a Papist, but dying a Protestant.*

Secondly, if God bee a rewarder of them that seeke him, then wee see it is most true which the Apostle saith; *It is not in vaine to serve God*, 1 Cor. 15. 58. *for God is a rewarder of them that seeke and serve him.* Therefore the Atheist and prophane men of this world (who say, *It is in vaine to serve God; and what profit is there that wee have kept his Commandements?*) are here convinced to be lyars against the truth. Malac. 3. 14.

Then seeing it is so, let this admonish us all to seeke and serve God, in all truth and sinceritie, knowing we serve him who *will regard it.* Nothing more encourageth a man to serve his *Lord and King*, than to see that his paines are regarded, and his service rewarded: nor more discourageth a man than the contrary. If therefore *God* did ever forget any that served him, let us bestow service else-where, and thinke him unworthy to be *sought to*: but if contrariwise, he never forgot, nor deceived, nor disappointed any that served him; then is he most worthy to have the service both of our soules and bodies. *David* indeed once said; *In vaine have I cleansed my heart, and washed my hands in innocency.* But hee was then in a strong *temptation*, as himselfe there confesseth: but afterwards when hee *went into the sanctuary of God*, and searched the truth of the matter, hee confesseth hee was deceived. And therefore as in the first verse hee had acknowledged, that *God was good to Israel*, so in the last hee concludeth, that *it is good for him to draw neere unto God*: and so though the temptation was very vehement, yet as faith appeared in the beginning, so it had victory in the end, and testified, that *God is good to all that seeke him.* Another time also (for he was a man of many sorrowes and temptations) being in some great distresse, his corruption so prevailed that he said, *All men are liars*: Whatsoever *Samuel, or Gad, or Nathan*, and other Prophets have told me of Gods love, and mercie, and of his promises, and providence, and fatherly care; I see it is all false and nothing so. Now surely if *David*, or all the Kings in the world can prove this, then God is not worthy to bee sought after: but great men thinke they may say any thing, especially when they are moved, as *David* here was. But when *David* entred into himselfe, and considered the words he had so presumptuously uttered; upon

Psal. 73. 13, &c.

vers. 17.

vers. 1.

vers. 28.

Psal. 116. 11.

better advice he confeſſeth; and writes it up for all poſterities to Gods glory and his owne ſhame, that it was in paſſion, *I ſaid in my feare all men are liars*: This hee ſaid in his haſt, or in his feare: but upon advice, in the next verſe he confeſſeth *Gods benefits* were ſo many and ſo great to him, as he cannot tell *what to render to the Lord for them*: And in another place he crieth out in admiration; *O how great is thy goodneſſe which thou haſt laid up for them that feare thee, and put their truſt in thee, even before the ſonnes of men!*

verſ. 11.

verſ. 12.

Pſal. 31. 19.

Wee ſee then, that merciful promiſe of Chriſt is ever made good, *Seeke and you ſhall finde*, Matth. 7. 7. None ever ſought God, but found: We may ſeek our own pleaſures and live looſely, and bee deceived, and heare that fearefull queſtion, *What profit have yee of theſe things?* Rom. 6. 21. What reward but ſhame and ſorrow? but if we ſeeke God aright, we never loſe our labour. Let us therefore ſeeke God, let the hand of our hearts *knocke* at Gods mercy gate in Chriſt, and we ſhall not goe away without *a reward*. The prodigall child fled from his Father, ſpent all, and loſt his favour: but he no ſooner ſaid, *I will returne and humble my ſelfe to my Father*: but he found him, and wan his fathers favour againe. So let us but offer our ſelves to God, (*God underſtandeth our thoughts long before*) hee will meet us, and receive us, and give vs a reward.

Luke 15.

Pſal. 139. 2.

Thirdly, as God *rewardeth them that ſeeke him, ſo all that ſeeke him*: None miſſe him, all find that ſeek. Great ones have not acceſſe, and the poore kept out; but all received as they come; no difference; but the more carefully any ſeeke, the more welcome are they. Here let *Princes and great men* learn their duties at *God*, by whoſe grace and permiſſion they are what they are.

First, let them thinke it unbeſeeming their *greatneſſe*, to let any *ſerve* them *without a reward*: and a ſtaine to their honour, not to let well-deſerving ſubjects finde their favour. Let them not *daunt* their hearts by not regarding them, and their paines: but let them *encourage* them to ſerve them, by looking at them, by good countenances, and good ſpeeches, and by rewarding every one according to his worth. All great men ſhould eſteeme this, as one of the pearles of their Crownes, to have it ſaid of them, *Such a one is a rewarder of them that ſerve him.*

Againe, let them learne to diſpenſe their favour, according to reaſon, and not affection onely. *God* is indifferent and equall *to all that ſeeke him*, ſo let Princes be: for that is true honour and juſtice to reward each one as hee deſerves. And that hee may finde the beſt, who doth beſt, this will make every one ſtrive, who ſhould be firſt, and forwardeſt, in all ſerviceable duties.

Further, this muſt teach them *not to deſpiſe them* that are under them in this world; for howſoever the ſtate of this world requires that difference of perſons, elſe it cannot ſtand: it is nothing ſo with God, nor in the world to come. For there the ſubject, the ſervant, the poore man, may challenge his part in Gods favour as well as the beſt: nay, whoſoever *ſeeketh* the moſt *carefully, ſhall finde the beſt reward.*

Moreover, here is a comfort to the poore, and the meaner ſort of men, who are appointed by God to bee underlings in this world: Seeke they favour here and finde it not? worke they here and doe their duties, and are not rewarded? Let them learne to ſeek God, who wil aſſuredly both *regard* what they doe, and abundantly *reward it.*

Fourthly, ſeeing *God is a rewarder of them that ſeek him*: here is a comfortable encouragement againſt two great impediments, which hinder many a man from ſerving God.

First, *to ſeeke God* is but a matter of mockerie to prophane men; for let a man *ſet his face to Ieruſalem*, there are preſently *Samaritanes*, which for that cauſe will hate and mocke him: Let a man ſet his heart to ſeeke God, by hearing the word more carefully, praying to God inſtructing his family, or keeping the Sabbath more carefully than afore, and forthwith hee is the laughing ſtocke, and the by-word to prophane men: but loe, here is comfort; The God whom thou ſeekeſt will reward thee, and that ſo richly, that thou wilt thinke thy ſelfe well recompenſed, both for thy ſervice, and their mockes. In this world men care not who thinke or ſpeak evill of them, ſo the Prince like them: and ſhall it not encourage us to ſeeke God, though the world mock us? ſeeing ſo doing we pleaſe God, and ſo farre doth pleaſe him, as he will highly reward us? Thoſe therfore, that fall from religion for thoſe mockers, it appears *they ſeeke not to pleaſe God, but men.*

Secondly, for a man that is a *Magiſtrate* or a *Miniſter*, to doe his duty carefully, is the high way to undergoe a burthen of contempt and hatred: inſomuch as many good men are afraid to be either *Magiſtrates or Miniſters*: for firſt, *wicked men* muſt needs hate them, becauſe the one is to rebuke, and the other to puniſh their faults. And againe, even *good men* are too reſpectleſſe of them that are in theſe places, and for the moſt part neither yeeld them that reverence, nor reward, that is due unto them; but oftentimes a man for all his paines and care taken for Church or common-wealth, is recompenſed with hatred, envy, grudges, evill words, and ſlanderous reports. In this caſe, the comfort is this, that though a man bee in the world neither regarded, nor rewarded, as his deſert is, yet the Lord ſeeth what he doth, and is a plentifull rewarder of all *that ſeeke and ſerve him*: and therefore eſpecially of them, who not onely themſelves ſerve him in his chiefe places of ſervice, but alſo doe winne many other to ſeeke and ſerve God.

Fifthly, *if God be a rewarder of them that ſeek him,*

*him*, then doubtlesse he is a *revenger of them that hate him*: for he that can mightily *reward his* followers, can also mightily be *revenged* of his enemies. These two are the two parts of *a Kings power*, to be able highly to advance his friends, and mightily to punish his enemies: therefore principally this belongs to the *King of Kings*. This sentence therefore is a thunderbolt of a most fearefull threatning against all impenitent sinners; assuring them, that if they persist to prophane Gods holy name by their careles sinning against him, they shall be sure to finde and feele him a powerfull revenger of them that hate him. Thus he promiseth himselfe, Deut. 32. 40, 41, 42. *I lift up my hand to heaven, and I say, I live for ever. If I whet my glittering sword, and my hand take hold on judgement, I will execute vengeance on my enemies, and reward them that hate mee.* Where also note how the same phrase is used: for here the Apostle saith, God is *a rewarder of them that seeke him*: So in Deuter. *A rewarder of them that hate him.* If any object how these two can stand together; for a man had as good hate him, as seeke him, if the *same reward* belong to both: I answer; A reward, but not the same belongs unto them. Theeves and murderers are justly *rewarded*, when they die for their facts: and the King rewards a good servant, when he advanceth him to honour. They that seeke God are rewarded with mercies and favours above their desert: they that hate God, are rewarded with vengeance and torments, according to their desert: and this shall all wicked men, and enemies of God, be as sure to finde, as ever any that *sought God*, obtained mercie.

But worldly men will say, we hate not God, we are no *Iewes* nor *Turkes*, we are christened, and come to the Church, according to the law, as good subjects should doe. I answer; neither doe *Turkes* nor *Iewes* hate God, if this be all: for they denie not the Godhead, but acknowledge it, and are circumcised, and live more strictly in their devotions than most Christians. Here is therefore more required, or else wee shall make them also good friends with God: But a man may hate God, and be neither *Turk* nor *Iew*; he may *acknowledge* Christ and the Trinitie, and yet hate God. For, as Christ saith, *He that is not with me, is against me; and he that gathereth not with me, scattereth*: So is it here; He that seeketh not, serveth not, and loveth not God, *hateth* God: for there is no man can know God, but must needs either for his mercies love him, or else hate him for his justice against sinne and sinners. Againe, Christ bids us, *If you love me keepe my commandements.* If then to keepe Gods commandements be a signe of one that loves God, it is a signe that one loves not God, when he hath no care to keepe them. By which two places, it appeares, that whosoever makes not conscience of sinne, is Gods enemie, and that God so reputes him: therefore let this feare everie man from living

A carelesly in his sinne, and drive him to true repentance: for else let him assure himselfe, God is not so *plentifull a rewarder* of them that seeke him, but he is as *powerfull a revenger* upon those that hate him.

Lastly, *if God bee a rewarder of them that seeke him*, wee learne the great difference betwixt *Gods* service and the *Devils*. The Devils servants are fed with faire words, but get nothing, the Devill is able to give them nothing: but Gods servants (as we see here) are plentifully *rewarded*. God is a *rewarder* of them that seeke him: but the Devill is a *deceiver* of them that serve him. But will some say, There is none so mad to be the Devils servants. I answer: He that doth any mans worke, is either his servant or his slave: but every sinfull wicked man B doth the Devils worke: for sinne is the Devils worke; therefore all impenitent sinners are the Devils servants. It is Christs argument to the Jews: *You are of your Father the Devill, for the workes of your Father you will doe: murthers and lies are his workes, you live in these sinnes, and doe these workes; therefore you are his servants.* Ioh. 8. 41, 44.

Again, the holy Ghost teacheth us, that *whosoever committeth sinne* (and liveth therein without repentance,) *the same is the servant of sinne.* Now sinne is but the *bawd* or broker to the *Devill*: they that are the servants of sinne, sinne preferres them to the Devill, and so they become his servants: therefore whosoever is G the servant of *sinne*, is by that meanes the slave and servant of the *Devill* also. Which, if it be true, it will fall out upon the reckoning, that the Devil hath more servants in the world than God hath: which is so much the more lamentable, inasmuch as he deludeth all his servants, and is not able *to reward them*, nor to give them any good thing. Rom. 6. 20.

But will some say, this is nothing so; for contrariwise, who have the honours, pleasures, and wealth of this life, who have hearts ease and the world at will, but such men? I answer: True, it is commonly so; but have they those from Sathan? No, not the least of them all, but all from God: for every man is Gods childe by creation, and some by grace: to every one of his D children he ordaines and gives *a portion*: but to his children by grace *a double portion*; both here, and in heaven. The wicked men, they will not feare nor serve him; therefore they have no part nor portion in heaven, but here they have it: So saith *David*; there are some men, which are *men of this world, and have their portion in this life: these mens bellies God filleth with his hidden treasures, they and their children have enough, and leave the rest for their children after them.* Where it is manifest, that wicked men have their parts and portions of Gods blessings in this world, and that all their wealth and pleasures are granted them by and *from God*, as their portion; reserving the principall part of the portion of his children Psal. 17. 14.

for

for a better life. Therefore all the *good things* of this life, which *Dives received*, and all wicked men doe receive in this life, are not any rewards of *Sathan*, but gifts *of God*; so unworthie a master is the Devill to serve. Indeed hee will promise his poore slaves any thing, but can performe nothing, but will lie unto them and deceive them. He told *Christ* confidently, when he let him see the glorie and greatnesse of this world, *All this is mine, and I give it to whom I will*: but he was a *lyar from the beginning*, and so he is here. He lied to the first *Adam*, and no marvell, that he dare avouch so fond and loud a lie in the presence of the *second Adam*, Jesus Christ. He promised the *first Adam* to make him God; and here the *second Adam* to make him King and Lord of all the world, and the glory of it: but he performed both alike, he deceived the first, and so had the second also, if he had trusted him. Nor did ever any trust him, but he deceived him, (I meane even for the base things of this life;) witnesse else all his witches, (his most devoted and professed servants of all other) if ever he made any one of them wealthie: all ages are not able to shew one. Whereas, on the other side, there was never man that served God, but had a competent measure of comforts for this life (and some abundance) and yet all that is but the first fruits and beginnings of that *reward*, which is laid up for them in another world. Which being true, is it not a strange and lamentable case, to see men (for all this) debase themselves to this base and slavish service of Satan, and to refuse this high and honourable service of *almighty God*? A common servant in this world hath more wit: he, if he can heare of a better service, a Master who gives better wages, and who better preferres his servants, will leave his old Master, and make meanes to get the other. And shall not we be as wise both for soule and bodie, as they for the bodie alone? Shall they leave a man for a man, and shall not we leave the Devill for God?

Luk. 16. 25.

Luk. 4. 6, 7.
Ioh. 8. 44.
Gen. 3. 4, 5.

Let us therefore abandon the base service of Sathan, who neither can, nor will reward them that serve him; put away so ill a Master who hath not so much as meat and drinke to give us (for we have even that from God: but of his owne, he hath nothing to give us, save in this world sorrow, and shame, and an *ill conscience*; and in the world to come, the torments of *hell* with himselfe:) and let us all seeke the blessed service of God. If we know not how to attaine it, goe to *Christ* by hearty confession of thy sinnes, and earnest prayer, and he will preferre thee to God his Father: for never was any denied, that with a good and true heart, offered himselfe to Gods service. Then shall we feele and finde what a blessed thing it is to be Gods servant: of whom it was ever true, which the holy Ghost here saith, and is and ever shall be, that, *He is an honourable rewarder of them that seeke him.*

And thus we have (in some part) the meaning and use of this notable sentence: wherein we have stood the longer, because it is one of the most excellent principles of all *Practicall Divinitie.*

A

Now put all together, and we shall see how it proves *Henoch to be taken away by faith*; which is the first ground, and the maine matter of all this example, and of these two verses.

*God is a rewarder of all his children that seeke him* by faith: therefore it is *faith by which Gods children please God*: and therefore holy *Henoch* who was *taken up by God* from earth to heaven, both *pleased God by faith*, and *by faith was taken away.*

And thus much for the commendation of *Henochs faith*, and consequently the examples of such, as lived in the first world *before the flood.*

B

Now followeth the example of *Noah*, who lived in both worlds, both before and after the flood.

## Noahs Faith.

Verse 7.

*By Faith, Noah being warned of God of the things which were as yet not seene, moved with reverence, prepared the Arke to the saving of his houshold: through the which Arke he condemned the world, and was made heire of the righteousnesse which is by faith.*

C

D

IN this verse is contained the *third example*, and the last in order of those who lived afore the floud, in the first and old world; namely, of the renowned Patriarke *Noah*, the tenth from *Adam.*

3. Example of Noah.

Of whom and whose faith, great and glorious things are spoken in this verse; and that in a high and excellent stile, full of majestie, and divine eloquence.

Concerning *Noahs* faith, two points are laid downe; first, the *ground of his faith*: secondly, *the commendation* of it.

The *ground* of his *faith*, was a speciall revelation

lation from God, in these words; *Noah being warned of God.* The things revealed, whereof God warned him, are laid downe two wayes: first generally, to be *things as yet not seene*; then particularly three in number:

1. Gods *Iudgement* upon the sinfull world, that he was purposed to destroy it by water.

2. Gods *mercie* on *Noah*, that he would save him, and his family.

3. That he would save him by an *Arke*, and therefore he must make one: and these be the things whereof *Noah* was warned of God.

His faith is *commended* by three worthy effects or operations in him. I. It *moved in him a reverence*, or a reverent regard of the warning sent him from God. II. It made him prepare the *Arke*: of which Arke there are set downe two ends: 1. It *saved his household*. 2. It *condemned the world*. III. It *made him heire of the righteousnesse, which is by faith*.

This, I take it, is the true resolution of these words: and they containe many excellent things concerning his faith.

*By faith Noah being warned of God, of the things which were as yet not seene;*]

*By faith*, that is, by a generall and historicall *Faith*, and also by a true and saving *faith* in the *Messias* to come, *Noah* being warned of God of the just *Iudgement* he purposed to bring upon the world, by an universall flood; and of his *mercifull providence* to him and his family, that he would save them by an *Arke*, (all which things were then to come, and therefore unseene) he beleeved these fore warnings of God: and therefore, in reverence to this message from God, he prepared the Arke, and thereby saved his household, and condemned the wicked world. And so his *faith*, by all these appearing to bee a true and lively *faith*, did make him a just and *righteous* man in Gods sight. This is the summe and substance of *Noahs* example: let us speake of the severall parts in order.

The first point is the ground of his faith, *A warning or an answer from God.* For, he being a righteous man in that wicked age, wherein all the world weltred in wickednesse, and walking before God in great holinesse, when no man cared for religion, he had this speciall favour from God, that when he purposed to destroy the world for their sinne, he first of all revealed to *righteous Noah* that purpose of his. So that these words have reference to the revelation which *Noah* had from God, in the 6. of Genesis. For this message came not from God by any Prophet (for we know none in those evill dayes, except *Noah* himselfe) but either by the Ministerie of an *Angel*, or else by immediate revelation from God himselfe: and this favour he received from God, not for any cause in the world, but because hee was an holy and righteous man.

From hence, we may learne divers excellent instructions:

A First, whereas God maketh choice of *Noah*, to reveale unto him his counsell, and his judgements to come, we learne, that this is a prerogative which God bestowed on such as feare him: he revealeth his counsels to them in a speciall manner, whether they bee purposes of Judgements upon his enemies, or of mercies unto his Church. Thus dealt he with *Abraham*, Gen. 18.19. *Shall I* (saith God) *hide from Abraham the thing that I will doe?* which thing was the destruction of *Sodome*, and her sisters. And so when the *Sodomites* lived in wanton carelessenesse, and put farre from them the evill day, then *Abraham* knew from God their destruction was at hand. And as in that, so it is generally true in all his great workes: that *the Lord God will doe nothing, but he reveales his secrets to his servants the Prophets*, Amos 3.7. Now this is not a prerogative of Prophets alone, or of such as were extraordinarie men as *Abraham* was: but *the secrets of the Lord are amongst such as feare him*, Psal. 25.14. All that feare the holy name of God, are Gods friends, and of his Counsell: and therefore not *Abraham* only is called the *friend of God*, Iam. 2.23. but of all true beleevers, saith Christ, Ioh. 15. 14,15. *You are my friends, if you doe what I command you: hence-forth I call you not servants, but friends: for the servant knoweth not what his Master doth: but all things that I have heard of my Father, have I made knowne unto you.* As if he had said; I will communicate and impart my secrets unto you, as one friend doth unto another, as farre as shall bee fit for you to know. And the Apostle saith, 1 Cor. 2. 15. *A faithfull and a holy man discerneth into the deepe Counsells of God:* which are revealed unto them, as much as concerneth their salvations, and sometimes more; as here unto *Noah*, who was fore-warned of God, of *things then not seene.*

This prerogative of Gods children is to bee understood with some cautions:

First, that this is more proper to Prophets, and holy ministers of God, than to ordinarie Christians.

Secondly, that it was more ordinarie in the *old Testament*, than now in the dayes of the *Gospell*. If any object, Then the state of the Church afore Christ, was better than it is now under Christ; I answer: not so: for first, we are recompensed by having the Scriptures perfect, and compleat, which they had not: & by having the substance of their shadowes, and the performance of their promises: in which respects our state is farre more excellent than theirs. And secondly, for this particular, I answer, they indeed had more ordinarie revelation of matters *personall and private*, and not directly touching salvation: but of such things as are generall, and doe necessarily concerne salvation; we in the time of the new Testament, have more evident demonstration, and more full revelation, than they had afore Christ. For example: particular

Noahs faith.

cular mercies to some faithfull men, or particular judgements on Gods enemies, whether particular men or whole kingdomes, were after revealed to godly men, in those dayes (as here to *Noah*:) but salvation by the *Messias*, and the manner how the *Messias* should save his Church, is more fully and plainely revealed now, than in those dayes.

Out of which consideration ariseth the third caution; which is, that revelations of Gods will, to be expected now under the Gospell, are ordinarily nothing else, but these; the true meaning of Scripture, and a discerning of true Scripture from forged, of true Sacraments from supposed, of true doctrine from false, of true Pastors from false prophets. These and such like, as farre forth as they are necessarie to salvation, all true and faithfull beleevers (which out of an humbled heart, by devout prayer doe seeke it at Gods hand) are sure to have revealed unto them from God. But as for other purposes of God, of personall and particular matters, or what shall be his blessings, or what his judgements to these and these men, families, cities, or kingdomes; or when, or how he will change States, or translate Kingdomes; or by what extraordinarie meanes he will have his Gospell propagated, or a declining Church or State upholden; these we are not to expect, nor easily to beleeve any that shall say, such things are revealed unto them. And yet we tie not the Lord in such strait bonds, but that he may sometime extraordinarily reveale his purpose therein, to some of his selected servants: yet provided that that revelation be examined and allowed of the Church. But as for such things as concerne immediately the salvation of our soules, Gods Spirit doth most comfortably reveale them unto us, in our *prayers*, in his *word*, and in his *Sacraments*: of all which, it is most true, that *the secrets of God are amongst them that feare him.*

The use of this doctrine is double; for instruction, and for exhortation. For our instruction, here we learne how to answer the Church of Rome: They aske us, how doe we know true religion from erroneous; or true Scripture, or Sacraments from forged? We answer, first, by it selfe, by sight and sense of the excellencie thereof; as we know gold from brasse, or silver from lead. But what if the brasse or tinne bee gilded over? I then answer secondly, wee can know gold from brasse, or silver from tinne by the sound and smell, and hardnesse to endure, and by the operation: so there is a spirituall sound of the Scriptures, in the eares of a Christian, a spirituall comfort and taste in true religion, a spirituall operation (in holy mens hearts) of the true Sacraments. But what if false Prophets come in sheeps cloathing, and by lying wonders, seeme to give the same sound, taste, smell, vertue, and operation unto their forgeries, or at least challenge it, and say, that theirs is true? I answer lastly, then we know A true Religion, true Scripture, true Sacraments, true Prophets, true Doctrines from false, by a holy and supernaturall revelation from Gods spirit; which by evident and powerfull demonstration, assureth us what is true, and what is false, for the substance of salvation. And this spirit is given to all, that in true humilitie doe seeke it, in holy praier, and in a holy & frequent use of Gods word and Sacraments; and to none else. And surely if the Papists were as well acquainted with the spirit of God, as they are with their own forged revelations, they would never denie it. By force of this testimonie a Christian man knoweth, as assuredly as that God is God, that the Pope, as now he is, and as he exerciseth his place and power, cannot be the true *Vicar of Christ*; and that Poperie, as it B is now established by the Councell of Trent, and taught by the most learned of their side, cannot be the true religion, nor the safest way to heaven. And when question is, what is the meaning of this place, *There is one God, and one Mediatour betwixt God and man, the man Christ Iesus*; if all the world should say the contrarie, a Christian man will know and beleeve there are *no more mediators to God but Christ*: or of that place, that *Christ was offered for our sins once for all*; that there is no sacrifice can purchase us pardon, but his; let Papists colour the matter by unsound distinctions as much as they can; and the same might be shewed in divers other points and places. And if any aske how this can be? answer; *Noah* was *warned of* C *God of things not seene*: so Gods children are warned and assured of God, of such things as concerne their salvation, though they be things beyond sense and reason: *Gods secrets doe belong unto them.*

The use of exhortation is, that if God *warne* his children of his will, and reveale his secrets to them, this should move and excite us to become truly and indeed Gods servants: for we serve not a Lord that is strange and austere unto us; that will not give us a good looke, or a faire word: nay, he is so farre from that, that he calls us to his holy *Counsell*, and makes us know his secrets, and communicates his owne selfe unto us by his blessed Spirit; and by that Spirit D revealeth unto us many excellent mysteries of salvation, which the carnall and prophane men of the world never dreame of.

In the second place, let us observe, that *Noah being thus warned of God* in this particular matter (as he had beene formerly warned and taught of salvation by a *Messias* to come) beleeveth not onely the generall promise of salvation, but also this particular promise of his preservation and deliverance. Out of which his practice, we may learne two things;

First, that *faith* is a supernaturall worke of God in those mens hearts that have it. That it is a *worke of God*, it appeareth in that it alwaies acknowledgeth and beleeveth Gods Word: that it is *supernaturall*, it appeareth in that it

appre-

apprehendeth and beleeveth whatſoever Gods Word delivereth, be it never ſo incredible to reaſon or ſenſe. But how doth God worke this faith? By his word: for as God is the author and worker of faith, ſo God hath appointed a meanes whereby he workes it, and that is his *Word:* which Word of God is the only ordinarie outward meanes to worke faith. And that Word of God is two wayes to be conſidered: either as *revealed* by God himſelfe (as to *Noah* here,) or elſe being *written* by God, is either preached by his Miniſters, or read by a mans ſelfe in want of preaching: and theſe are all one, and are all meanes ordained of God to worke faith: and that not onely to beginne it where it is wanting, but to augment it where it is begun.

Which being ſo, it muſt teach us all, not onely with ſpeciall care and reverence to *heare* the Word, by whomſoever it is preached; but alſo to heare it read: yea, *to reade* it our ſelves with all diligence. So doing, it will worke out, and make perfect in us that holy faith, which will make us bleſſed in our ſelves, and accepted of God as it did *Noah* in this place.

Secondly, here we learne what is the whole *Object of faith*; or what is all that that faith beleeveth; namely, nothing but Gods Word, and all and every Word of God. So that faith hath two objects, differing not in nature, but in degree; principall, and inferiour. The *principall* object of true faith, is the promiſe of ſalvation by Chriſt. The inferiour object thereof are all other particular promiſes, of ſafety, deliverance, providence, helpe, aſſiſtance, comfort, or what other benefit ſoever is made either to the whole Church, and ſo inclufively to any particular man; or which are perſonally made unto him. For ſaving faith beleeveth not onely the grand promiſe of ſalvation, but all other promiſes either of ſpirituall or corporall bleſſings, which are ſubordinate to the great promiſe, and doe depend of it, and are therefore apprehended by the ſame faith. So *Noah* here had already apprehended the maine promiſe of ſalvation by the *Meſſiah*, and had hid it *in his heart:* and afterward when this particular promiſe of his deliverance was made, by the ſame faith hee laid hold on it alſo. And it is good reaſon that faith ſhould doe ſo: for if it apprehend the greater promiſe, then no marvell though it take hold of all other inferiour promiſes, which are but dependances upon the principall.

By this that hath beene ſaid, it appeareth, that we are wrongfully charged by them, who ſay, we teach that ſaving faith beleeveth onely ſalvation by Chriſt, or apprehendeth onely the promiſe of ſalvation in Chriſt: for we ſay and teach, It apprehendeth alſo other particular promiſes, and even the promiſes of outward and temporall bleſſings; as appeareth in this example of *Noah*.

Laſtly, in that *Noah* a faithfull man, is here warned of God of the dangers enſuing, that ſo

A he may avoid them; we may learne the loving care that God hath over them, who have a care to feare and ſerve him. Thus dealt he with his children in all ages, for their comfort and preſervation, to encourage all men to ſerve God in truth and uprightneſſe, as here *Noah* did: for ſo doing they may aſſure themſelves of Gods care and providence over them, even then, when his wrath ſmokes againſt the ſinners of the world: and that furthermore in all exigents and extremities, he will teach them, either from his word, or by the counſell of ſome others of his children, or elſe by his owne ſecret inſpiration, what they are to doe, and what courſe to take, for their ſafetie and deliverance.

How often ſhall a Chriſtian man finde in the
B courſe of his life, that God put into his minde, to anſwer thus and thus, or to fore-ſee this or that; by which his ſo doing, he eſcaped ſome great danger: ſo that (though not in the ſame manner as *Noah* was) all faithfull men doe daily finde, that they are warned by God of ſuch things as doe concerne them.

But what were thoſe things whereof *Noah* was warned from God? The text ſaith, *Of the things that were as yet not ſeene.*

This hath not relation to the time, when the holy Ghoſt wrote theſe words, but when God gave the warning to *Noah:* for then *they were not ſeene*, but were to come: for they were not performed for many yeares after, as ſhall appeare in the particulars.

C Particularly they were theſe three: Firſt, the great and juſt wrath, which God had conceived againſt the *ſinfull world*, for the univerſall corruption and generall ſinfulneſſe thereof. *Noah* was a *Preacher of righteouſnes* to that wicked age; and as S. *Peter* ſaith, (1 Epiſt. 3. 11.) the very *ſpirit of Chriſt preached in him:* but they contemned both him, and the ſpirit by which he ſpake, and made mocke of him, and all his holy admonitions, and ſolaced themſelves in all their ſinnefull pleaſures, without feare or reſpect of God or man, pleaſing themſelves in their owne defiled wayes, and promiſing to themſelves, ſafetie and ſecuritie. But behold, this *Noah*, whom they eſteemed a baſe and contemptible man, unworthy
D of their company; to him is revealed how ſhort their time is, and that they muſt be cut off in the midſt of their jollitie. Gods children whom wicked men do thinke and ſpeake of with great contempt, doe know full well the miſerable ſtate of ſuch men, and the fearefull dangers hanging over them; when the wicked men themſelves are farre from thinking of any ſuch matter.

The ſecond thing, which God *revealed to Noah*, was, that he would *ſave him*, & his family from periſhing by the waters, which he would bring upon the world. His *faith was not in vaine:* God rewarded it with a ſingular preſervation. Thus dealt he alwaies with his children, delivering *Lot* out of Sodome, Gen. 19. *Rahab* out of Jericho:

Jericho: Joshua 6.22. The *Kenits* from the *Amalekites*, 1 Sam. 15. and here *Noah* out of that generall destruction. And this God aforehand reveales unto him, for his greater comfort and securitie: that when signes and strange tokens did foretell and shew, that still the destruction was neerer and neerer; still *Noah* might comfort himselfe in the assurance of that mercifull promise which God had made him of his deliverance, and of his familie also for his sake.

The third thing revealed to him, was the meanes whereby he should be saved from the univer sall flood; namely, by an *Arke*, which for his more assurance he is bid to make himselfe; that so at every stroke he gave, he might remember this mercifull promise of his God unto him. For as every stroke in the making of the Arke, was a loud sounding Sermon unto that sinfull generation, to call them to repentance: so was it also an assurance unto *Noah* of his deliverance. Of which Arke, and of *Noahs* obedience in making it, wee shall hereafter speake at large. And thus much concerning the ground of *Noahs* faith, which was a *warning* or revelation from God.

Now followeth a second point: namely, the *commendation* of his faith, or a description of the excellencie thereof by divers and singular effects.

*Moved with reverence*]

The first effect of his faith is, It *moved in him a reverence*, or a reverent feare of that *God* that spake to him, and of his *justice* towards sinne and sinners, and of his *mercie towards* him.

In this effect we are to consider two points: 1. The *ground of this reverence*. 2. The *occasions or motives of it*.

The ground whence this *reverence* sprang, was his true and saving *faith*: for the holy Ghost first tells us of *Noahs* faith, and afterwards of this *reverent* feare he had of God, and his great workes.

Where we learne, that whosoever is endued with saving *faith*, is also touched with feare and reverence at the consideration of God, and his glorious works; whether they be works of his *power*, his *wisdome*, his *mercie*, or his *justice*, or of all together.

For the first; *David* could not see the works of Gods *power* in the creation, Psalm. 8. *But when he looked up and beheld the heavens, the workes of Gods hands, the Moone and the starres which he had ordained*; he forthwith fell into a *reverence* and admiration of Gods mercie to man, for whom and whose use he made them all.

For the second; the same *David* could not enter into consideration of Gods *wisdome*, in the admirable frame of mans bodie, Psalm. 139. 13, &c. but he presently falls into a *reverence* and admiration thereof in most excellent and passionate words: *Thou possessest my reines, thou coveredst me in my mothers wombe: I will praise thee, for I am fearefully and wonderfully made. Marvellous are thy workes, and that my soule knoweth right well: My bones are not hid from thee, though I was made in a secrt place, yet thy eyes did see my substance, when I was without forme, and in thy booke were all my members written, which in continuance were fashioned, though there were none of them before. How deere therefore are thy counsells to me, O God!* Thus we see how this holy King, cannot content himselfe with any termes, to expresse his religious and reverent conceit of Gods majestie.

For the third; Gods *mercifull* workes to his Church and children, have alwayes beene considered of by good men with great *reverence*: And, *What shall I give unto the Lord*, saith *David*, *for all his benefits powred on me?* Psl. 116.12.

But especially, the *Judgements* of God have beene alwayes entertained of Gods children with much *reverence* and admiration. Blessed *David* saith; *My flesh trembleth for feare of thee, and I am afraid of thy judgements*, Psl. 119.120. How would this noble King have trembled & beene afraid, if he had beene a private man? And how glorious is God, and his works of judgements, whereat even Kings themselves doe tremble? And the Prophet *Habacuk* saith, that when hee but heard of Gods judgements to come, *his belly trembled, his lips shooke, rottennes entred into his bones*, Habac. 3.16. And thus *Noah* here, hearing of Gods just wrath against the sinfull world, and of his purpose to overthrow all living flesh by water, was moved with great feare and reverence at this mighty worke of God: and from the view of this his great and just judgement, his faith made him arise to a more earnest consideration of the Majestie of God. By al which, it is more than apparant, that true faith (whersoever it is) worketh a holy feare and reverent estimation of God, and of his works, and of God in and by his works: whereby on the contrarie side, it followeth, that therefore to thinke basely or ordinarily of *God*, to thinke scornefully of his workes, or to deny his power, and his hand, in the great workes, either of mercy or judgment done in the world, is an argument of a profane heart, and wanting true faith.

The use of this doctrine discovers the profanenesse, and the great want of *faith*, that ordinarily is in the world. And that appeares by two evidences: the first, is to mens owne consciences; the other, is to the view and sight of all the world.

First, men may see in themselves a profane heart and void of *faith*, by this evidence. For, doth a man in his heart thinke basely of God, his power, his justice, or his mercies? Doth he either doubt of them? or granting them, doth hee thinke of them without feare and amazement? Then assuredly his heart is void of true faith, and farre from the life and power of religion. For assuredly, where God is *knowne and beleeved*, there that mans heart (though he be a King)

a King) cannot once thinke of God, without a reverence of his Majestie, and an admiration at *his greatnesse*, and his owne *basenesse*: therefore the want of this, argueth a want of true religion and true faith in mens hearts.

Secondly, this profanenesse discovers it selfe to the *world*, by want of reverence to Gods *workes*. Let the Lord send unseasonable *weather*, or *famines*, or *plagues*, or any strange signes in heaven or in earth; forthwith they are but fooles that cry out, *Behold the finger of God, the hand of God*. No, this is nature, and is produced by naturall causes. Ill weather comes from the *starres*; famines from ill weather, and mens covetousnesse; Plagues from famines, or from ill aires, or else by apparant infection from an other place. But cannot Nature and naturall means have their place, unlesse they have Gods place? God overthroweth not them, why should they overthrow God? Yet thus it is in the world, and thus God is robbed of his glory: and hee is but a simple fellow, which is *moved with reverence* at sight of such things, or begins to magnifie Gods power and justice in them. This is too apparant to be denied: for have wee not now as great causes of feare as may bee? *Noah* heard of *water*; and wee heare that *fire* is to destroy the world, and yet where is he that is *moved with reverence*, as *Noah* was; and yet *Noah* could say, The flood shall not bee these 120. yeares: but who can say and prove that this world shall not be destroyed by fire within these 120. yeares? And till the flood came, they had doubtlesse many other plagues, which were forerunners of the generall destruction; all which as they came, *moved Noah unto reverence*: and so wee in this life, doe see the great workes of Gods judgements, upon men, upon families, upon townes, upon countreyes, and whole kingdomes, and we feele his heavy hand in many sharpe strokes; but who and where are they whose hearts feare God the more, and doe tremble in the consideration of his Judgements. Nay alas, amongst many it is but a matter of mockery so to doe. This is not the *fault* of our religion, but the want of it: for if men truly knew and beleeved in God, they could not thinke nor speake of God, nor looke at his workes, but with feare and reverence. For as our feare of God is, so is our faith: little feare of God, little faith: and no feare at all, no faith at all. Let therefore all men shew their religion by their feare of God, and let every Christian acknowledge God in his workes. England hath beene faulty herein in one point specially. Wee have had *great plagues*, which have taken away many thousands in short time wherein God hath shewed himselfe mighty against our sinnes: but Gods hand would not be seene nor acknowledged, but onely nature and naturall causes. But let *England* take heed, that God send not a plague so generall and so grievous, that even the most prophane men, (even the sorcerers of Egypt if they were here) do

A acknowledge that it is the *finger of God*; and so give God that due reverence, which in his ordinary visitation he hath not. Thus wee see the ground whence this reverence in *Noah* sprang; namely, his faith.

Now let us see the *occasions* or considerations in *Noahs* heart, that made him feare. The *ground* whereupon he feared, was true faith: for else he had not beene capable of any feare or reverence of God: but the occasions which stirred up this feare in him, were some things else.

Now if wee looke to humane reasons, *Noah* had no cause at all to *feare* as hee did. For first, the Judgement was *farre off*, 120. yeares after: and common reason saith, it is folly to feare any thing so farre off; but it is time enough to
B feare when it is neere at hand. Againe, hee was *one single man*, and the world was full of wise and mighty men; they all heard of it, yet none of them feared; therefore their example might prevaile with him, to keepe him from feare, and to make him secure and careless with the rest: for examples are strong, especially when they are so generall.

Thirdly, the *strangenes* of the judgmẽt threatned, was such as might drive any man in reason from fearing it at all. For first, who would ever beleeve, that God would drowne all the *world* with water? Such a thing never had beene, and therefore how could it bee? And againe, If all should bee drowned, who would thinke that *Noah should escape*, and none but he?

C These three considerations, being weighed in the ballance of mans reason, would have kept *Noah* from fearing, or beleeving this word of God. But behold the *power of faith*: it goeth beyond all humane reach, fixeth it selfe fast on Gods word: and therefore hee not onely beleeveth it, but hath furthermore his heart possessed with a great *reverence* of Gods Majesty upon this message. And there were three *motives* stirring him up unto this *reverence*:

First, the consideration of Gods strange Judgement upon the sinfull world; to see that his wrath was so provoked, that he should bring so unwonted a plague; so *strange* both for the *nature* of it; a flood of water to drowne men:
D whereas generally all men can avoid the violence of that element: and for the *measure* of it, so great, as it should drowne all the world, and destroy all men.

Now that which this *Iudgement* of God wrought in *Noah*, the same effect should Gods Judgements worke in us: namely, they should move us with reverence. For as Christ saith, *Our dayes are like Noahs: As it was in the dayes of Noah*; so shall the *dayes bee before the comming of Christ*, (Matthew 24. 37.) These dayes are as wicked, men are as covetous, as cruell, as malicious, as voluptuous, and yet as secure as they then were; as full of sinne, and yet as dead in sinne as they were then. Therfore *Noah* looked for a flood 120. years after: & who can tell whether our world shall last so long a

time or no? at least we may safely say (whatsoever the world doth) there is no man liveth, but within farre lesse time than 120. yeares, is assured to bee overthrowne to hell by a *flood* of Gods wrath at his death, unlesse in the meane time hee repent: and yet alas, where is hee that is moved with reverence at the consideration hereof? The wicked man may escape the *water* of a flood: but hee cannot scape the *fire of hell*, hee cannot escape death, hee cannot escape the last Judgement. These are to come, yet they are sure: why then doe not men feare as *Noah* did? he feared 120. yeares before it came. Wee can indeed tremble a little at a present Judgement: as when fire breakes out, when waters overflow, when the plague destroyeth, or when famine consumes: but to tremble at a *Judgement* threatned, though it bee afarre off, this is the worke of true *faith*. This was in *Noah*, and wrought in him a reverence: and so would in us, if it were in us. When men cry *fire, fire*, we stirre, we run, we tremble: but God crieth in his Word, the *fire of hell, the fire of his wrath*; and we care not, we stirre not, we leave not our sinnes, wee are not moved with reverence, as *Noah* was: therefore it is more than manifest, that holy faith is wanting in the world, which *Noah* had.

The second motive, stirring up this reverence in him, was the consideration of Gods wonderfull mercy to him and his family, in saving them. This mercy seemed so wonderfull to him, both for that hee knew it was undeserved (knowing himselfe a sinfull man, and therefore not able to merit Gods favour and being privy to himselfe of his owne manifold imperfections) and also *unexpected*, for he thought not to have beene spared alone in an universall destruction: therfore hee wondred with reverence at so great a mercy. Thus Gods mercies doe not onely win a mans heart to *love* God, but even to *feare* him with much reverence: this *David* proveth, Psal. 130.4. *There is mercy with thee, O Lord, that thou maist be feared*: as though he had said; Thy great mercies to thy children, O Lord, doe make them conceive a reverent estimation of thee. This made *David* cry out in a holy passion; *How excellent are thy mercies, O Lord!*

And as Gods children wonder at the excellencies of Gods *mercies* unto them, so also at their owne baseneſse and unworthineſse. Thus doth holy *David*, 2 Sam. 7.18. (who as he was a man of much faith, so was he full of excellent meditations, and reverent speeches of God, (which are the true effects of faith) when God had set him in his Kingdome, he saith, *Who am I, O Lord, and what is my house, that thou hast brought mee hither?* And 1 Chron. 29.14. *But who am I*, saith hee, *and what is my people, that we should offer thus unto the Lord?* and doubtlesse even so said *Noahs* blessed soule often unto the Lord, and to it selfe, *who am I, O Lord, and what is my family*, that wee should bee chosen out of so many thousands, and be saved when all the world perisheth?

Let us apply this to our Church and State. If any Nation have cause to say thus, it is *England*. God hath delivered us out of the thraldome of *spirituall Ægypt*, and led us out: not by a *Moses*, but first by a childe, then by a woman, and given us his Gospell, more fully, and freely, and quietly, than any kingdome so great in the world; and still delivereth us from the cursed *plots of the Pope*, and tyrannous invasions of the *Spanyard*, who thought to have marked us in the foreheads with the brand of infamy, and to have done to us as they have done to other nations whom they have conquered: but God from heaven fought for us, and overthrew them in their owne devices: yea, the Lord *put his hooke in his nosthrils, & his bridle in his lips, and carried him back againe with shame and reproach*. We are unworthie of such a mercie, if our soules doe not often say unto God: *O Lord, what are we, and what is our people*, that thou shouldest be so wonderfull in thy mercies unto us?

And particularly this must teach every Christian to be a careful observer of the favours and *mercies* that God vouchsafeth to his soule and body, to him or his: and the consideration of them must make him daily be moved *with reverence*, and reverent thoughts of Gods Majestie; and still as the Lord is more and more mercifull unto him, to beare still the more *feare and reverence* unto him for the same.

The last motive of this *Reverence* in *Noah*, was the consideration of Gods *power and wisdome*, both in the Judgement upon the world, and in the *mercy* upon him: for first, in the *Judgement* it was wonderfull, that God would choose so weak an element as water, to destroy and vanquish the huge *Gyants* of those dayes: but therein appeared first Gods *power*, that by so weake meanes can cast downe his enemies: And againe, his *wisdome*; that as an universall wickednesse had polluted the whole world, so a flood of water should wash the whole world. Secondly, the *mercy* was also wonderfull, that God should chuse to save *Noah* by so strange a meanes as an *Arke*, which should swim on the waters. For *Noah* thought, if the Lord will save me, he will either take me up into heaven, (as he did *Henoch* a little before,) or else make mee build a house upon the top of the highest mountaine. But the Lord will save him by no such meanes, but by an *Arke*: wherein appeared first, Gods power that would save him by so weake a meanes, as might seeme rather to destroy him. For *Noah* must lye and swim in *the middest* of the waters, and yet be saved from the *waters*: and the *Arke* must save him; which in all reason, if the tempests had cast it against the hard rockes and mountaines, or upon the strong castles and houses of the mighty gyants, would have beene broken in peeces: and so it had, but that God himselfe was the Master and Pilot in that voyage.

And

And secondly, Gods *wisdome* shone cleerely in this meanes; because God would have him saved not in such sort, as the world might not see it (as it would have beene, if he had been taken up into Heaven, or into the aire:) but would have him saved in an *Arke*; that so all the wicked men, as they were a dying in the water, or expecting death upon the tops of the hils, might see him live and bee saved, to their more torment, and to their greater shame, who would not beleeve Gods word, as hee did. For as the wicked in hell are more tormented to see the godly in the joyes of heaven: so doubtlesse were the wicked of *that age*, to see *Noah* saved before their eyes. The view of this power and wisdome of God herein, made *Noah* give great reverence to Gods Majestie.

And no lesse ought it to worke in the hearts of all true hearted Englishmen, and faithfull Christians. For did not the Lord restore and establish the Gospell to our nation, *by a child*, and by a *woman*; and in her time when all other Princes were against her (contrary to the rules of policie?) and did not God in our late deliverance, overthrow our enemies, not so much by the power of man, as by his owne hand? Did not he fight from heaven? *Did not the starres and the winds in their courses fight against that Sisera of Spaine?* Let us therefore with blessed *Noah* stand amazed to see Gods mercies, and with reverence and feare magnifie his great and glorious name.

And thus we have the three motives that moved in *Noah* this Reverence of God: the consideration first of his great *Iudgement* on the sinfull world: 2. Of his great *Mercy* in saving him: 3. Of his admirable *power and wisdome* shewed both in the judgement, and in the mercie.

Hitherto of the first effect. It followeth,

*Prepared the Arke,*]

The 2. *effect* of *Noahs faith*, whereby it is commended, is, that hee upon a commandement received from God (as we heard before) doth *make and build an Arke*, wherein to save himselfe and his family. Concerning this *Arke*, much might bee spoken out of the booke of Gen. But it is not to our purpose: which is no more in this Chapter, but to shew the *obedience and practice of faith*, and therein the excellencie of it. Now the point here to bee spoken of, is not the *matter*, nor the *measure*, nor the *proportion*, nor the *fashion*, nor the *uses* of the Arke; all which in the 6. Chapter of Genesis, are fully described: but the action and *obedience* of *Noah in preparing it*, as God bad him: whereof the holy Ghost (in Gen. 6. 22.) saith, *Noah did according to all that God had commanded him, even so did he.*

Now in this action of *Noahs* faith, divers points of great moment are to bee considered:

First, why did God bid *Noah make an Arke* 120. yeares before the flood, when hee might A have built it in three or foure yeares?

The answer is, God did so for divers causes: some respecting the *sinfull world*, as that they might have longer time and more warnings to repent; every *stroke* of the Arke, during these 120. yeares, being a loud *Sermon* of repentance unto them. Againe, that they might bee without excuse, if they amended not: and lastly, that their iniquities might bee full, and their sinnes ripe for vengeance. But of all these, wee wil not speak, because they concerne not *Noah*, of whose faith wee are onely to speake: let us therefore touch onely those causes which concerne *Noah*. And in regard of him, the Lord did thus, that he might trie his faith and patience, and exercise other graces of holinesse in B him. Thus God dealeth with his servants alwayes: hee exerciseth them many and strange wayes in this world. He led the Israelites in the desarts of Arabia *fourty yeares*; whereas a man may travell from Rameses in Egypt, to any part of Canaan, in *fourty dayes*: and this God did *to humble them, and try them, and to know what was in their heart*, Deut. 8. 2.

God promised *Abraham* a sonne, *in whom all the nations of the earth should be blessed*, (Gen. 12. 3.) But hee performed it not of 30. yeares after, (Genes. 21. 2.) Hee gave *David* the kingdome of Israel, and annointed him by *Samuel*, 1 Sam. 16. 13. But hee attained it not of many yeares after; and in the meane time, was persecuted and hunted by *Saul, as a flea in a mans bosome; or as a Partridge in the mountaines*, 1 C Sam. 24. 15. and 26. 20. And thus God exercised him both in that and other his promises: as hee saith, Psal. 40. 1. In waiting I waited on the Lord: and Psal. 119. 82. Mine eyes faile for waiting for thy promise. O, when wilt thou comfort me? Thus God dealt with them, and thus in some measure hee deales with all his children, *to humble and to trie them, and to know what is in their hearts*; for that, in these cases, men doe alwayes shew themselves, and their dispositions. When men enjoy all things at their will and wish; who cannot make a faire profession? but where men are long deferred, and kept from that is promised, and they expect, and are so long crossed in their expectations, then they appeare in their owne colours. D

And as God dealt with them, so will he one way or other doe with us: if we be his servants, hee will at some time of our life or other, lay some such affliction upon us, as may try us, and our faith, and our patience, and our humility. For if wee be hypocrites, and have no true graces, but only a shew; this will discover it: and if wee have true and sound faith, and patience; this will make them shine like orient pearles in their true and perfect beauty.

Secondly, as God bade *Noah build an Arke*, so long time before any need of it; so hee did, without denying or gaine-saying. So saith the story (in Genesis,) *He did according to all that God commanded him.* And thus the holy Ghost

saith here, Hee being warned of God, by faith *prepared the Arke*. Where wee learne, That where true *faith* is, there followeth true *obedience* to every Commandement of God: insomuch as a godly beleeving man no sooner heareth any dutie to bee commanded of God, but hee thinkes his soule and conscience is tyed to obedience: and this is the nature of true faith. And it is as impossible to bee otherwise, as it is for fire having fewell not to burne. Acts 15.9. *Faith purifieth the heart*; namely, from careless disobedience to Gods word: for if from any corruption at all, then from it especially, because it is most contrary to the pureness of true faith.

This being so, sheweth us, not any fault in our religion (as the Papists slander us,) but the want of our religion, and the want of true faith in the world: for there is almost no obedience to Gods commandement. For first, Turkes and Jewes acknowledge not the Scriptures: and the Papists have set aside Gods commandements, to set up their owne. And few Protestants have the feeling of the power of true religion, and nothing indeed but a bare profession: but it must be a feeling of the power of it, which produceth true obedience. And alas, wee see men obey not Gods Commandements. God saith, *Sweare not by my name vainely: keepe my Sabbath*. Where is there a man of many that feareth to breake these; Alas, there are more mockers of such as would keepe them, than carefull and conscionable keepers of them. How truly said Christ, *When the sonne of man commeth, shall hee finde faith on the earth?* It is likely therefore, these be the dayes, wherein we may wait for the comming of Christ: for the general want of obedience, sheweth the generall want of faith.

Commandements 3,4.

But this *obedience* of *Noah* is better to bee considered of: for it was very excellent and extraordinary; there being many hinderances that might have stopped him in the course of his obedience, and have perswaded him never to have gone about the *making of the Arke*.

As first, the great *quantity* of the Arke amounting to many thousand Cubits; a worke of huge labour, and great charge.

Againe, the *length* of his labour, to last 120. yeares. It is a tedious thing, and troublesome to mans nature, to be ever in doing, and never to have done.

Thirdly, the building of it was a matter of much *mockery* to the world: for it signified; 1. the destroying of the whole world; 2. the saving of him and his. These things were taunted at by the worldly wise men of that sinfull age, and he was loudly laught at by many a man, to thinke all the world should perish; but much more, if all perished, to imagine, that he and his should be delivered.

Lastly, the building of the Arke was a harsh thing to *nature*, and naturall reason, in many respects; for,

A First, that all the world should be destroyed, seemed not *possible* to bee, because it never had beene.

Secondly, it seemed not *likely* that Gods mercy should be so wholly swallowed up of his justice.

Thirdly, they must live in the Arke, as in a close prison, without comfort of light or fresh aire, and amongst beasts of al sorts, and that for a long time, he knew not how long. Now reason would tell him, he had better die with men than live with beasts; and better die a freeman and at liberty, than live a prisoner; and better die with company, than live alone: And that if God had purposed to save him, he could have used other meanes, and more easie, more direct, and more safe than this; that therefore his deliverance was to be doubted of. And lastly, reason would say: I may make my selfe a gazing and mocking stocke to the world for 120. yeares; and it may bee then Gods purpose will be altred, and no flood will come; or if it come, I goe into *the Arke*, and it chance to breake against the mountaines, so that I perish with the rest, than am I worst of al, who perish notwithstanding all my labour; therefore I had better let it alone, and take my venture with the rest of the world.

B

These doubtlesse, and many such naturall considerations came into his minde, and stood up as so many impediments of his *faith*. But behold the power of true *faith*, in the heart of a holy man: It overgoeth all doubts, it breaketh through all difficulties, to obey the will and word of God. Yea, it gives a man *wings*, with which to flye over all carnall objections. Thus wee see it here in *Noah*, and afterward shall as cleerely see it in *Abraham*, and other holy men.

C

The use of this doctrine discovereth the weakenesse of many mens faith: for if the doctrine of the *Gospel* go currant with our naturall affections, or seeme plausible to our natures, we doe formally obey it: But if it crosse our affections, or goe beyond our reason, or controll our naturall dispositions, then wee spurne against it, we call it into question, we are offended at it, and deny our obedience. Here wants the faith of *Noah*, which carried him beyond the compasse of nature, and reach of reason, and made him beleeve and doe that which neither nature could allow, nor reason like of, and which would be displeasing to his naturall affections. Let us therefore learne to practise true faith, by beleeving forthwith what God shall say unto us, without asking advice, or hearing the objections of flesh and bloud. God threatned in times past the overthrow of the great *Monarchies* of the *Assyrians*, *Caldeans*, *Persians*, *Grecians*, *Romans*: reason did make doubts how it could be, but *faith* beleeved it, and it is done. God in latter times threatned the fall of *Abbies*, and dispersing of *Monkes*, for their wickednesse. It seemed impossible to

D

reason:

reason: yet faith in some beleeved it, and it came to passe.

God now threatneth the ruine of *Babylon*, and the full revelation of *Antichrist*, and the overthrow of the new found Hierarchy of the *Iesuites*, which glitter so in worldly glory, and in outward strength: this seemes hard to bring to passe: but let *faith* beleeve it, for it is Gods word, and shall be fulfilled in his season. God hath said, that our *bodies* shall rise againe even these bodies which are burned to ashes, or eaten of beasts, or fishes, or turned to dust in the earth. This is a wonder to nature, an amazement to reason: but faith will beleeve it, and shall finde it true, for God hath said it.

B God saith, Christ is in the Sacrament *truly* and *really present* to the soule of a Christian. Carnall senses deny this, and naturall reason knoweth not how, but aske with the *Capernaits*, *How can hee give us his flesh to eat?* But faith beleeveth it, and knoweth how; though to outward sense it cannot be expressed. And it was a holy & divine speech used by holy *Martyrs*, who being asked how Christ could bee eaten in the Sacrament, and not with the teeth, answered; *My soule knoweth how.* God saith, *Wicked* men though they flourish never so, are *miserable*; and good *men* are *blessed* above all other. Reason and worldly experience say this is false: but *true faith beleeves it*, and findes it true; for never did any childe of God desire to change his estate with the mightiest or wealthiest wicked man in the world. God saith, *He that will follow Christ, must deny himselfe*, and his owne desires, and follow Christ in bitternesse and affliction. Nature saith, *This is a hard lesson: who can beare it?* But faith beleeves it, yeelds to it, and endevours the practice of it, because God hath so commanded. Such is the power and excellencie of *true faith*.

Fourthly and lastly, out of this action and obedience of *Noah*, marke a speciall lesson. God had revealed to him, that hee would save him and his family, and assured him he should not perish. Yet for all this, he *makes an Arke*: whereupon it followeth, that *Noah*, though he knew God would save him, yet was perswaded hee must use the meanes, or else should not bee saved. Hee might have said to himselfe, God hath said, and bound himselfe by covenant, he will save me; now if I make not the Arke, yet his Word is his Word, and he will stand to it. His will cannot be altered: though I be false, he will bee true; though I doe not that I should doe, yet hee will doe what belongs to him: therefore I will spare my labour and cost of *making the Arke*; especially seeing it is a matter of so much mockery, and so ridiculous to reason. But *Noah* is of another minde: he will not sever Gods word from his meanes, hee dependeth on Gods *word* for his safety, but not on his *bare word* without the *meanes*.

Whence we learne, that though a man bee *certaine* of his salvation, yet hee is to use the A *meanes* of salvation, and that not onely, though hee bee certaine in the *certainty of faith*, but though hee could bee assured from God himselfe by immediate revelation. For if God should say to a man by his name, thou shalt be saved; It is no more, than here was said to *Noah* for his deliverance. For to him said God, *I will destroy all flesh: but with thee I will make my covenant*, and thou shalt be delivered; yet for all that, *Noah* judgeth, that if hee use not the meanes, if he *make not an Arke*, hee is to looke for no deliverance: this was *Noahs* divinity.

Contrary both to the divinity and practice of some in this age: who say, *If I shall be saved, I may live as I list*: and though I live as I list, yet if in the end I can say, *Lord have mercy on me*, I am safe enough. But *Noah* would not trust *his body* on such conditions, though they be so presumptuous as to trust their *soules*. Let such then be assured, God in his decree hath tied the end and the meanes together. *Let not therefore man separate what God hath joined together*: he that doth, let him looke for no more salvation, if he use not the meanes, than *Noah* would have done for safety, if hee had made *no Arke*. And thus wee see the second effect of his faith. It followeth;

*To the saving of his household.*

Now this second effect of preparing, is further inlarged by a particular enumeration of the *ends* or purposes, why the *Arke* was made; namely, both of Gods Commandement, and his obedience in making it.

C 1 By it *he saved his household.*

2 Hereby *he condemned the world.*

The first end which both God had in commanding, and *Noah* in *making the Arke*, was *the saving of his household*: that is, himselfe, and all that belonged to him; which were his wife, his three sonnes, and their wives, Gen. 7. 7.

But first of all, it may seeme wonderful, how this *Arke* should *save him and his household* in this generall destruction. For it was a great and huge vessell resembling a ship: yet so farre unlike, as it is rather called an *Arke*. It must flote above the water, it must bee *laden* with a heavie burthen; and yet without *Anchor* to stay her, without *mast* to poise her, without *sterne* to guide and move her, without *Master* to governe her. For *Noah* was partly an husbandman, and partly a Preacher: and though he had much learning, yet the use of sayling was not then found out: and therefore in all reason this Arke would bee carried on hils and rockes, by the violence of the Tempests, and so slit in peeces. Yet, for all this, *it saved him*, even when heaven and earth seemed to runne together, (so vehement was the raine) even then it saved him and his. How came this to passe? Even because Gods providence and his hand was with it: *He was the Master*, and the Steres-man. For as God himselfe *shut the doore of the Arke upon him*, when he was in, and made it fast after him, that no water might enter (which was impossible

for *Noah* himselfe to have done.) Gen. 7. 16. So doubtlesse the same God that had vouchsafed to be his *Porter*, was also his *keeper and preserver*, and the *Master* of the Arke during that voyage. And from hence came it to passe, that the Arke saved him, which otherwise in reason it could never have done.

Here we learne, first, the speciall and extraordinary presence and providence of God over his children in great distresses and extremities. His providence is over all his workes, for *hee forgets nothing that he hath made*: but the speciall eye of his providence watcheth over his children, as a master of a family hath an eie over his meaneſt servants, yea, over his very cattell: but his care night and day is for his children. And as God overlooketh all his children alwayes, so principally his providence sheweth it selfe, when they are in the deepest dangers, or in the greatest want of naturall helps. When *Daniel was cast into the Lions den*, God was there with him, and *shut their monthes*, Dan. 6. 22. When the *three children were cast into the firy furnace*, God was with them and tooke away the natural force from the fire: Dan. 3. 27. When the *Israelites* were to passe thorow the sea or else die, (a hard shift) God was with them and made the sea give place to his children, *and stand like two wals on either side them*, Exod. 14. 22. When they were to wander thorow the wide wilderneſse, thorow so many dangers and discomforts as Deserts doe afford, *Christ was with them*, and waited upon them with his continuall comfort and assistance, 1 Corin. 10. 4. And so when *Noah* was to go into the *Arke*, and (being in) must have the *doore shut*, and closed upon him; his case was pitifull. For doe it himselfe hee could not; it both being *so bigge* that Elephants and Camels must enter in at it; and though hee could have pulled it to, yet being within, hee could never have sufficiently *closed* it from the water: Nor would any other of that wicked world doe it for him: they did not owe him so much love or service, but rather mockt him, and laught at him: as *first*, for making the Ark; so now for entring in, when he knew not how to have it closed. How should he doe? himselfe *could not*, others would not: *God himselfe with his owne hand shut it for him*. And after, when hee was in, and was in danger to be throwne upon the rockes, and to bee split in peeces on the hils, and had no Anchor, no sterne, no Pilot, no Master; God himselfe was with him, and was *all in all unto him*. The eye of his love, and the hand of his power was over him, and so the Ark *saved him and his houshold*. Such is the providence of God over his, when they are in the deepest distresses, and most destitute of all worldly comforts.

The use of this doctrine ministreth *comfort* unto Gods children: who as they are sure of *strange calamities* to fall upon them; so are they sure also of a speciall care of God over them, even in their greatest extremities. And this may Gods children (who serve him in the true *obedience of faith*) ever assure themselves of, that the Lord doth never forget, nor forsake them in any of their troubles: but will bee ever ready with his mercifull hand, to *defend* them from dangers, to *provide* for them in necessities, and to *comfort* them in distresses, when they know not in the world how to doe. *Elisha* had an army of men sent against him, to take him: How should one man escape from a whole army? his man cried, *Alas, Master what shall we doe?* He answered his man, and bade him, *feare not, there were more for him than against him*; that is, more *Angels* (though they were unseene) for him, than there were men in the army against him. And so when *no man* would shut the doore for *Noah*, there were *Angels* enough ready sent from God to doe it for him: and when all wicked men wished he might perish with the *Arke he had made*, and assured themselves hee would perish, having no such helpes as *ships* require; then the holy Angels, or rather God himselfe, supplied all such wants unto him: and so when themselves perished, they saw *him and his houshold saved by that Arke*. And no lesse care hath God over his Church and children to this day. And though he worketh not visible miracles for them, yet they feele and finde that he is oftentimes mighty and wonderful in *preserving* them, in *providing* for them, in *assisting* them, and in *comforting* them, when else without that providence of his, they know they had miscaried. 2 King. 6. 15. 16.

Againe, whereas *God himselfe* vouchsafeth in *Noahs* danger to be the *Master and Pilot* of this Arke, that so it may *save him and his houshold*; wee learne the ancientie and dignitie of the trade of Mariners, Saylors, and Masters of ships. *The ancientie*: For wee see it is as old as *Noah*, as old as the second world, even 4000. yeares old. The *dignity* is great; for God himselfe was both the first *author*, and the first *practiser* of it. The *author and first deviser*: For *Noah* made not this *Arke* of his owne head, but (as wee heard before) hee was *warned of God* to doe it. And hee was the first *practiser*, for God himselfe performed all those services unto *Noah* in the Arke: else it had never saved him.

This being so, It is the more griefe to see that worthy calling so abused, and debased as it is; the most of them that practise it being profane, ungodly, and dissolute men. Such men should remember, God made the first ship, and God was the first Master, and the first *Mariner*, the first *Pilot*, the first governour of a ship: and they should labour to be like him. This is one of those few callings, which may say, God himselfe was the first deviser and practiser of it. Al callings cannot say so; why then should they so farre forget whom they succeed? Indeed upon the seas and in distresses, they will make some profession of religion: but let them come a-shore; what *swearing*, what *whoring*, what *drunkennesse* amongst them? But let them bee afraid

afraid to be so prophane, which hold the place, which once God himselfe held: or else let them know they are unworthy of so good a calling.

And thus we see the reason, and the meanes how the Arke could *save him and his houshold*; namely, because God did governe it.

In the next place, observe the *end and use* of the Arke. It was to *save this holy man and his houshold*. Learne here that Gods servants in common calamities have safety: For God himselfe giveth them security, and provideth deliverance. Thus was it ever. When God proceedeth in judgement against *Hierusalem*, for the sinnes thereof: he *marketh the godly in their foreheads*; namely, such as mourne and cry for the abhominations which are done against God, Ezech. 9. 4.

When *Sodome* must be destroyed, *righteous Lot* and his family must be drawne out; nay, the *Angell can doe nothing till he be safe*, Gen. 19. 16. 22. When the *destroying Angell* went over the land of Ægypt, and destroyed the first borne in every house of the Ægyptians, (the Israelities dwelling among them) he *past over* all the *Israelites*, whose doores were sprinkled with the bloud of the Paschall Lambe, Exod. 12. 13. And even so he whose heart and soule is sprinkled with the bloud of Jesus Christ the Lambe of God, no calamity can doe him hurt; nay, when others are smitten he shall be delivered.

The use of this doctrine is to *our Church and state*: We have by Gods mercie long enjoyed Peace and the Gospell; and both under a gracious government: and with these many other blessings. Yet speake truth, and the sinnes of our times call for a *flood*, as in *Noahs* time: and sure a flood of tribulation must come one way or other. For this was alwaies the state of Gods Church; now peace, now persecution. *Peace* abused causeth *trouble* and calamities. Therefore as we have so long had peace and ease, so assuredly looke for a flood: what it will be or when, knoweth no man; onely hee who will send it, the *righteous and Almightie God*. How then shall we doe, when the flood of tribulation is upon us; There is no way but one. *Beleeve* in Christ Jesus; settle thy heart in true faith: *repent* of thy sins: get Gods *favour* and forgivenesse: and then when the flood comes, Gods providence shall afford thee (one way or other) an *Arke of safetie* and deliverance. Sprinkle thy soule now with *Christs bloud* by faith and true repentance: and the destroying Angell of Gods wrath, shall *passe over thee and thy houshold*.

Thirdly, observe the *largenesse* of Gods bounty. Not onely *Noah* shall be saved, but with him *his houshold also*. Why the Lord did so, there be divers reasons:

First, for the Propagation and *multiplication of the world* after the flood. If any object, *Noah and his wife* might have served for that end: I answer, they were old; for hee was 600. yeares old, when the flood came: and though he lived 300. yeares after the flood, (Gen. 9. 28.) yet reade wee not of any children that he had. If any further object; The first world was begun, and multiplyed by two alone, *Adam* and *Eve*, and no more: why then should there bee so many for the beginning of the second world? I answer: God did so in the beginning, to shew that *all mankinde came of one bloud*, (Acts 17. 26.) and that in regard of bodie or birth, there is no difference originally betwixt man and man: which also was observed even in the second beginning. For, though the world was multiplyed by three brethren, *Shem, Cham, and Iapheth*: yet those three were not strangers, but all sonnes to one man *Noah*; so that as at first by *Adam* and *Eve*, so after from *Noah and his wife* came all men in the world. But in the beginning of the *second world*, there must needs bee more lines than one: because now the *blessed seed* was promised, whose line and kindred must needs bee kept distinct from all other untill his incarnation. Againe, there was more cause now why the world should be speedily repienished than at the beginning. For, first the earth had some glory and beauty left it after the *first curse*; so that it was still a most pleasant and delightfull habitation to *Adam* and *Eve*. But now by the *second curse* in the flood, all her beauty was gone, she and all her glory was overrunne, spoyled, and defaced: so that it had beene a miserable habitation for *Noah* and his wife, if they had beene without company. Secondly, the earth being much defaced, and the vertue of it almost quite perished by the flood, had now more need to bee recovered by the hands and helps of many mens labours. And to this purpose the Scripture saith, Gen. 9. 19. and 10. 32. that the earth was *divided amongst the three sonnes of Noah*. And they lived not all together, but *overspread the earth*. And lest the beasts, which then were many, should overgrow the world, therefore God would have the world speedily replenished; and to that end *Noah* and his *wife* had never a servant in the Arke, but onely such as should have children: *their three sons and their wives*. And thus the multiplication of mankind is the first cause, why God saved *Noahs* children.

The second cause: It is likely that as himselfe was a *righteous man*, so they of his family were more orderly and religious, than others of that wicked Age; for good men make conscience of teaching their families: as *Abraham*, Gen. 18. 18. And seeing *Noah* is commended for a just and good man, doubtlesse, hee did carefully instruct *his houshold*: and therefore it is to be supposed, that all, or the most of them were holy and righteous persons fearing God.

Thirdly, though all of them were not righteous yet they were all of the family of *righteous Noah*: and therefore for his sake they were saved;

saved; all being his *children*, or his childrens *wives*. For, the righteous man procureth blessings not to himselfe alone, but on all that belong unto him, dwell with him or are in his company. At *Abrahams* request, had there bin but *ten righteous men in Sodome*, all had beene spared *for them sake*, (Gen. 18. 32.) When *Ioseph* dwelt in *Egypt*, all *Putiphars house*, and all in it (though he were a heathen man) were blessed for *Iosephs* sake; (Gen. 39. 5.) When *Lot* was delivered out of *Sodomes* destruction, the *Angels* asked him, *Hast thou any sonnes in law?* that they might have beene saved for his sake, (Gen. 19. 12.) When *Paul and 276. soules* with him suffered ship-wracke, and were all in present danger of drowning, God saved *Paul*, and for his sake all the rest: *God gave him the lives of all that were with him in the ship*, Act. 27. 24. And so here *Noahs* children, and their wives, are spared for *Noahs* sake.

Let this encourage all men to serve God in truth and uprightnesse; seeing thereby they shall not make *themselves* alone blessed, but bring downe Gods blessing even on *their houses*, children and posterities: yea, the very *places* where, and the *people* with whom they dwel, shall fare the better for them. And thus we see the causes and reasons, why not *Noah* alone, but even his household were also saved.

In the fourth place, let us observe how the holy Ghost saith, that *Noah* built the Arke, not for the saving of himselfe, but *of his household*; and it is so said for two causes:

First, to shew that *Noah*, though he were the *head* and governour, yet was *one of the household*; for in the word *household*, himselfe is comprehended. Masters and Fathers, though they be governours, yet must thinke themselves *members* of the household; so will they have more care thereof, when they esteeme themselves members of the bodie, and parts of the whole.

Secondly, to teach us what care *Noah* had for his family; even so great, as he *prepared the Arke to save them withall*. Here is an Example of a worthy Master of a household; and yet all this was but for a temporal deliverance. Now if he was so carefull for their *bodily* safetie, how much more was he to save them from *hell and damnation*, which he knew to be an eternall destruction of both soule and bodie. Therefore doubtles, as he was a diligent *Preacher of righteousnesse* to that sinfull world; so principally a diligent *Preacher*, and *Prayer*, and *Catechiser* of his owne family; that so he might make them Gods servants, and deliver them from the eternall fire of hell.

*Noahs* example is to be a patterne to all *Parents* and Fathers of families, to teach them care not onely for the *bodies*, and bodily welfare of their families, but especially for their *soules* and spirituall welfare. And if they be bound by all bonds of nature and religion, to provide for the *bodies* of their children; let reason judge, how much more streightly they are tied to looke to their soules. But S. *Paul* saith, *He that provideth not temporall things necessarie for his family, is worse than an Infidell*, 1 Tim. 5. 8. Then what is he who provideth nothing for their soules? Surely, his case is extremely fearefull. Therefore when thou hast provided meat, apparell, a calling, and marriage, house and livings for thy child; thinke not thou hast done, and so maist turne them off. The *world* may take them thus: but *God* will not take them so at thy hands. No, the greater dutie remaines behind; thou must provide for their soules, that they may know God, and feare his name. Thou must with *Abraham*, (Gen. 18. 19.) *teach thy family, that they may walke in the wayes of God: I know Abraham*, saith God, that he *will doe it*. And surely God will know all such as doe so. By doing thus, men shall make their houses *Churches* of God, as here *Noahs* was: and it would be farre better with our Church and State, if men did so: *Ministers* in the Church, and *Iustices* in the Country should have much lesse to doe, if *Masters* of families would doe their duties.

But to goe further; let us see more *particularly* what this *household* was, that was thus saved *by the Arke*.

First, it was a family of *foure men* and *foure women*: not men or women alone; but both, and consisting of as many *women as men*. Thus God would have one sex to love another, and one to thinke themselves beholden to the other: the beginning of the first world was by *one man* and *one woman*: of the second, by *foure men* and *foure women*; but alwaies equall. And here also God would teach men not to contemne the other, though the weaker sex: for God saved as many of them from the universall flood, as he did men.

Secondly, how many were they in all? *but eight persons*. Of the whole world no more were saved. A miserable spectacle. See what sinne can doe. It can bring many *millions* to *eight persons* in a short time. See what it is to offend God. Let us not then glorie in our *multitudes*, but glorie in this, that we *know and serve God*: for otherwise, if our sinnes *cry* out to him against us, he can easily make us few enough.

Thirdly, what were these *eight persons*? not one *servant* amongst them all; there were none but *Noah* and his wife, his three sonnes and their wives. It is marvellous, that here were none of *Noahs servants*. Som think he had none, and that the *simplicitie* of those dayes required no attendance, but that each one was servant to himselfe. And they seeme to gather it out of Gen. 7. 1. where God biddeth *Noah*, *Enter thou and all thine house into the Arke*: And when they entred, they are recounted in the seventh verse, to be none but *himselfe, his wife, and his children*: therefore say they, in *Noahs* house, there were no servãts. But why might not *Noah* have servants, as well as *Abraham and Lot* had?

had? doubtlesse he had. But behold a wonderfull matter: *Noahs* owne servants would not beleeve his preaching, but chose rather to live loosely with the *world*, and perish with it, than to live *godly* with their *Master*, and be saved with him. This was and will be true in all ages, that in a wicked age, or in a wicked towne, a *Master* shall not be able to governe his owne servants; but the streame of common wickednesse, and ill examples of other men doth draw them from the obedience of their *Masters*. They can readily alleage for themselves, wee will not be used more hardly than other men are; we will not bee tied to our houres, and bound to so many exercises, wee will doe as others doe. Thus would *Noahs* servants doe, and perished with the world. So hard a thing is it for a good man to have good servants in such times or places where wickednesse reigneth.

And thus we have seene in some sort, How the *Arke saved Noah*, and his *houshold*, and what this household of his was.

Now besides this end *and use of the Arke*, we are further to know; that whereas this *saving of them* was but a *corporall deliverance* from a temporall death, this *Arke* hath also a *spirituall* use, which we may not omit: for as many of *Noahs* family as were true beleevers, it was a meanes to save them another way, even to save their soules: for it taught them many things.

First, it was an assurance of Gods *love* unto their soules: for if he were so carefull to save their *bodies* from the flood, they thereby assured themselves, he would be as good unto their *soules*, which they knew to be farre more precious and excellent.

Secondly, it shewed them how to be saved. For as they saw no safetie, nothing but present death out of the Arke: So it taught them, that out of *Gods Church*, and out of Gods favour, no salvation could be expected; and so it taught them to labour to be in Gods favour, and members of his true *Church*.

Thirdly, they saw they were saved from the flood, by *faith and obedience*. For first, *Noah beleeved* Gods word, that the flood should come; then he *obeyed* Gods commandement, and *made the Arke* as he was commanded. And thus he and his, by beleeving and obeying, were saved through the Arke: and without these, the Arke could not have saved them. This taught them more particularly how to be saved, namely, by *beleeving God*, and *obeying God*, and else no salvation. For when they saw their bodies could not be saved without them; it assured them much lesse could their soules be saved without faith and obedience.

Lastly, this *deliverance by the Ark* was a pawn unto them from God, assuring them of *salvation*, if they beleeved in the *Messias*. For, seeing God so fully performed his promise unto them for their bodily deliverance upon their beleeving: they thereby might assure themselves, he would performe his promise of salvation unto

A them, upon their *faith and true obedience*. Moreover it strengthened their faith. For, when ever after any promise of God was made unto them, or any Word of God came unto them, they then remembred Gods mercie and faithfulnesse unto them in their *deliverance by the Arke*: and therefore beleeved.

Unto these and many other spirituall uses, did the Arke serve unto *Noah, and to his houshold*, as many of them as were *beleevers*.

But what is this to us? Indeed, the *Arke* served them for a temporall deliverance, it saved their lives; therefore they also had reason to make spirituall use of it: But it saved not us, it served us to no use corporall; therefore how can we make any spirituall use of it?

B Ianswer: though we had no corporall use of the Arke, yet there ariseth an excellent *spirituall* use out of the consideration of it.

The *Arke of Noah and our baptisme*, are figures correspondent one to the other: that, that *Noahs Arke* was to them, *Baptisme* is to us. Thus teacheth S. *Peter* 1.3.20,21. *To the Arke of Noah, the figure which now saveth us, even Baptisme agreeth*. The same that S. *Paul* here ascribeth to the Arke, S. *Peter* ascribeth to *Baptisme*. The Arke saved them, Baptisme saveth us. Now the resemblance betwixt these two figures, hath two branches:

First, as it was necessary for them that *should be saved* in the flood, to be in the Arke; and out of the Arke no possibilitie to escape: So is it
C for them that will have their *soules* saved, to be in Christ, and of his Church; they must be *mysticall* members of *Christ*, and visible members of his *Church*; and out of Christ *and his Church*, no possibilitie of salvation. That this is true (for *Christ*) Saint *Peter* proveth apparantly, Acts 4.12. *Among men there is no name given under heaven, whereby to be saved, but the name of Iesus Christ; neither is there salvation in any other.*

And that this is true, for the *Church*, hee also proveth, Act. 2.47. *The Lord added to the Church daily such as should be saved.* See how such as are to be saved must joine themselves to the *Church*, when they see where it is: and all this is signified and taught in *Baptisme*. For the
D *outward* use of *Baptisme* makes us members of the *visible* Church, and the inward and powerfull use of *Baptisme* makes us members of *Christ himselfe*.

The use and consideration hereof, should make us all more carefull to be true members of *Christ*, and of his *Church*, by making not only a bare profession of religion; but by seeking to be incorporate into Christ by *faith* and true *repentance*: for this must save us when nothing can. As they that were out of the *Arke*, no gold nor silver could buy out their safety, no lands nor living, no houses nor buildings, no hils nor mountaines, nothing in the world, nor the whole world it selfe could save them; but being out of the *Arke*, they all perished:

shed: So if a man be out of *Christ*, and out of his *Church*, no gold nor silver, no honour nor glorie, no wit nor policie, no estimation nor authoritie, no friends nor favour, no wisdome nor learning, no hils of happinesse, nor mountaines of gold can save his soule; but he must perish in the *flood* of Gods eternall wrath. For as it proved folly to them that trusted to their high houses, or catche hold on the hils, if they *were out of the Arke*: so will it prove much greater folly to them that shall trust to any meanes of salvation, if they be out of Christ. And contrariwise, as they that were in the *Arke* were sure to be saved, do the waters, winds, and weathers, stormes and tempests all they could; and so that still, the more the waters rose, the *Arke* rose also, & was ever higher than they; and the higher it was carried by the violence of the waters, the safer it was from the danger of hils and rockes: and so in the *middest* of danger they were out of danger; and were saved in the midst of the water: So he that is once truly in Christ, is sure of salvation, nothing can hinder it; *floods* of calamities may assault him and humble him, but they hurt not his salvation: he is in the *Arke*, he is in Christ: nay, the gates of *hell shall not overthrow him*: but thorow all the waves of the devils malice, and thorow all tempests of temptations, the blessed *Arke* of Christs love and merits shall carrie him up, and at last shall convey him to salvation; this is the blessed assurance of all them that are truly *baptized into* Christ. But as for such as out of their prophanenesse, either care not to be in Christ, or contemne *Baptisme*: let them assure themselves, they be out of the *Arke*, and they perish certainely. This is the first part of the resemblance.

The second is this: *Noahs* bodie going *into the Arke*, he seemed therein a dead man, going into a grave or tombe to be buried: for he was buried in the Arke, and the *Arke* in the waters, and he deprived of the fresh aire and gladsome light; yet by Gods appointment, it was the meanes to save *Noah*, which in all reason, seemed to be his grave; and if *Noah* will be saved he must goe into this grave. So they that will escape hell and damnation by Christ, the true *Arke* of holinesse, must be buried and mortified in their *flesh* and fleshly lusts; and there is no way to come to life everlasting but this. For thy soule cannot live, whilest thy *sins*, the old man, that is, thy corruptions doe live; but they must die, and be buried, and then thy *soule liveth*: and whilest they live, thy soule is dead, and far from the life of grace, which is in Christ Jesus. All this is affirmed at large, in Rom. 6. 3, 4. where we may see apparantly, that we must by baptisme *die with Christ, and be buried with him*, else we cannot be saved by him: our corruptions, our sins, which are the old man must die and be buried; that the new man, that is, the grace and holinesse of Christ, may live in us and our soules by it: and he that thus *dieth* not, never *lives*; and he that thus is not *buried*, never *riseth* to true life. Thus *mortification* of sinne is the way to heaven, and *death* the way to *life* eternall: and he that is not thus *mortified* in his *corruption*, let him never looke to be quickened *to grace or glorie*.

If this be so, we may then see what a miserable world we now live in, wherin mortification of sinne is a thing unknowne: not a man of many that can tell what it is: may grace is dead, and *holines* is mortified, and I feare *buried* also: but the old man reignes, *corruption* lives, and sinne flourisheth. Mortifying of *Christ* by our sinnes is common: but mortifying of *sinne* is seldome seene. For Christ is betraied, crucified, and killed in a sort by the sinnes of men. What a fearefull change is this? Christ should live in us, and wee endevour to crucifie him againe: sinne should be crucified, but it liveth in us. But if we will have Christ to save us, then must we *mortifie the* body of our sin: *For he that will live when he is dead, must die while he is alive*. And he that will be saved by his *baptisme*, must looke that baptisme work this effect in him, To make him *die*, and be *buried* with Christ, that afterwards he may *rise* and *reigne* with Christ. And then shall *Baptisme* save us, as the *Arke saved faithfull Noah, and his houshold*. And thus much for the first end and use of the Arke: the second followeth.

*By the which he condemned the world.*] Here is the second end, why *Noah* prepared the Arke; To the *condemnation of the world* that then was. For, *by it* (not by his faith, as some would reade it) hee *condemned* that wicked generation, both to a temporall destruction of their bodies, and to an eternall Judgement in hell.

In the words, there are two points to be considered. 1. Who are condemned? *The world.* 2. Whereby? *By Noahs Arke.*

For the first, it may be asked, what is meant by the *world*? S. *Peter* answereth (2 Epist. 2. 5.) *The world of the ungodly*: that is, that generation of sinfull men, who lived in the dayes of *Noah*, whom also in the 1 Epist. 3. 20. he calleth *disobedient*: and their more particular sins are disclosed and recorded by *Moses*. Gen. 6. 45. to be monstrous abuse of holy *marriage*, unnaturall *lusts, cruelties*, and *oppressions*: an utter neglect of Gods *service*, and *Sabbath*: and an extreme *prophanenesse*, and dissolutenesse in everie kinde. And this corruption was not private or personall: but universall, through all estates, sexes and ages. This world of the ungodly, this whole race of wicked and disobedient men were condemned: but how was that world condemned by *Noah*? Thus: God vouchsafed them 120. yeares to repent in, & appointed *Noah* to preach unto them, during that time, to call them to repentance. But they beleeved not God, nor *Noah*, but continued in their *disobedience*, and grew in their *ungodlines*: therfore when that time was expired, God performed his Word spoken by *Noah*, brought the flood

flood upon them, destroyed them all, and condemned in hell as many of them as died in impenitencie and unbeleefe. And thus that wicked world was condemned, according as *Noah* in his Ministerie had foretold them.

Here we may learne:

First, what the world of this age is to looke for, unlesse there be repentance. For, to speake but of our selves in this Nation; Have not wee had the *Gospel* 30. yeares and more? and with peace, and much prosperitie? Have not we had a goodly time given us to repent? What is our dutie, but with reverence to see and acknowledge this goodnesse of God, to take hold of this mercifull opportunitie, this time of grace, and this day of salvation? If we doe not, and make no account of the Gospell, what can we looke for, but to be condemned, as that world was? Looke at the meanes and opportunities, which these daies afford; and they be as *golden dayes*, as ever were since *Christ*, or as ever can be expected, till his comming againe. But looke at the profanenesse and carnalitie, and securitie of this age (even over all *Christendome*) and this is the *Iron age*, these be the evill dayes; and so evill that nothing can be expected, but a *river* of brimstone, and a *flood* of fire to purge it.

The dayes of the *comming of the Son of Man* (which I take to be these daies) *shal be like* (saith Christ, Matth. 24. 37.) *unto the dayes of Noah*. And surely, in security and prophanenesse, they are like; and therefore in all reason they must be like in punishment. We must therefore take warning by them, and shake off this securitie which possesseth all mens hearts, and wait for the Lord in *watching and prayer*, and thinke every day may be the *last day* of this world; at least the last day of our lives: and let us prepare for it, and live in the expectation of it. Otherwise if our sinfulnesse grow on a little further; nothing can we looke for, but to be condemned in an universall judgement, as that world was. Let us therefore betake our selves to a more serious serving of God: that the Lord when he commeth, may finde us so doing.

Secondly, in that the whole world that then was, was thus destroyed and *condemned*, and (as we heard afore) only *Noah and his houshold saved*; we learne, that it is not good, nor safe to follow the multitude. *Noah* was here a man alone, he held and beleeved against all the *world*, and yet his judgement and his beleefe was true, and all the worlds false: and (accordingly) *he saved when they were all condemned*.

It is marvell therefore the Church of *Rome* should so much stand upon *numbers and multitudes*, for the gracing of their religion: For it ever was, and ever will be a weake argument. If multitudes might ever have beene alleaged; then unto *Noah* especially, to whom it might have beene said, Who art thou that pretendest to be wiser than all men? and to know more than all the world? Thou that hast a faith by thy selfe, and hast no man to beare thee company; thinke not that all *Adams* posterity, all the children of holy *Henoch*, and *Methusalem* are all deceived, but thy selfe alone? Would not these and such like objections have discouraged any man? Yet behold the force of *faith*, *Noah* had Gods Word for it, and therefore beleeveth against all the world, and is commended to all ages for this faith. It is therefore but a vain flourish of the Papists, to presse us so much with their *multitudes*, and *universalitie*, and *consent*, and *unitie*, and *succession*, and *continuance*. For all this is worth nothing, as long as they first prove not, that that doctrine or opinion which these multitudes hold, hath his ground from Gods Word: till then, all the other is vanity. For it is better with *Noah*, to have Gods plaine Word of his side, than to beleeve otherwise with all the *world*; which was here deceived and *condemned*, when *Noah* alone beleeved Gods Word, and was *saved*.

And thus we see who were condemned; the world. To end this point, one *question* may not unprofitably be here moved:

Whether was all the world, that is, *all the men in that world condemned or no*? The words seeme to imply that all but *Noah* were: and yet it may seeme strange, that of so many millions none should repent but he: and if they repented, why were they not saved? I answer: The world of that wicked age was condemned two wayes:

First, with a corporall destruction, and so they were all condemned without exception. No high houses, no hils, no devices of man could save them. For the *waters rose* 15. *cubits above the tops of the highest mountaines under heaven*, Gen. 7. 20. And so though till then, divers of them lived by flying to the *hils*: yet that being their last refuge, and being thus taken from them, *then all flesh perished that moved upon the earth, and every man and every thing that drew the breath of life*. For so saith the Storie, Gen. 7. 21, 22. And it is but vaine to imagine, that any of them could bee saved upon that *Arke*: for first, it was so made with a ridge in the top (as is most probably thought) that no man could stand upon it, much lesse make any stay, in that violent tossing by tempests. Again, if they could, yet could they not have lived so long for want of food; the waters being (almost) a yeare upon the earth. And thus it is most certaine, they all without exception were destroyed with bodily destruction.

But secondly, they were condemned to an eternall destruction in hell; and therefore S. *Peter*, 1. 3. 18. saith, *Their spirits are now in prison, who were disobedient in the dayes of Noah*. Now all the question is, whether were they all condemned or no? I answer: For ought that wee certainely know out of the Scripture, they were all condemned. Yet in the judgement of charitie, we are not so to thinke: and the rather, because there are many probable conjectures, that some of them repented. For howsoever many

many of them beleeved not *Noah*, judging that he ſpake of his owne head: yet it is more than likely, that when they ſaw it begin to raine extraordinarily; at leaſt, when they ſaw themſelves driven to the tops of the hils, and there looked hourely for death; that then divers of the poſteritie of *Henoch* and *Methuſalem*, and *Lamech*, were aſhamed of their former unbeleefe, and then turned to God in faith and in repentance. And doubtleſſe this is the only or the principall cauſe, why God brought the flood in *fortie dayes*, which he could have done in foure houres; that ſo men might have time to repent, Gen. 7.

But it will be ſaid, if any repented, why then were they not ſaved? I anſwer; becauſe they *repented not in time*, when they were called by *Noahs* preaching. Repentance is never too late, to ſave the ſoule from hell: but it may be too late to ſave the bodie from a temporall judgement. And this, I take it, is that that we may ſafely hold: for it ſeemes too hard to condemne all the poſterity of *Methuſalem*, *Henoch*, *Lamech*, and other holy patriarches (who as the Text ſaith, *begat ſons and daughters*) and to thinke that none of them repented, when they ſaw the flood come indeed, as *Noah* had ſaid. It cannot bee, but they heard their Fathers preach: and why might not that preaching worke upon their hearts, when the judgement came, though afore it did not? But why then did not God record in the Scripture, neither their repentance, nor ſalvation, but hath left it ſo doubtfull.

I anſwer: for the very ſame, for which hee would not record *Adams* nor *Salomons*: all for this cauſe, that he might teach all men to the worlds end, what a fearefull thing it is to diſobey his commandement as *Adam* did: or to defer repentance when they are called by Gods word, as theſe *men* did. Therefore to feare us from the like, though afterwards they repented; it pleaſed God not to record it, but to leave it doubtfull.

This queſtion being thus diſcuſſed, yeelds us two ſtrong motives to repentance:

Firſt, for if we repent not betimes, our ſtate then is fearefull and doubtfull, though not *deſperate*; as we ſee here the ſalvation even of *Methuſalems childres* is doubtfull: for they repented not when they were called, but deferred it, till the judgement came. So if we defer our repentance till our deaths, there is great queſtion of our ſalvation: but let us repent, when we are called by Gods word, and then it is out of queſtion, then there is no doubt of our ſalvation.

Secondly, if we *repent betime*, wee ſhall eſcape the temporall Judgement which God ſends upon the world for ſinne. If not, but deferre repentance till the Judgement come, wee may then by it ſave our ſoules, but our bodies ſhall periſh in the univerſall Judgement. If the children of *Henoch* and *Methuſalem*, which were neere a kinne unto *Noah*, had repented at *Noahs* preaching, they had beene ſaved with *Noah*: they did not. But when the flood came indeed, then doubtleſſe they beleeved with *Noah*, and wiſhed themſelves in the arke with him: but it was too late, they ſaved their ſoules, but were drowned with the reſt. So aſſuredly, when God threatneth any Judgement on our church or Nation, they that beleeve and repent betime, ſhall eſcape it. But they that will live in wantonneſſe with the world, and not repent till God begin to ſtrike: if then they doe when the flood is come (though ſalvation cannot bee denied to *repentance* whenſoever) yet let them aſſure themſelves, they ſhal beare their part with the world in the *puniſhment*, as they did partake with them in their ſinnes. Let then theſe two conſiderations move us all to turne to God by timely repentance: then ſhall we be ſure to eſcape both the *eternall* and *temporall* Judgment, and not bee *condemned*, as here this *world of the ungodly* was. And thus wee ſee who were *condemned*;

*The world.*]

The ſecond point is, wherby were they condemned? The Text ſaith only, *by which he condemned, &c.* Whereupon ſome would underſtand *faith*, and reade it thus; by which *faith he condemned the world*. Which though it be true (for the *faith* of holy men *condemnes* the unbeleeving and misbeleeving world,) yet is it not proper in this place, where the Arke is deſcribed by the uſes of it: which are two, whereof this is one: And (beſides the Greeke conſtruction doth well beare it) the Judgement of almoſt all interpreters referres it to the Arke. And further in all reaſon; that that *ſaved him and his houſhold, condemned the world* alſo: but the Arke is ſaid to have ſaved them; therefore *by it he condemned the world*. Neither is this any derogation, but a commendation of faith: for by faith he made that *Arke*, which *Arke* condemned the world. Now by the *Arke*, *Noah* condemned the world two wayes;

1. By his *obedience* in building it.
2. By his *preaching* in building it.

For the firſt, God bad *Noah* build an *Arke*, ſo great, and to ſuch an uſe, as in all reaſon no man would have done it. Yet *Noah* by the power of his faith beleeved Gods word, and obeyed, and therefore *builded the Arke*. This faith and obedience of *Noah* to this Commandement of God, condemned the unbeleeving and diſobedient world, and made them without excuſe. So ſaith Chriſt; The *Ninevites*, who beleeved at the preaching of *Ionas*, ſhall riſe in judgement againſt the *Iewes*, and condemne them, becauſe they repented not at *Chriſts* preaching. And the *Queene of Sheba*, who came ſo farre to heare *Salomon*, ſhall condemne them, who then would not heare Chriſt, Matth. 12. 42, 43.

Even ſo, *Noahs* obedience ſhall condemne thē. For *Noah* being told of a *miraculous* thing, and beleeving it, and being commanded ſo unrea-

unreasonable a thing, as the making of the *Ark*, and obeying, shal condemn that wicked world, who would not beleeve Gods ordinary promises; nor obey his ordinary and most holy commandements. And as the *Saints* are said to *condemne the world*, 1 Cor. 6. 2. By being witnesses against them, and approvers of Gods just sentence: so *Noahs* fact and faith condemned that world. And thus we see it is apparant, that the obedience, and godly examples of good men doe *condemne the world*.

The use whereof, is to encourage us all to embrace Christian religion, and not be daunted by the scornes, or other evil behaviours of prophane men, which cannot abide the Gospel. For hee that walketh in the way of holinesse, and keepeth good conscience *in the midst of a wicked generation*; if his godlinesse do not *reprooue their evill*, and convert them, it shall more demonstrate their wickednesse, and *condemn them*. Our Church is full of mockers, and they discourage many from Christ and religion: but let them know, this will bee the end of it, their obedience whom they contemne and laugh at, will be their condemnation. And thus *Noah* by his *obedience* in building the Arke, *condemned the world*.

Secondly, so did he also by his preaching, as he builded it. For the building of the Arke, was a part of his prophetical ministery.

The Prophets preached two waies; in word, and in action. For beside their *verball* preaching, and delivering of Gods word, they preached in their *lives and actions*; especially in such actions as were extraordinary. And such was *Noahs* building of the Arke: it was an *actuall preaching*; yea, every stroke upon the Arke, was a loud Sermon to the eyes and eares of that wicked world. For by making it, he signified some should bee saved, and the rest drowned: namely, all that would beleeve and repent, should bee saved in it: and all that would not, should (out of it) be drowned: and because they beleeved not this, therefore by it he *condemned them*. From this ground we may learne:

A. First, that a man may bee a true and sincere Minister, lawfully called by God & his church, and yet not turne many unto God, nor by his Ministery bring many to repentance. For here *Noah*, a Prophet called immediatly, yet in 120. yeares preaching both in word and action, he cannot turne one to faith *and repentance*. A most fearefull thing, if we well consider it, that both by preaching and making the Arke, hee should not turne one of the sonnes of *Lamech*, *Methushela*, or *Henoch*, to beleeve him: but that they should all rather choose to be misled in the generall vanity of that wicked world, than to serve God with *Noah*. This was a most discomfortable thing unto him as could be, yet this hath beene the case and lot of many holy Prophets. *Esay* must *goe and preach unto them*, and yet his doctrine must *harden their hearts, that they may not be saved*, Esay 6. 10. And *Ezekiel* must *goe and speake*, and yet is told aforehand, *they will not heare him, nor repent*, Ezek. 3. 4. 7. And when Saint *Paul* himselfe preached unto the Jewes at Rome, *some beleeved not*, Act. 28. 24. There is nothing will more discourage a man, and cast downe his heart, than to see that his labours are not onely in vaine, but doe take a contrary effect; that whereas they were bestowed to have saved them, they are meanes of their deeper condemnation. Therefore as when their labours bring men to God, they may greatly rejoyce, and account those people, as Saint *Paul* did the Thessalonians, *his crowne, his joy, his glory*: So when they doe no good (as *Noah* here) but that men are worse and worse; this must humble and abase them in themselves, and let them know the power and vertue is not in them, but God. So saith Saint *Paul* to the ungodly and impenitent amongst the Corinthians; *I feare*, saith he, *when I come, my God abase mee amongst you, and I shall bewaile many of them which have sinned, and not repented*. And surely, this or nothing will abase a Minister, and minister matter of great bewailing; yet not so, but as still there is matter of true comfort and contentment, unto all godly and faithfull Teachers. For whether thy labour bee the *savour of life unto life*, or of *death unto death*, unto thy hearers; it is to God *a sweet savour in Christ*.

B. 1 Thes. 2. 20, 21.

2 Cor. 12. 21.

2 Cor. 2. 15, 16.

C. Againe, wee may here learne, that those who are condemned before God, have their condemnation by the preaching of the word. *The secrets of all the world*, saith the Apostle, *shall be judged by Iesus Christ, according to the Gospell*; and here the preaching of *Noah*, and his *actuall preaching* by preparing the Arke *condemnes the world*. Such is the power and might of the Ministerie of Gods Word, upon all that resist it.

D. Which being so, should teach all men when they come to heare Gods Word, to submit themselves to the power of it, to obey it, & become penitent: for otherwise so many Sermons as a man heareth, so many *inditements* are presented to God against him. And if at the last day there were no devils to accuse, those bils of inditements would both accuse and *condemn him*. And this Judgement is begun in this life, as their consciences doe often tell them, and is accomplished at the last day: for there is no dallying with Gods word: if it cannot save, it kils: It is the fire, which if it cannot soften, it hardens. Let then all impenitent men, make conscience to obey Gods word: for if now they abuse it, it will be even with them, both here and in another world. For as the very same Arke, which saved *Noah* and his household, *condemned* the world; so the same word of God, which beleeved and obeyed by godly men, is their salvation; disobeyed, and refused by ungodly men, shall be their condemnation.

And thus much for the two ends, why *Noah* prepared the *Arke*; and consequently of the

second effect of *Noahs* faith. It followeth,

*And was made heire of the righteousnesse which is by faith.*

Here is the third and last effect, whereby the excellency of *Noahs* faith is commended. It made him an heire, and that not of the world (for so he was beside) but of that that the world could not yeeld; of *righteousnesse*, and that of the best of all, even of that righteousnesse, which is by faith. These words have relation to that testimony, which God gave of *Noah* in Genesis, 6. 9. *Noah was a just and upright man, and walked with God.* Now that which is spoken there more generally, is here particularly opened and unfolded, he was *just* or *righteous*: how? he was righteous by the *righteousnesse of faith*: so that these words are a Commentary unto the other.

But because that that is here affirmed of *Noah*, is a most glorious thing: his *faith made him an heire*, (that is, made him that was heire of all the earth, a better heire) therefore these words are to be well weighed. For their full opening, three points are to be considered:

1. What is the *righteousnesse* here spoken of.
2. Why it is called *the righteousnesse of faith*, or by faith.
3. How *Noah* was made heire *of it by his faith*.

For the first: That *righteousnesse* by which *Noah* and all holy men, are to stand righteous before God, is not a *righteousnesse* of any nature, but such a one as is appointed of *God* for that purpose. That wee may know it the more distinctly, wee must examine the severall kindes thereof.

*Righteousnesse* is of two sorts: *Created*, *Uncreated*.

*Uncreated* is that which is in *God*, and hath no beginning nor ending; no means, nor measure. Of this speaketh the Prophet, Psalm. 119. 137. *Righteous art thou, O Lord.* This cannot make any man righteous; for two reasons:

First, for the Godhead and it are all one: It is in God essentially. A man is one thing, and his *righteousnesse* is another: but God and his *righteousnesse* are all one: and therefore it is as impossible for any man to have this *righteousnesse*, as it is to be God.

Secondly, it is *infinite*, and mans soule a *finite* creature, and therfore not capable of any thing that is infinite; and consequently, not of the unmeasurable righteousnesse which is in the Godhead. Therefore this wee must leave unto God, as proper to the Deity.

*Created righteousnesse* is that which God frameth in the reasonable Creature, *Men and Angels*. Of *Angels* we are not to speake, though theirs and mans differed not much in nature at their creations.

*Created* righteousnesse of man is of two sorts, *Legall*, or *Evangelicall*.

*Legall* righteousnesse is that which the morall Law prescribeth.

A *Evangelicall*, that which the *Gospel* hath revealed.

Of Legall righteousnesse I finde there are three sorts spoken of;

1. One that is a *perfect*
2. One that is a *civil* } *righteousnesse*.
3. One that is an *inward*

*Perfect righteousnesse Legall* is the perfect fulfilling of the Law in a mans owne selfe. And by this shall no man living bee justified before God: for no man, since the fall of *Adam*, is able perfectly to fulfill the Law. If any can, then shall hee be righteous by it but none did, nor ever can; therefore no man shall stand righteous by perfect Legall righteousnesse in himselfe. Some will object: But a *regenerate* B man may; for he is restored by grace; therefore though by *Adams* fall a man is disabled, yet by *regeneration* he is inabled to fulfill the Law perfectly.

I answer: It were so, if they were *perfectly* sanctified in their regeneration: but they are sanctified but in part, and it is not perfect untill death. *Object.* 1 Thess. 5. 23. Wee are *sanctified throughout, spirit, soule, and body.* If all those, what then remaines unsanctified? therefore our sanctification is *perfect*. I answer: It is perfect in *parts*, but not in measure nor degree. As a child is a *perfect man* in all the *parts* of a man, but not in the quantity of any part: So a *childe* of God is perfectly sanctified in all parts, but not in the C measure of any part, untill flesh, and mortality, and corruption have an end.

Secondly, some may object: The virgin *Mary* sinned not. I answer: so teacheth the Church of *Rome*, that she never sinned, that her life was free from sin actuall, and her conception from sinne originall. But so taught neither the Scripture, nor Gods Church: but contrariwise, it is more than manifest, shee was a sinner. For first, she confesseth *her soule rejoiced in God her Saviour*: but if shee were no sinner, shee stood in need of no Saviour. Againe, shee died: but if shee had not sinned, shee should in justice not have died. For *death entred by sinne*: and where no sinne is, there death is not due. Thus no man can bee righteous by the *perfect* righteousnesse of the Law, in himselfe. D

Secondly, there is a civil righteousnesse, and that is, when a man in his *outward actions* is conformable to the Law, especially to the commandements of the second Table: For example; he is free from the outward actions of murther, adultery, or theevery, and such like: or he can refrain his anger, and overcome his passions that they shall not breake out to open violence to the view of the world: and for the first table; he comes to the Church, and professeth religion. All this is a *civil righteousnesse*, and by this can no man be justified, nor made *righteous*. For first, it is not a perfit, but a most imperfit righteousnesse, and therefore cannot justifie. It is so *imperfect*, that it is as good as none at all in Gods sight: for it is but an outward, and *constrained*,

Noah faith.

*ſtrained*, and diſſembled obedience, and wants the inward and true obedience of the heart and ſoule.

Secondly, it cannot make a man *righteous*: for wicked men have it which are unrighteous, and cannot be ſaved. *Haman* hated *Mordecay* in his heart: yea, his heart boyled in malice againſt him: yet the ſtory ſaith; *That nevertheleſſe he refrained himſelfe till he came home*; Eſt. 5.10. And therefore Chriſt ſaith, that *except our righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies, wee cannot enter into the kingdome of heaven*, Mat. 5.20. Now what was theirs but an outward *civil* righteouſneſſe, whereby they kept the Law, onely in outward actions? as appeareth, in that Chriſt afterward in the ſame chapter, expounding the Law, doth reduce it to the *inward*, which is to his *full* and proper ſenſe: So then, yet wee have not found that *Righteouſneſſe*, which may make a man *righteous*.

Thirdly, there is a righteouſneſſe, called the *inward righteouſneſſe*, of a Chriſtian man, which is this; A man having repented, and his ſinnes being forgiven, hee is by the holy Ghoſt *ſanctified inwardly*, in his ſoule, and all the parts and powers of it. This ſanctification is called inward righteouſneſſe. Now the Church of *Rome* ſaith, A man may be *juſtified* by this. But it is not ſo, as appeares by theſe reaſons; Firſt, this righteouſneſſe is in this life imperfect; and that is proved by the Apoſtle, where hee ſaith *We doe here know but in part*; 1 Corinth. 13.12. Therefore our *underſtanding* is but in part regenerate: and as it, ſo conſequently all other parts or powers of our ſoule, are but in part regenerate: and in them all, we are partly *ſpirit*, and partly *fleſh*, Galat. 5.17. Therefore if our ſanctification be imperfect, it cannot juſtifie us. Againe, this righteouſneſſe is mingled with ſinne and unrighteouſneſſe: and from this mixture, comes the combat betwixt the fleſh and the Spirit (ſpoken of, Gal. 5.17.) *For theſe two are contrary one to the other*.

If it bee mingled with ſinne, then it cannot make us *righteous*: no, nor the workes of grace that come from it, though God in mercy reward them. And though as S. *Iames* ſaith, *They juſtifie our faith, & make us juſt before men*, Jam. 2.21. yet can they not juſtifie us *before Gods juſtice*; nor at the barre of the laſt Judgement will they paſſe for paiment. Saint *Paul* ſaith, 1 Corinth. 4.4. *I know nothing by my ſelfe, yet am I not thereby juſtified*; that is, I have ſo walked in my calling, ſince I was an *Apoſtle* and Miniſter of the Goſpell, as I am not privy nor guilty to my ſelfe of any negligence therein. If he dare not ſtand to that, to be juſtified by it, who dare take hold, when he refuſeth? Againe, no man can doe any perfect good workes, unleſſe he be *perfectly* juſt: For how can perfection come out of imperfection? But no man can be perfitly juſt in this ſinfull body: as is proved in the firſt reaſon; therefore his workes here in this life cannot be ſuch, as may make him righteous.

But it may be objected: Though our works have ſome defects in them, yet Gods *mercy* accepts them for *righteous* and juſt; and therefore they may juſtifie us. I anſwer: As Gods *mercy* accepts them, ſo muſt his *Juſtice* be ſatisfied alſo; but they being imperfect, cannot ſatisfie his *Juſtice*: for Gods infinite Juſtice requires perfect ſatisfaction. But as for our beſt workes, as they are done by us, weigh them in the ballance of Gods juſtice, and they are ſo light, as they deſerve damnation: yet in Gods *mercy* in *Chriſt*, their defects are covered, and they are reputed good workes, and are rewarded: but wee incroach upon Gods *mercy*, and abuſe his *Juſtice*, if therefore we imagine they ſhould deſerve Gods mercy, or be able to juſtifie us in his ſight. Thus then ſeeing Legall righteouſneſſe faileth us, let us come to Evangelicall.

*Evangelicall righteouſneſſe* is that that is revealed in the *Goſpel*, and ſhould never have been revealed, if that of the *Law* could have ſaved us. But when it (not by defect in it, but default in *our ſelves*) could not, then God in mercy affordeth us another in the *Goſpell*.

*Evangelicall righteouſneſſe* is that, that is in *Chriſt* Jeſus; his it is, that muſt make a man righteous before God: But this *Chriſt* was an extraordinary perſon, conſiſting of two natures, *God-head* and *Man-hood*. And accordingly, hee hath a double *Righteouſneſſe* in his holy perſon:

First, as he is *God*, hee hath in his nature the *righteouſneſſe of God*, and that is uncreated, and infinite; and therefore *incommunicable*: and ſo none is, nor can be *righteous* by it.

Secondly, there is in Chriſt a *righteouſneſſe* of his *humanity*: and this, though it bee finite and created, yet is it beyond meaſure in compariſon of the righteouſneſſe of man or Angel: So ſaith S. Joh. 3.34. *God giveth not him the Spirit by meaſure*.

This *righteouſneſſe* of *Chriſt*, as man or Mediator, conſiſteth in two things:

1. In the *purity of* his *nature*.
2. In the *perfection* of his *obedience*.

The firſt branch of our Mediators righteouſneſſe, is the *holineſſe* of his *humanity*; which was perfectly ſanctified in his conception, by the powerfull operation of the *God-head*: and this was done at the firſt inſtant of his conception in the virgins wombe. From this purity of nature proceeded his *obedience*, which was as *perfect*, as his nature was *pure*: and ſo pure a nature made a plaine way to *perfect obedience*. And therefore as his conception was free from ſinne originall, ſo was his whole life from the leaſt ſinne actuall.

Now the mediators obedience was double; *Active*, and *Paſſive*.

And both theſe hee performed in his owne perſon.

His *Paſſive obedience* was his paſſion, or ſuf-

fering of whatsoever the Justice of God had inflicted on man for sinne, whether for soule or body.

The *active obedience* of the Mediators person, was his perfect fulfilling of the morall *law*, in all duties to God or man, in thought, word, or deed; and all this for us in our stead and on our behalfe. And here is *true righteousnesse*, for where the nature of any person is perfectly pure, and the *obedience* perfect, the *righteousnesse* of that person is perfect. And I say all this was done by him for us: hee suffered all that wee should have suffered, and suffered not: hee *did* that which we should have done, and did not. And this is that *Righteousnesse*, by which a sinner is made *righteous* before God. For seeing *legall* cannot, it is this that must. And now wee have found that righteousnesse, by which *Noah* and all holy men were made and counted righteous; namely, that that is resident in the holy person of *Iesus Christ* the Mediator.

And yet this is above and beyond all reason, that one should be *justified* by anothers *righteousnesse*: and the doctrine, though it be of God, and grounded never so strongly on Gods word, yet hath it enemies, and is mightily oppugned by the Church of *Rome*. Therefore let us first *prove* it: and then *answer* the objections to the contrary. We prove it thus;

First, from plaine Scripture, 1 Corinth. 3. 24. *Hee that knew no sinne, was made sinne for us; that wee might bee made the righteousnesse of God in him.* What can be said plainer? he was made *sin* for us, and wee *righteousnesse* by him. Therefore as Christ was no sinner in his owne person, but *our sinnes* were laid upon him, and so he was made a sinner by *our sinnes*; so though wee bee not *righteous* in our owne persons, yet having *Christs righteousnesse* imputed to us, wee are made righteous by his righteousnesse.

Againe, the *righteousnesse* that must save us must be the righteousnesse of man and God: as in the aforenamed place it is said, that we *might bee made the righteousnesse of God in Christ*. But no mans owne righteousnesse can make him the *righteousnesse* of God, nor can Gods righteousnesse be the *righteousnesse* of man: therefore it remaineth, that onely Christ, being both God and man, hath in him that righteousnesse, which may make a man the righteousnesse of God.

Thirdly, the Scripture saith, *Christ is the end of the Law to all that beleeve*, Rom. 10. 3. The end of the Law: that is, not the taker away, or *abrogater* of the Law, but the *fulfiller* of it: as the abrogater of the *Ceremoniall*, so the fulfiller of the *morall law*. If he fulfilled the Law, for whom was it? not for himselfe. For as the *Messias was not slain for himselfe*, Dan. 9. 26. So hee obeyed not the Law for *himselfe*. For whom then? For all that beleeve. Therefore Christ doing it for them, they fulfill the Law in Christ: and so Christ *by doing*, and they by *beleeving* in him that doth it, do fulfil the Law. Now if it be not amisse to say, *We doe in Christ fulfill the Law*: no more it is to say, *we are made righteous by Christs righteousnesse*: though it be his, and not ours, but only by faith.

Let us then see (in the second place) what the Church of Rome object against it. They first object thus:

As a man cannot bee *wise* by another mans wisdome, nor *rich* by another mans riches, nor *strong* by another mans strength: so can he not bee *righteous* by another mans righteousnesse.

I answer: The comparison is not alike. For one man hath no propriety in another mans *wisdome*, strength, or riches: but wee have a right and propriety in *Christs righteousnesse*. Againe, the wisdome of one man cannot bee the wisdome of another; because they are two persons, fully and equally distinct: but it is not so betwixt *Christ* and a *sinner*: for every beleever is spiritually, and yet truly and really conjoined to Christ, and they make one mysticall body; Christ being the head, and every true beleever being a member of that body: and therefore, that which is his righteousnesse may be also truly ours. *His*, because it is in him; and *ours*, because we are knit to him. For by reason of this mysticall union betwixt him and us, all blessings of salvation in him, as in the *head*, are diffused into us, as his *members* or branches; and yet are as properly stil in him, as is the *braine* in the *head* of a man. And thus, though in sense and reason this cannot bee, yet by faith and Gods spirit, the righteousnesse of Christ is made ours.

Secondly, they object. If this be so, then *God justifieth wicked men*; but God will not doe so: it is against the nature of his holinesse and Justice. And againe, he that *justifies the wicked, is abhominable to God*, Prov. 17. 15. therefore God will not doe so himselfe.

Wee answer: The *ground* is good, but the *collection* is untrue. *God will not justifie a wicked man*, that is true: but that therefore a man cannot be justified by *Christs righteousnesse*, is false. For God doth not justifie him that lieth rotting in his former sinnes, and weltring in his old corruptions; but him that beleeveth in Christ, and repenteth of his sinnes. And that man in his faith is *justified*, and in his repentance sanctified, and so hee is made a new man: yea, as S. *Paul* saith, *he that is in Christ, is a new creature*: 2 Corinth. 5. 17. For as it is in the first *conversion*, God turneth nor saveth no man against his will; but first makes him *willing* by his owne worke alone, and then converteth and saveth him with his owne free will, working together with Gods grace: So is it in the worke of *Iustification*: God *justifieth* no wicked man, but makes him first just and righteous in and by Christ, and then accounts him so. But then (will some say) the sinner hath no righteousnes, but that *of Christs*; and that is in *Christ*, and

not

notin himselfe: therefore hee hath none in his owne person: how then can hee be any thing, but a wicked man still? Answer: that is not true, that is first affirmed. The believing sinner hath more righteousnesse than that that is in *Christ*. That which *justifieth* him is in Christs person, not the sinners: in whom he is justified, & also *sanctified*, by the mighty vertue of Gods grace: and so he is made a holy man, and doth good and holy workes: but because he is in Christ, though his sanctification be imperfect. For this end, saith S. *Peter*, doth he not *sanctifie* a man bound, for it is impossible a man should believe, and so be *justified*, but he is also to be *sanctified* in his heart and life. Thus a sinner is *justified* by Christs righteousnesse, *inherent* in Christ himselfe: and *sanctified* by Christs righteousnesse, *diffused* from Christ into the sinner. And therefore his *justification* is perfect: because that that *justifieth* him, is still in *Christ*: but his *sanctification* imperfect, because that that sanctifieth us, is in ourselves: the one *imputed* to us, the other *infused* and inherent.

Againe, I answer, that if wee take it in the sense of Scripture, it is true, that God *justifieth a wicked man*. For S. *Paul* saith, Rom. 4. 5. *To him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted to him for righteousnesse*. See, God justifieth the ungodly: but how? even as we heard before, not him that is ungodly *after*, but *after* he be justified: him that by nature, and in himselfe is ungodly, God justifieth by working in him faith and repentance: by which, of an ungodly man hee is made a man justified and sanctified.

Their last objection is, If a sinner be *righteous* by Christs righteousnesse, then Christ is a *sinner* by his sinne: for there is the same reason of both. But Christ is no sinner, but the holy of holyest: and S. *Paul* saith, *He knew no sinne*, 2 Cor. 5. 21. and himselfe for himselfe challengeth his enemies, *which of you can reprove me of sinne?* If then our sinnes cannot make him a sinner, no more can his righteousnesse make us righteous.

Answer: Here wee grant all, if they speake the words of the Scripture, in the *sense* of the Scripture: for Christ was a true and reputed sinner, in the sight of Gods justice, as hee that becomes *surety* for another is a *debtor* in his roome, or as he that undertakes for a man, bodie for bodie, must answer for him, his owne body for his: so in all reason and justice, Christ though he had no *sinne of* his owne, yet being our *surety*, and undertaking for us, and standing in our stead, our sinnes are justly accounted his. And as for these places, and many more like, they are all understood of *personall* sinnes: from all which, and the least contagion thereof, hee was perfectly free. And therefore the same place that saith, *He knew no sinne*, (that is, in and for his owne person, knew not what sinne was,) saith also, that for *us* and in our *stead*, hee was made even *sinne it selfe*, that

A *wee might bee made the righteousnesse of God in him*. Thus Christ, in *himselfe* more righteous than all men and Angels, in *our stead* is a reputed sinner: and by the same reason we (most unrighteous in our selves) are clothed with Christs righteousnesse, and thereby are reputed righteous. And as Christ, (though no sinner in himselfe) by being a *sinner in our stead*, and having our sinnes imputed unto him, became subject to the wrath of God, and bare it even to death it selfe; so we, though not *righteous* of our selves, yet having *Christs righteousnesse* imputed unto us, are made therby partakers of Gods love: and for the worthinesse of that *righteousnesse* of his, so made ours, shall be *glorified* in heaven. And thus now at last wee have found that true, and that onely righteousnesse, which can make a man as it did *Noah*, righteous in Gods sight. Now it remaines to make use of it.

B First, hereby we learne how foulely our nature is defiled with sinne, and *stained* with corruption: the *staine* whereof cannot be washed away with all the *water* in the world: no, nor with the blood of all creatures: no, nor covered with the righteousnesse of all men and Angels, but onely with the *righteousnesse* of God. And that Sonne of God also, if he will apply that righteousnesse unto us, and make it effectuall, must become man, and *live*, and *die*, and *rise* again for us. A marvellous thing is it, and worthy of our often consideration; that all the Angels and men in the world, cannot make *one sinner* righteous; but that Gods sonne must needs doe it: And that our sinnes are so hideous, as that nothing can hide the filthinesse thereof, from the eyes of Gods justice, but onely the glorious *mercy seat* of Christs righteousnesse. This may therfore reach us, how to esteeme of our selves, and our owne natures.

C Furthermore: See here the great goodnesse of God to man. God put perfect *legall* righteousnesse in *Adams* heart in his creation; he received it for himselfe and us, and lost it for himselfe and us. God in mercy purposing to restore man, thus by himselfe lost and cast away gives him another, and a better righteousnesse than before. But because he saw man was so ill *a keeper* of his owne Jewels; hee trusts not him with it, but sets that righteousnesse in the person of Jesus Christ, and commits it to him to keepe. Who as hee truly knowes the full *value* and excellency thereof, and as he dearely loves us; so hee will most safely *keepe* it for us, and cloath us with it in his Fathers presence at the last day. A point of unspeakeable comfort to Gods children, to consider that their salvation is not in their owne *keeping*, where it might againe bee *lost*; but in a safe hand, where they shall bee sure to finde and have it, when they have most need of it: and to remember that their *righteousnesse* being in *Christ*, they cannot lose it. For though they sinne, and so lose often the comfort of a good conscience for a time: yet they then lose not *their righteousnesse*,

Noahs faith.

which is then in Christ; and to consider, that when in this world they sustain losses or injuries, or lose all they have upon earth; that yet *their righteousnesse* (the riches of their soule) is then in heaven full safe in Christs keeping, and shall never bee lost. This should make us learne to know Christ more and more, and to give him the love and affections of our very hearts, that so we may be able to say with blessed *Paul*, 2 Tim. 1. 12. *I know whom I have beleeved, and I am perswaded, that he is able to keep that which I have committed unto him against that day.*

Lastly, if there be such a *communion* betwixt Christ and a beleever, that our sinnes are made his, and his righteousnesse made ours; this may teach us *patience*, and minister us comfort in all *outward afflictions*, or *inward* temptations; because it is certaine all our sufferings are *his*, and hee is touched with all the wrongs done to us. When hee was in heaven, he cals to *Saul*, Acts 9. 4. *Saul, Saul, why persecutest thou me?* and at the last day, Matth. 25. 45. Whatsoever either good or evill was done to any of his children, hee saith, *was done to himselfe*: and accordingly it shall be rewarded as done to him.

And thus we have taught that true *righteousnesse*, which justifies a sinner, and made *Noah* righteous: and we see the use of that worthy doctrine. And in this first point wee have the longer insisted, because it is one of the fundamentall points of Christian religion.

Hitherto of the first point; namely, what that righteousnesse is, which is here spoken of.

The second point to bee considered in these words is, that this righteousnesse is that righteousnesse, *which is by faith*.

It is so called, because *faith* is the proper instrument created in the soule of man by the holy Ghost, to apprehend that righteousnesse, which is in the person of Christ; nor can it bee any wayes else either apprehended or applyed: and therefore it is worthily called *that righteousnesse which is by faith*: that is, which by faith is made a mans owne, or whereunto a man hath title *by his faith*. Here therfore two points offer themselves to our observation:

1. That true *faith apprehends* properly this true righteousnesse.

2. That *only faith* can doe it.

For the first, it is proved by apparant evidences of Scripture: S. *Paul* tels the Galatians (3. 14.) *They received the promise of the Spirit by faith.* And S. *John* saith, *that as many as received Christ, to them he gave power to be called the sonnes of God.* And lest any man should thinke that to receive Christ, is not to beleeve in Christ: he addeth, *even to as many as beleeve in his name*, John 1. 12. and therefore faith is fitly compared to a *hand* that takes hold on a garment, and applyeth it to the body, being naked: or to a beggers hand that takes or receives a Kings almes: so faith in a mans soule takes hold on Christs righteousnesse, (which is the

A mercifull and liberall almes of the King of heaven) and applyeth it to the poore and naked soule of the beleever.

If any man aske, how can *faith* apply Christ to the beleever? I answer: as a man, being in his corrupt nature, hath nothing to doe with Christ; so contrariwise, when the holy Ghost hath wrought *faith* in his heart by a supernaturall operation: then wee are to know, that as faith is the proper instrument to *apprehend* Christ; so is Christ and his righteousnesse the proper object for faith to worke upon. For though it apprehend and apply all other promises which God makes to our soules or bodies; yet most *properly* and *principally*, and in the first place, it apprehends the promise of salvation, and the righteousnesse of Christ. Now for the *particular* manner, how faith doth thus; we are to know, that though it be spirituall and invisible, and not so easily expressed to sense, yet is it done as *properly* by faith, as a *garment* is by the hand taken and applyed to the body, or a plaister to a sore.

If any aske further; But when may a man know, whether his faith have apprehended and applyed Christs righteousnesse to his soule, or no?

I answer: when hee beleeveth *particularly*, that Christs righteousnesse *is his* righteousnesse, and hath reconciled him to God, and that *justifie* him in Gods presence, then doth faith work his true and proper worke: for this cannot bee done but by faith; and where faith is, this must needs be done.

The second point is, that *faith alone*, and no other vertue, nor spirituall power in mans soule is able to doe this. And this may bee proved by comparing it with all the principal vertues of the soule; for amongst all there are none that may come into comparison with faith, but *hope* and *love*: both which, especially love, have their severall and speciall excellencies: yet have neither of them, nor both of them this vertue to *apprehend and apply Christs righteousnesse*. This property of love, is to extend it selfe, and with it selfe to carry many passions or affections of the heart, and to place them upon the thing that is *loved*: yet cannot love bee said properly to apprehend Christ: for he must needs be apprehended, before he can be *loved*. And the proper action of *hope* is to wait and expect for a blessing to come: so hope *waits* for salvation, but properly *apprehends* it not. For salvation must first bee beleeved, and then *hoped* or expected; so saith *Ieremie*, Lament. 3. 26. *It is good both to trust, and to wait for the salvation of the Lord*: to *trust*, that is, to beleeve assuredly it will come (there is the action of *faith*) and to *wait* till it doe come (that is the action of *hope*.) Thus wee see the severall natures, and actions of these two worthy vertues. But the proper action of faith is, to *apprehend and lay hold on Christ*, and his righteousnesse, and to apply them to a mans owne soule: and

and that being done, then come *Love* and *Hope*, and do their duties: And so, though *love* last longer than *faith* doth, yet *faith* is afore *love*, and makes the way for it.

To conclude this second point: *Faith* is a hand to take hold on Christ and his benefits: *Love* is a hand to give out tokens of faith both to God and man: For (1 Cor. 13.5.) *Love seeketh not her owne, but others good*: namely, the good of them that are loved. *Hope* is an eye looking out, and *waiting* for the good things promised. So that, as *faith* is the *hand* of the soule; so *love* is the hand, and *hope* is the *eye* of faith; Love the *hand* whereby it worketh, and Hope the *eye* whereby it waiteth and looketh for the performance of such things, as *faith* hath apprehended and beleeved. If the Church of Rome thinke this any wrong to this holy vertue of love, to be the hand of faith; let them know it is not ours, it is the doctrine of the Apostle, where he saith, *Faith worketh by love.* If faith worke by it then surely love is the *hand* of faith. Thus faith *worketh* by love, *waiteth* by hope, but *beleeveth* by it selfe.

And for this cause, the righteousnesse, that makes us righteous before God, is rather called the righteousnes of faith, than of any other Christian vertue, or grace of the spirit. And for the same cause is it, that often in Saint *Pauls* Epistles, it is called by the same name, as, Philip. 3. 9.

The third and last point concerning *Noahs* faith is, that *Noah was made heire* of this righteousnesse.

A speciall commendation of his *faith*: It made him *heire* of true and saving righteousnesse: that is, it gave him a true title unto it, and made him *heire-apparant* of that glorie, which it assureth every one that apprehends it by this true faith: and so he was made as certainly, and as truly partaker of it, as the young *Prince* is assured of his Crowne and Kingdome at his time; or the *heire* of his Fathers lands.

Here two most worthie doctrines doe offer themselves to our view:

1. The excellencie of *faith*;
2. The excellencie of a *Christian mans estate.*

The excellencie of *faith* appeares thus: It makes an holy man assured and *certaine* of his salvation by Christ Jesus. The Church of Rome saith it is presumption in any man to thinke so, unlesse he have an extraordinary *revelation*: but wee learne from the Scripture, if a man have true faith, that is able to assure him of salvation. For faith makes him an *heire of true righteousnesse*, and of salvation thereby. Now we know, the *heire* is most sure and certaine of his *inheritance*; what ever he gets or loseth, he is sure of that. But this righteousnes and salvation by it, is his *inheritance*; therefore hee may bee, and is by faith assured of it. The *Papists* therefore doe wrong unto this doctrine, and derogate from the dignitie of true *faith*: But this is their custome, they will extoll any thing, rather than that which the holy *Scripture* so much extolleth; namely, true *faith*. For, if they knew what it is truly to know *Christ*, and to beleeve *in him by that faith*, which worketh by love, they would then know, that faith makes a man *heire of happinesse*, and therefore most assured of it.

Secondly, here we may see the *excellencie of a Christian mans estate*: hee is not naked, nor destitute of comfort; but *is heire of a glorious inheritance*, by meanes of his faith: and a Christian mans inheritance, is Christs *righteousnesse*. Out of which, we learne;

First, that no man by any good works done by or in himselfe, can merit true and justifying *righteousnesse*: The Pharisaicall *Papists* teach so; but their conceit is here overthrowne, by the doctrine of the holy Ghost. For saving righteousnesse is his inheritance: which we know, is alwaies gotten by the Father, and *descends* from the Father to the Sonne, as a free token of his love. And it were scornefull and absurd, to see a Sonne offer to buy his inheritance of his father; it being against the nature of an inheritance to come any other wayes, but by *free gift* from the Father to the Son: therefore our righteousnesse that must save us, being as we see here our inheritance; let us resolve of it, we cannot buy nor merit it.

Againe, here is sure and solide *comfort* against all the griefes, and crosses and losses of this world: Gods children must needs have their *portion of afflictions* in this life. But here is their comfort, they may lose their goods, livings, possessions, their good names, their healths, their lives; but their *inheritance* standeth sure and firme, and cannot bee lost. Let them therefore here learne, not to grieve out of measure: for a holy man may say thus to himselfe, and that most truly: My father may *frowne* on mee for my faults, and *chastise* mee for my sinnes; but I am sure he will not *disinherit* me: for I am *heire, by faith, of Christs righteousnesse*; and I may lose many things, but I shall not lose that.

Thirdly, and lastly, here must Gods children learne their duties. They are *heires* to a godly and glorious *inheritance*; and Christs righteousnesse is *their inheritance*; therefore they must learne to set and settle all their affections on this inheritance. For, there is nothing in the world more worthy to be affected, than a *faire inheritance.*

Wee must therefore first labour above all worldly things for this inheritance; namely, to be made partakers of this *righteousnesse*. This is that pearle, which we having found, must *sell all we have to buy it.* And when we have gotten it, we must care to keepe it, and therefore must lay it up in our very hearts and soules; and keeping it, we must rejoyce and delight in it above the world, and all the pleasures of it.

This is the glorious *portion* which our God and

and Father leaveth us as his children? what should all the care of our hearts be, but to preserve it? *Naboth* had a Vineyard, that came to him from his father by *inheritance*: *Ahab* the King would give him money, or a *better vineyard* for it; but *Naboth* would not: Nay (saith he) *God forbid I should sell my Fathers inheritance*, 1 King. 21. 3, &c. If he made such account of an earthly *inheritance*, what should we of the heavenly? if he of a poore *vineyard*, what should we of the glorie of heaven? If he denied the *King*, to sell it for a better, should not we denie the Devill, to leave our part in *Christ* and his *righteousnesse*, for the world, or any thing that he can promise us? In all such temptations our answer should be; *God forbid I should sell away my inheritance*, which my God and Father gave mee. Thus did blessed *Paul*, who esteemed *the world*, and all in it *dung and drosse, that he might winne Christ*, and be made partaker of this *righteousnesse*. So must wee (if we will bee worthy of this *inheritance*) prize and value it above this world, and thinke basely of all the pompe and pleasures of this world, in comparison of it: and rather be content to lose the world, than to leave it.

And lastly, when we have it, and are thus carefull to preserve it; where should our content, joy and delight be, but in this *our inheritance*? So doth the heire: nothing so rejoyceth him, as to thinke of his *inheritance*. Here therefore the madnesse of carnall men is discovered, who rejoyce exceedingly in the honours, profits, and pleasures of this life (as swine in their bellies) and never got further: But alas, this is not their *inheritance*: if they looke to have their soules saved. Therefore herein they shew themselves void of all grace, and of all hope of a better world. For if they had, they would rejoyce in it, and not in the vaine and transitorie delights of this world, *which perish in the using*, and are *left* with more torment and vexation, than they were *kept* with delight. We must learne then *to use this world, as though we used it not*, 1 Cor. 7. 31. And if the Lord vouchsafe us any portion of pleasures in this world, wee must take it thankfully, as above our *inheritance* (and must therefore use it lawfully and soberly:) but have our hearts, and the joy of them upon our *inheritance*, which is in heaven, whereof we are made *heires* by faith; and wherein we are made *heires* with this blessed *Noah*, who was *made heire of that righteousnesse, which is of faith*.

And thus have we heard the most glorious commendation of *Noahs* faith: and of *Noah* by his faith, and of all the examples before the flood.

Now follow the second sort of *Examples*, namely, such as lived in the second world, after the flood.

They are all of two sorts: either such as lived afore the giving of the *Law*, or after.

Afore the giving of the Law, here are many: whereof, as of all the other kinds, some are *men*, some *women*.

The first of those blessed men after the flood, whose *faith* is here renowned, is *Abraham* that great Father: of whom, and whose faith, because he was a Father of so many faithfull, more is spoken than of any one.

## Abrahams Faith.

### Verse 8.

*By faith Abraham, when hee was called, obeyed God, to goe out into a place, which hee should afterward receive for inheritance: and hee went out, not knowing whither hee should goe.*

Concerning holy *Abraham*, here are more examples than one recorded, and his faith is renowned many wayes: more verses are spent of him, than of some five others. And the reason is, because his faith was more excellent than any others that followed him. In which regard, he is called the *Father of the faithfull*, oftentimes in the new Testament, especially in the Epistles to the *Romans* and *Galatians*.

The *first* example of his faith (and the *fourth* in order of the whole) is of his leaving his owne native countrey, and how at Gods commandement he went he knew not whither; onely he knew God called him, and therefore he would goe: wherein appeared a most worthy faith.

Now concerning this his faith and obedience, the Text layeth downe two points:

1. The *cause* or ground thereof; which was Gods calling: he was *called of God*.
2. The fruit or *effect* of his faith; he *hearkned and obeyed*. And this his obedience is amplified by divers particulars:

1. The *matter* of it; *He went out* of his countrey.
2. The *end*; to take possession of a countrey, which hee should not enjoy of a long time.
3. The *manner*; *he went out, not knowing whither hee should goe*.

The first point is the cause or ground of *Abrahams* faith in this action, and is laid downe in the first words:

*By faith Abraham, when he was called,*]

This storie is taken out of Gen. 12. The cause of *Abrahams* faith, is *Gods calling*. Gods *calling* is an action of God, whereby he appointeth a man to some certaine condition, or state of life, in this world, or after this life. And in this regard, God is compared to a *Generall* in the field, which assigneth every *Souldier* his standing and dutie: so doth God appoint every man his place and dutie in the Church.

Concerning these *callings*, let us see the *meanes* how he calleth, and the severall *states* whereto he calleth men. For the meanes or manner; God calleth men two wayes: immediately, or by meanes.

Sometime *immediately* by himselfe and his owne voice: as, the extraordinarie *Prophets* in the old Testament, and the *Apostles* in the new. So saith S. *Paul* of himselfe, he was *called to be an Apostle, not of men, nor by men, but by Iesus Christ, and God the Father*, Gal. 1. 1.

Sometime mediatly by men directed by himselfe, and furnished, or inabled for that dutie: and so were called the ordinarie Prophets, and Priests of the old; and the Evangelists, Pastors, and Doctors of the new Testament. The first was extraordinary; this is ordinary: the first is for an unbeleeving, or misbeleeving people; the second is for an ordinarie and established Church. Now, of these two wayes, God called *Abraham immediatly* by himselfe from heaven. Gen. 12. 1.

Secondly, for the estates of life whereunto God calleth men, they are three: *Generall, Particular, Personall.*

Gods *generall* calling is, whereby he calleth all men to repentance by the Gospell, and so to life eternall. Of this speaks the Apostle, Rom. 8. 30. *Whom God predestinated, them also he called*: and Rom. 11. 29. *The calling of God is without repentance*. Hereby he cals men in this life to the state of grace, and to the state of glory in heaven; and this is to all.

His *particular calling* is, when he calleth and assigneth men to some particular estate and dutie, in Family, Church, or Commonwealth: as when a man is called to be a Magistrate, Minister, master of a family, lawyer, physitian, &c.

Thirdly, God calleth some men to some private *personall* duty, which he designeth not to others, but to be done by them alone. Such a *calling* had he assigned him, that would needs be *perfect*; *Goe sell all that thou hast, &c.* Matth. 19. 21.

Now the calling of *Abraham* in this place, is to be referred to this third kinde. For it was a *private* and personall *calling*, *to leave his country*, his kinred, his lands, his possessions, and to goe seeke another: and to be the *Father of the faithfull*, and to receive the covenant: and this duty belongs to none, but who shall personally, and by name be *called* unto it.

Yet all these three callings may concurre in one, as here in him. For he was called to be a Christian (for the *generall*) and a governour of a great family (for the *particular calling*:) but A that, that is in this place understood, is the extraordinarie and *personall* calling to leave his country. And in it wee are to consider three circumstances: 1. Who was called: 2. When: 3. How he was called.

For the first: *Abraham* was called, the sonne of *Terah*: but neither his father *Terah*, nor his brother *Nahor* were called, but *Abraham* only.

But it may worthily be demanded, why God should not call his *father and his kinred*: there can be no other answer but this that the Apostle giveth, Rom. 9. 17. *God hath mercie on whom he will, and withholdeth it from whom he will.* He calleth *Isaac*, and refuseth *Ismael*: loveth *Iacob*, and *hateth Esau*: taketh *Abel*, and leaveth *Cain*: *even because he will*, and for no cause that wee know. But why then cals he *Abraham*, and not his kinred? Is not this partialitie? I answer: he is tied to none, he might refuse all: therefore the marvell is, that he cals any. But why some and not other, why *Abraham* and not his kindred, no reason can be given: for Gods judgements are wonderfull. But as that that is *impossible with man, is possible with God*: so that that is *injustice* or *partiality* with man, is *justice* with God. And it is extreme folly, and intolerable presumption for us to weigh Gods actions in the balance of our shallow reason. Matth. 19. 2.

For the second: But when was *Abraham* called? for the time, there are two circumstances worth the observation: First, *Abraham* was called to this dignitie, when he lived in idolatrie with his fathers. So saith Iosh. 24. 2. *Thus saith the Lord, Your fathers dwelt beyond the flood in old time, even Terah the Father of Abraham, and served other gods.* If *Abraham* was called by God, when he was an idolater, then it was apparant, he had not purchased Gods favour by his workes. Where wee learne, that the whole worke of a mans salvation, is to be ascribed to Gods meere mercy: who (as the Prophet saith) *was found of them that sought him not*, Esa. 65. 1. *Abraham* never dreamed of the true God, nor of any new covenant of grace and salvation, when *God called him*. And so, when *Paul* was going armed with bloudie furie, and his furie armed with commissions and authority against the Saints, then God from heaven called him; and of a persecuter, made him the principall instrument of his glorie, Act. 9. 2, &c. Therefore (to apply this to our selves) if God have vouchsafed us the same grace, and taken us *to be his people*, and made a covenant of salvation with us, which in former times have beene *sinners of the Gentiles*; we must learne here to see whence this favour is, and therefore to ascribe nothing to our selves, but give all the glory unto God.

And *particularly*, for every one of us: if God have been so mercifull to any of us, as when we were *popish* or *superstitious* with our parents, or kindred, to open our eyes and bring us home to his holy truth: or when we weltred in wickednesse and sensualitie with the *prophane world*,

to

to touch our hearts: and to call us to grace and sanctification: let us often remember and freely acknowledge this his undeserved mercie, and say with the holy Prophet, *Vnto thee belongeth mercy, but unto us open shame.*

Secondly, for the *time* when *Abraham* was called: It was when he was 75. *yeares of age*, or there-abouts, as is manifest in the Storie, Gen. 12.4. therefore we see that God for a long time let him lie in his blindnesse, and idolatry ere he called him. It is more than likely, that *Abraham* in that meane time lived civilly, and followed learning and other civil courses: and in that time, it is likely he attained to that measure of knowledge in Astronomie, and other learning; for which, he is renowned in old Writers: But this was the first time that he was called to know and serve the true God in his true service.

D Here we learne, that though a man persevere in his sinnes, for a long time, and passe his best yeares in vanity without repentance, and thereby be in a grievous and fearefull estate; yet true beleevers, and men penitent, must not therefore judge them *cast-awayes*. For Gods mercie cals a man in his old age, and toucheth the heart when it pleaseth him. Christ in the Parable *cals some at the 11. houre*, Matth. 20. 6. and so God calleth men to grace in their old age. We must therefore spare these sharpe and unsavourie censures, which some unadvisedly cast upon such men; for charity *thinketh not evill*, 1 Corinth. 13.5. where it may thinke or suppose any possibilitie of good: but contrariwise pray for them, and hope of their conversions, because we know, that at *what time soever a sinner repents of his sinne, God will forgive him.*

Ezek. 18.27,28.

E And yet for all this, men must not presume to live carelesly in their sins, for that is desperately to tempt God: but must follow the holy Counsell of *Salomon*, Eccles. 12.1. *To remember their Creator in the dayes of their youth*: and to turne unto God, when they have meanes, least God take away the *means*, and with the means his *favour* from them. *Abraham* was not *called*, till he was old; but when he was *called*, he hearkened and obeyed: So must thou when God cals thee by afflictions, or by his word, then answer and obey as *Abraham* did; or else *Abrahams calling in his old age*, will be little comfort to thee. Thus much for the time.

Thirdly, for the *manner of his calling*, it is laid downe in the Storie of *Genesis*, to be in an earnest kinde of Counsell, *Goe out*, saith God, *from thy kinred, and from thy Fathers house, unto the land that I will shew thee*: Where it is to be observed, he saith not barely *Goe*, or come forth; but hee ampifieth, and urgeth it with many words and circumstances.

If any aske why God did so, when he might have given the commandement in one word? I answer, the reason is, that *Abraham* might have cause more seriously to consider of Gods *calling*, and to imprint it more deeply in his

A heart; lest at the first brunt hee should have *obeyed*, and afterward have shrunke backe. For it is doubtlesse, that this calling was harsh to reason, and that *Abraham* found many hinderances, and therefore it were dangerous hee would have started backe after some triall of these difficulties he must passe thorow, if hee had had but a bare call, and commandement *to goe*. But when God saith to him, *Goe out of thy native Country, let it not stay thee, that thou* wast borne there; nor hinder thee, that thy *kinred* dwels there: but leave all and come with me: *forsake all, and trust me*, follow me into the land that I *will shew thee*: I take thee from one, but I will give thee another. When God, I say, useth all these, and it may be, many more like

B words to *Abraham*, it is apparant he would have him furnished with strength and resolution, to goe thorow with his calling, after hee had once made entrance into it.

Out of which practice of God, we learne this

A *Instruction*; that God would have no man enter upon any calling or dutie, with a fearefull and faint heart, nor with a doubtfull minde; but with a strong and settled *resolution* to goe thorow-stitch with it, and not to relent and repent in the midst. And for this end, God would have all men afore they enter, seriously to consider the *place or duty* they are to undertake; for the Lord had rather a man should refuse at the first, than having entred to looke backe againe; and it is great folly for men, hastily and suddenly, or humorously to cast themselves upon

C any *calling*, and then upon triall and experience of the dangers and difficulties thereof, to bee wearie, and wish they had never done it. Men in this world are generally *wiser* in matters of the world: if a man be to build a house, he will not forth-with set upon building such a house as his humour desireth, but will first of all sit downe and count the *cost*, and then his owne abilitie, to see if the one will countervaile the other, else he never begins it. So saith Christ, (the wisdome of God) *of the wisdome of this world*: and the like also he saith for warre, that no *Prince* wil fight with his enemy on unequal termes, but will know himselfe able to sustaine

D the encounter, Luk. 14.28,31.

So the calling of a Christian, is to professe the Gospell of Christ. As the Magistrates is to *defend* it, the Ministers to *teach* it, so all mens to *professe* it: now it is as impossible to *build* without *cost*, or to *fight* without power of men, as to *professe* Christ in any calling, either generall or particular, without *crosses*. Wee must therefore consider first, what our calling and profession will *cost us*: it is sure to cost us a dangering of our credits and estimation in the world; it may bee our goods, our liberties; it may bee our lives themselves. Againe, what enemies wee have to encounter in this spirituall warrefare, the devill, death, hell, sin, corruption, and the crafty malice of wicked men: all these we are sure to meet withall.

Were

were it not then folly for a man to undertake this profession, and not to consider thus much aforehand? the want of this is cause, why some put their hands to the plough, and after shrinke away, and make themselves ridiculous to their enemies corporall and spirituall.

And for particular callings, the case even standeth so also. Some men thinke the calling of a *Magistrate*, a place of *honour*: and therefore ambitiously plot and desire to raise themselves into authoritie; never remembring the *burthen*, and trouble they are sure to finde. Which when they feele to bee too heavie for their lazie shoulders to beare with ease, they fowly fall to plaine carelessnesse, and neglect all doing good in their places, and wish they had never bought honour so deere.

So others thinke the Ministerie nothing, but a place of *ease, exemption, and preferment*. And in these conceits, rush presumptiously and rashly into that holy state, never thinking aforehand of that great *charge of soules* they are to take, nor of that heavy *account* they are to make for them; nor of the hatred, and contempt, and extreme disgraces they are sure to finde, if they doe their duties with conscience. And therefore (when upon experience they finde it so to be) they either fall to carnall courses with the world, and *neglect their duties*, (that by these two meanes they may please the world) or else they continue in their duties, with much griefe and vexation, wishing they had chosen rather any calling, than the *Ministerie*: and by either of both, doe expose themselves to shame and much rebuke. Whereas contrariwise, hee that aforehand casts his *account* what it will cost him to be a *Minister*, what he must undertake, what he must lose, what he is sure to finde, is so settled and resolved aforehand, as hee goeth thorow all dangers and contempts, with comfort, courage, and contentment. Let us therefore all learne by this practice of God, when we thinke to enter upon any such dutie, to reason with our selves, as God did with *Abraham*, what wee are *to forsake*, and what wee are to *meet withall*. So shall wee not afterward repent us, but goe on with much assurance, as *Abraham* did.

This point I have the more inlarged, because it is of speciall use in Christian life.

Thus much of the *cause* of *Abrahams* faith, *Gods calling*, and all the circumstances therein.

The second point, is the excellencie and commendation thereof, commended by the *fruit and effect*: It made him *yeeld* to this calling of God. And this obedience of his faith, is spoken of two wayes:

1. It is laid downe *generally*; *He obeyed God.*
2. It is further commended by divers *particulars*, which we shall see in their places.

*Obeyed God.*]

Here is the obedience of *Abrahams* faith, laid down in one generall word: *He obeyed*; that is, when God called him to leave his Countrey, A kindred, and friends, he yeelded against reason, because God bade him. When God told him he would carry him into another land, he *beleeved* it, and left a certaine for an uncertaine, a possession for an expectation, here was the power and excellencie of his faith appearing in this obedience. From hence we learne two instructions:

First, seeing *Abraham is the Father of the faithfull*, Rom. 4. 11. and our glorie is to be *children of faithfull Abraham*;

Therefore we must all learne, as *good children to follow our Father*, in framing our lives according to Gods calling: when *God calleth* us to any state of life, then to obey; and when *not God*, but the world or our owne corrupt humours call us, then not to obey. For, to obey B the first is the *obedience of faith*; but to obey the second is *the obedience of our corruption*. Therefore against this practice of holy *Abraham*, two sorts of men doe offend, and thereby shew themselves *children unlike their Father Abraham*.

First, such men as being *called by God* to some functions or duties, *will not obey*: for examples, wee have too many. To some, God saith, *Leave thy private care*, which is for none but thy selfe: *be a Magistrate*, and undertake the *publike care* of the common-wealth: but they, as though they were born for themselves, will not imploy themselves in publike service.

To some God saith, *Leave thy ease*, and thy care of worldly credit, and undertake the teaching of my people, and care not for the contempt of that calling, so thou maist *save soules*: but their carnall credit is more deare unto them than *Abrahams kinred is to him*; they will not forsake them. C

These and all that doe so, may make what shew they will: but they are not *children of Abraham*, seeing they want his *faith*: and they want his *faith*, because they faile in his *obedience*: they must therefore learne to yeeld when God calleth, and not to stand upon such base allegations of worldly matters; when *Abraham left Countrey and kinred to obey God.*

Secondly, such men as respect not Gods calling, but looke what the swinge of their natures or the course of the wicked *world* carrie them unto, they presently yeeld and obey, not regarding whether it bee Gods calling or no. Three sorts of men are most faulty in this kind: D

First, such as are content to grow in wealth, either by oppression, as usurie or extortion; or by craft and dissembling, or by any other such indirect course, whereby their brother is hurt; looking onely at gaine, but not regarding whence it comes.

Secondly, such as live by *dicing, carding*, or by *playes and Enterludes*, thinking any trade lawfull that brings in wealth, or that gets money; never caring whether God *allow the calling* or no.

Thirdly, such as live *in no calling*, but sped their time in eating, drinking, sleeping, and sporting, because

becauſe they have livings of their owne, and lands left by their parents.

All theſe and all ſuch like, doe obey indeed: but whereunto? not unto Gods calling: for alas, hee never *called them* to theſe courſes, but hath often *recalled* them from it; therefore this is the obedience not of *faith*, but of *corruption*, and of the world, which is a plaine diſobedience unto God. For, as the wiſdome of the fleſh or the world is fooliſhneſſe with God, Rom. 8. ſo obedience to the fleſh or the world, is diſobedience and rebellion againſt God.

All ſuch men muſt know that they are not *the children of Abraham*, becauſe they are not children of *his faith*. Nor can they bee heires of his faith, becauſe they practiſe not his *obedience*: for Gods *calling*, and no other rule for our lives muſt Chriſtian men admit. When *hee calleth*, they muſt obey: and when *he calls not*, or allowes not a courſe of gaining, or a trade of life, (though all the world allowed it) we muſt not follow it: this will honour them and their profeſſion before God. *Abrahams* faith *juſtified him* before God, but his obedience *juſtified his faith*: *Obedience*, ſaith *Samuel*, 1 Sam. 15. 22, 23. *is better than ſacrifice: but diſobedience is as the ſinne of witchcraft.* Therefore let all Chriſtians approve their faith by their obedience, hanging on Gods mouth, and attending on Gods calling, for directions of their whole life: and reſolve with *David*, Pſal. 119. 105. *Thy Word is a lanthorne to my feet, and a light to my paths.* When *Kings* may not live, but by this light of Gods calling and Gods Word; it is ſhameſull preſumption, for ordinary men to frame their lives by lights of their owne making.

In the ſecond place out of *Abrahams* obedience, let us marke, By what meanes *obeyed* he? *by faith.* Learne here the true nature of true faith: it brings forth true obedience where ever it is: and therefore Chriſtian obedience is called *the obedience of faith*, Rom. 1. 5. And theſe two cannot be ſeparated, no more than light from the *ſunne*, or heat from *fire*. For as the *ſunne* naturally and neceſſarily gives *light*, and the *fire heat*; no leſſe doth true *faith* yeeld true *obedience* to Gods Commandements. Which being ſo, it teacheth us, for the uſe,

First, how our *Church and doctrine* are ſlandered by the *Papiſts*, who pleaſe themſelves in ſaying, We looke to be ſaved by ſole faith, and without workes. For we teach, that though a man be *juſtified* without reſpect to his workes, yet no man was ever *juſtified*, whoſe *faith* did not bring forth *good and holy workes*: and we teach, that none is heire of *Abrahams faith*, which is not alſo of his *obedience*. Therefore God will reward their lying tongue.

Secondly, this teacheth us, that *Abrahams* faith is rare in theſe dayes. Many make profeſſion of *Abrahams* religion, but it ſeemes they are as far deceived as the Jewes were, Joh. 8. 39. *The Iewes would be Abrahams children, becauſe they were of his fleſh*: and men now will bee ſo, becauſe they are of his *profeſſion*; but both are farre wide, for we muſt be children of *faithfull Abraham*. But if we will be like him in *faith*, we muſt be like him in obedience alſo: when God cals us to any durie, we muſt forſake our owne *natures*, and denie our owne *affections*, and croſſe our own *corruptions*, to follow Gods *calling*, and to doe our duties. So ſhall we bee true children of *Abraham*, when we are like our Father in his beſt vertues. Thus we ſee his obedience layed downe generally.

*Particularly*, In his *Obedience* there are laid downe three points:

1. The *matter* } All which are laid
2. The *end* } downe directly in the
3. The *manner* } Text.

For the matter of his obedience, it followeth in theſe words: *To goe out into a place, &c.*

The particular matter wherein *Abrahams* obedience conſiſted, was this; At Gods commandement he went out of his owne countrey into another: for one which he ſhould inherit, he left that which he did inherit.

Here many points of good inſtruction may be learned:

First, ſee here the power and ſtrength of *true faith*: It was a wonderfull hard thing for *Abraham* to doe.

For firſt, he was well ſtricken in yeares, 75. *yeares old*. Young men delight to be ſtirring; but men growne into yeares, doe love to ſettle themſelves as birds in their neſts: and it is grievous unto them to thinke of removing, or taking long journies.

Secondly, he muſt leave his *owne Countrey*, where he was bred, borne, and brought up; which all men generally doe love by nature.

Thirdly, he muſt leave *his goods, and lands, and livings*, which no doubt were great: for having lived ſo long in his native Countrey, and being borne as he was, his eſtate doubtleſſe was very great.

Fourthly, he muſt leave *his acquaintance*, with which he had lived all his life: yea, his *own kindred*, and muſt goe live amongſt ſtrangers. Theſe foure conſiderations were ſo many hindrances to this obedience; and ſtrong temptations, to make him have looked backward: but ſuch is the power of his faith, he is *commanded of God*, therefore he *obeyeth and goeth out*.

The uſe is, to teach us what a faith we have. For, if we meaſure all Gods Commandements by our naturall affections, our faith is but a ſhadow and hypocriſie: But if we conſult not with fleſh & bloud, but reſt, and rely on Gods word, and give abſolute obedience to his commandements, then our faith is ſuch as *Abrahams was*.

In the next place: Some may marvell, why the Lord ſhould command him ſo hard a matter, and lay ſo ſtrait a commandement upon him, as to leave his *Countrey and living*, which ſeemed unreaſonable; and his *kinred*, which was unnaturall.

I an-

I answer: the reason is, not that God delighteth in *unreasonable* or unnaturall courses, or in laying heavy burthens upon his children. But he did it for good and holy ends: as,

First; to prove *Abraham*, and to see what was in him. As a friend is not tried in ordinary, but in *great matters*; so it is knowne, who is Gods friend in matters of difficultie. Hereby, therefore God made the faith and obedience of his servant, to shine more gloriously.

Againe, to breake the corruption of his heart: for our wicked *natures* love peace, and ease, and welfare, and hearts desire: but God will crosse those courses, and send us troubles many wayes, that so hee may pull downe the heighth of our corruptions, and humble us to his owne hand.

The use is to teach us to make true use of our afflictions, and of those many hard crosses that must fall upon us in our course of serving God; namely, to know that they are sent from God, not as a hard-hearted or cruel *Iudge*; but as a wise and merciful *Father*, who wisheth our good, and who wil so blesse unto us the hardest and heaviest crosses, that befall us in our lives (if we receive them in patience and faith) that we shall say with *David*, Psal. 119.71. *It is good for us that we have beene in trouble: for thereby wee have learned to know God, and our selves better.*

Thirdly, whereas *Abraham at Gods commandement goeth out of his own country* into another we learne, that it is not unlawfull for a Christian man, to *goe out* of his owne country, and *travell* into another, and there to abide for some, or for a long time: provided, his causes be good and just, as namely, these which follow;

First, if he have a particular commandement *of God*, as here *Abraham* had.

Secondly, if he have a lawfull calling of the *Church or State*, whereof hee is a member: as if hee bee sent to a generall Councell: or bee sent as *Ambassador*, either to stay for a time, or to stay there as Leiger.

Thirdly, if it be for the safety of his life in a good cause. So *Moses*, Exod. 2.14, 15. *fled into the Land of Midian, and there stayed when Pharaoh sought his life*: And Christ himselfe fled with his father & mother *into Ægypt*; from the fury of *Herod*, Matth. 1. The like may bee said for them, that to preserve their *liberty*, fly from the cruelty of their creditors, who will not take honest and reasonable satisfaction, of a *surety* for another man; or of a childe for the Fathers debts: But in no case for them, who *travell* in purpose to defeat their Creditors, or thereby to deliver themselves from payment of their due debts, being able to pay. Of both these wee have example in *David*, and his followers. *David* himselfe was faine to flie for his life from *Sauls* unjust cruelty, and therefore went and dwelt amongst *the Philistims*, 1 Sam. 27.1, 2. and 1 Sam. 22.2. there came to *David such as were in trouble, & in debt, & these were with him in his travel*, and persecutions. Now doubtlesse, had they beene ungodly men (who had not cared how they came into debt, nor how they paid it) *David* would never have beene their *Prince*; as the Text saith he was.

Fourthly, if it be for the maintenance *of pure religion*, and keeping a good *conscience*. This hath Christs warranty, Matthew 10.23. *When they persecute you in one city, fly unto another.* For this cause many of our fore-fathers, in the former age, were faine to flie into *Germany*, *Switzerland, and to Geneva*. And for these causes divers of other Nations doe repaire to this Nation, and are here entertained.

Fifthly, if it be for the getting, or increasing of any good *learning*, and lawfull *knowledge*, especially divine knowledge for matter of religion. Thus the Queene of *Saba* went out of the inmost parts of *Africa*, to *Ierusalem* in *Asia*, to see and heare *Solomon*: 2 King. 10. and for that cause, she is highly commended by Christ himselfe, Matth. 12.42. Thus may young men travell for learning or the tongues, especially such as intend thereby to fit themselves for publike service, so it be with safety of religion, and securitie of conscience.

Sixthly, if it bee for the practice of a mans lawfull *calling*, as for trafficke; and thus *Merchants* may, and doe lawfully travell in all nations, and liave their *factors* there resident: provided they lose not their souls, to gaine for their bodies: their travelling is allowed by Christ in the Parable, where hee saith, *The Kingdome of heaven is like a Merchant man that seekes good pearles*, Matth. 13.45.

Seventhly, if it be to receive and take possession of any goods or lands, lawfully descended or fallen unto a man in another Nation, as sometime it doth: This seemes to bee allowed by Christ in the Parable, where hee saith, *A certaine Nobleman went into a far country, to receive for himselfe a kingdome, and so to come againe*, Luke 19.12.

In a word; if it be upon any good and sufficient cause, allowable in good reason, & not contrary to any part of Gods word. But as for such as leave their Countries, and travell into other:

Either upon *levitie*, to see strange sights and fashions: Or being *malefactors*, flye from their due punishment: Or being in *debt*, goe away to deceive their Creditors: Or being *vaine-glorious*, to make themselves knowne: Or being at enmity, to fight *combats*, or to kill their enemy;

All these and all such like, can have no comfort in their *travels*: for they send themselves, God sent them not; they are out of Gods *protection*, because they goe without his warrant. And as many of them as goe away to escape the hand of the *Magistrate*, let them bee assured they shall not escape the hand *of God*.

In the fourth place, here is a comfort for all such as are *banished* from their owne native Countries, for God and his Gospels sake. For,

here *Abraham* the *Prince of Patriarchs*, was a baniſhed man, and lived in a *ſtrange Countrey*, the greater part of all his life. Let ſuch men therefore take patiently what God laieth upon them: for it is not their miſery or miſhap alone, but hath been common to Gods children in all ages. Againe, Chriſt himſelfe pronounceth them bleſſed, *who ſuffer perſecution for righteouſneſſe ſake*: for though they bee exiles from their owne kingdome, or toſſed up and downe the *kingdomes of the earth*, yet *theirs is the kingdome of heaven*, Matth. 5. 10.

Laſtly, though this commandement was *perſonally* directed to *Abraham*, and concernes not us as it did him: yet it hath his force and uſe even to us. For, though wee are not to *goe out of our Countrey*, and leave our livings and habitations: yet we muſt doe that that is proportionable hereunto. That which is commanded to *Salomons wife*, is to all Chriſtians; *Hearken, O daughter, and conſider, incline thine eare, forget thine owne kindred, and thy fathers houſe: ſo ſhall the King take pleaſure in thy beauty.* This wife of *Salomon* is the *ſoule* of every Chriſtian, the *ſpouſe of Chriſt, the true Salomon*, who by nature is daughter to *heathen Pharaoh*, that is, to ſinne, corruption, and wrath: but being married to Chriſt, muſt *forget her owne kindred and fathers houſe*, that is, their owne nature and naturall affections, and carnall deſires: and then ſhall Chriſt our King, and ſpirituall husband, *take pleaſure in us, and rejoice to doe us good.* And this is the chiefe travelling of all, and moſt acceptable to God, when a man *goeth out of himſelfe*, and denieth his owne deſires to *obey God*, and to ſerve *Ieſus Chriſt*.

Pſalm 45. 10, 11.

Thus wee ſee the matter of his obedience. Now followeth the end.

*Which he ſhould after receive for inheritance.*

The ſecond particular in his obedience is the *end*, why hee went out of his owne Countrey, to inherit another, that is, the *land of Canaan*, called elſe-where the *Land of Promiſe*, becauſe God promiſed it unto him, and to his ſeed. Now *Abraham* at Gods Commandement, went out of his owne native Countrey into this place, *to inherit it*, and to take poſſeſſion of it.

But it may be objected, Hee inherited it not: yea, furthermore *Stephen* ſaith, Acts 7. 4. *God brought him in, but gave him no inheritance in it, no not the breadth of a foot.*

I anſwer: though *Abraham* did not inherit it *perſonally* himſelfe, yet he may be ſaid to inherit it two wayes:

1. *Sacramentally*, or Myſtically:
2. In his *poſterity*.

First, *Sacramentally* thus; the land of *Canaan* is to be underſtood, not onely as a Countrey of *Aſia*, fruitfull and fertill, and plentifull of all good things, wherein the onely *viſible Church* was confirmed till Chriſts comming. But further, as a Type of the heavenly *Canaan*, where the *triumphant Church* raignes in glory with God. And thus *Abraham* did in his owne *perſon inherit it*: for he was tranſlated from this world, after his death, into the glory of heaven. And in that reſpect, the glory of heaven is rather called the boſome of *Abraham*, Luke 16. than of any other the Patriarchs, both for the excellency of *his faith*, as alſo for that the promiſe of inheriting the land of *Canaan*, was firſt of all (*perſonally*) made to him: which becauſe he enjoyed not, hee was recompenced with the fruition of the *true Canaan*.

A

From hence, wee learne a notable doctrine; That God in performing of his promiſes, giveth not oftentimes the very particular thing promiſed, but *ſomething equivalent*, or proportionable to it, or elſe better. Thus in the fifth commandement, obedient children are promiſed by God *long life*, as a reward for *honouring their Parents*. Now when he takes them away in their beſt age, as he did *Ioſias*, 2 Kin. 22. 10. he giveth them *eternall life*; which is not onely proportionable, but farre exceeding the thing promiſed: So here, he promiſeth *Abraham* the *land of Canaan*; but when it comes to the performance, he gives him a better, even the true *Canaan*, the Kingdome of heaven.

B

The uſe hereof, is to teach us wiſdome for the true diſcerning of Gods mercifull performance of his promiſes: for he performeth them not alwayes one way unto his children: ſometime hee giveth the particular thing promiſed, as unto the children of *Iſrael*, their deliverance out of Ægypt: unto *Hezekiah*, the reſtoring of his *health*, and ſuch like. Sometime hee giveth not it, but ſomething which ſhall be as good, or better unto his children: as when they are in ſome great *danger*, and crave *deliverance*, or in ſome neceſſity, and have promiſe of *ſupply*: God oftentimes delivereth them not, but gives them *patience*, and feeling of his favour in ſuch ſort, as is many degrees more comfortable unto them. And herein God heareth their prayers, and performeth his promiſe to them, to their full contentation.

C

Secondly, *Abraham inherited Canaan in his poſterity*: For though God promiſed it to himſelfe, when hee was 75. *yeares old*, Geneſ. 12. 4. *and to him and to his ſeed*, Gen. 15. 7. yet neither hee, nor his immediate *ſeed* enjoyed it, but his *poſterity* the Iſraelites 430. yeares after the promiſe, as S. *Paul* proveth, Galat. 3. 17. And ſo *Abraham* inherited it in his poſterity, which is a part of him; and they inherited it many hundreth yeares, even untill the comming of *Chriſt*.

D

As afore wee learned, that God in the performance of his promiſes, giveth not alwayes the *thing promiſed*: ſo here let us learne that he doth not alwayes performe them to the *ſame parties*, and yet moſt truly performeth them. If therefore God doth not to our ſelves, nor in our times accompliſh his promiſes, or prophecies, we muſt not be impatient, but wait in patience. For as the Prophet ſaith, *The viſion is yet*

*for*

Abrahams faith.

*for an appointed time, but at the last it shall speake and not lie: though it tary, wait for it; it shall surely come, and shall not stay*, Hab. 2. 3. To this end *David* also most divinely saith, Psal. 97. 11. *Light is sowen for the righteous, and joy for the upright in heart.* See, light and joy belongs unto them: but how? *It is sowen*, that is, it is in hope and *expectation*, and not alwaies in *fruition*. Therefore as the husbandman casts his seed into the earth, and is content to stay almost a ful yeare without it, or any profit of it, and yet is patient all that while, because he is sure *it will come*, and bring increase with it: So must we wait patiently on the Lord, and know that whatsoever he hath promised, wee or ours after us, shall be sure to enjoy it. And though *wee doe not*, what great matter is it, *if our children doe?* For, we know, that oftentimes the Father *soweth*, and dieth ere the harvest, and so the sonne *reapeth*. So for Gods great and gracious promises, which are sowen unto the Fathers; if themselves doe not, their children are sure to reape the comfortable harvest of performance. And thus we see how *Abraham inherited the land of Canaan*, which is called the *land of Promise*, because it was so long, and so often promised to so many great *Patriarkes*.

In the second place, it is to bee observed, when God promised this unto *Abraham*; even then when the land of *Canaan* was possessed by many mighty Kings: So that it may be here further doubted, how *Abraham* could take any comfort in this promise, seeing it was at that day held by almost 40. Kings greater and lesse, as wee may see in Joshua, Chap. 10. 11, 12. and further, *The people were many, and strong: the Cities were well walled, and full of huge Gyants*, Numb. 13. 28, 29. Yet for all this, he not onely *beleeves and obeyeth*; but as God promised, so hee *went to it*, and *tooke possession*, and dyed in this faith, that God would performe his promise, and that his posterity should inherit it all, as afterward indeed they did, even from *Moses* to *Christ*. If it be asked how this could bee: the answer is, That *Abraham* knew that *God* was *King of Kings*, and had the world, and Kingdomes of the world *in his hand* and disposition: and therefore assured himselfe, that hee could bring to passe what he had promised, and make good his word, notwithstanding all such impediments to the contrary. And as he beleeved, it came to passe; his posterity came to it, entred *as conquerors*, upon this gift of God: and by the power of God, so amazed all these Kings and their people, as some submitted, as the *Gibeonites*; and they that did not, were all slaine, and their Countreys conquered, as we may reade at large in the book of *Iosua*: all the stories whereof are briefly comprehended by *David* in few words, where he saith, *Wee have heard with our eares, our fathers have told us, how thou O Lord, drove out the heathen with thy hand, and planted them in: how thou destroyed the people, and made them grow*, Psal. 44. 1, 2.

A Out of which, we learne two instructions:

First, that the *change of states*, and alteration of Kingdomes or common wealths, are in Gods hand: and that he can turne them one way, or other, as it pleaseth him. To this purpose, saith *David*, in the fore-named Psalme, *They inherited not the land by their owne sword, neither did their owne arme save them: but thy right hand, and thy arme, and the light of thy countenance, because thou didst favour them.*

This must teach us to pray earnestly, in our daily prayers, for the good estate of this Kingdome, wherein wee live; and of that worthy Prince and Queene, under whose government, we have beene so long, and so liberally blessed. For the welfare and prosperity, the certainty and security of it and her, is not in our policy, B might, munition, ships: nor in the strength of our navie, nor in the power of our armour, nor in the chivalry of our people, nor in the wisdome of our Councell (though for all these wee are a people *honoured* of our friends, and *feared* of our enemies:) but in the mighty hand of our God, who (as *David* saith) *beareth rule over the kingdomes of the earth, and giveth them to whomsoever he will*, Dan. 4. 22.

Seeing therefore the King of heaven is the *giver* and establisher, the *remover* and changer of Kingdomes of the earth; let us assure our selves, that the prayers of *Elisha*, are *the Horses the Chariots of Israel*: 2 Kings 13. 14.

And surely, if *Elisha* for his prayer was acknowledged by the King himselfe, to be his father; then doubtlesse, the godly *Ministers*, and C such other in our Church, as *pray daily for the peace of our Ierusalem*, are worthy to be accounted good *children* of our Church, and worthy members of our state.

Secondly, here wee learne what is the *ruine of kingdomes*, and overthrow of estates: namely, *sinne* and ungodlinesse. This is most apparant in the present example. For, why did God take this land from the *Cananites*, and give it to *Abraham* and his seed? the Stories of the old Testament answer, *Nothing but sinne*. In Deuteronomie, *Moses* chargeth the Israelites, that they *doe not after the abhominations of the heathen Cananites*: For, saith hee, *Because of their abhominable sinnes, God did cast them out before you*, [illegible]. 18. 9, 12. And why did not God instantly give it to *Abraham* (to inherit) after the promise? even because *the wickednesse of these Amorites was not then full*, Gen. 15. 16. that is, their sinnes were not then ripe. For wee must know, that though God be the absolute and *Soveraigne Lord* of all Kingdomes, and may dispose them as he will: yet he rather exerciseth his *Iustice* than his *Power*; and never overturneth any State, but upon cause of their apparant sinfulnesse. Nor can the Amorites or Cananites plead herein any hard measure: for the *same God* dealt afterward in the *same Iustice* with his owne people, giving the kingdome of *Iudah* to the *Chaldeans*, and Israel to

the *Assyrians*: and the cause is laid downe most memorably in the Story; *When the Israelites sinned against the Lord their God, and walked after the fashions of the heathen, whom the Lord had cast out before them, and did secretly things that were wicked, and made images, and served Idols: and though God warned them by his Prophets, yet would they not obey, but hardened their neckes, and so finally, left all the commandements of God: then the Lord was exceeding wroth with Israel, and cast them also out of his sight*, 2 King. 17. from the seventh verse to the 19. Thus sin is able to overturne kingdomes, be they *Cananites*, *Israelites*, or whosoever.

Let this teach us all to looke to our *lives*; and make conscience of all *sin*; especially great and capitall, and *crying sinnes*: for the sinnes of a people are *wormes and Cankers*, eating out the life and strength of a common-wealth. And let our *State and government* learne here to looke to the reformation of our people, especially *for great sinnes*. For open *prophanenesse*, or *uncleannesse*, or *oppressions*, or *injustice*, or *extortions*, or *cruelties*, and exactions; all these, or any of these sinnes, raigning in a State, are able to overturne the best established Kingdome on the earth, and will at last (doe power and policy what they can) *make the land spew out her inhabitants*: and in that meane time (let the wily wits of men, judge as they list) it will prove true, that the sinfull and prophane man is the *worst*, and the godly and conscionable man the *best friend* to a State, and *best subject* in a Kingdome.

Thus much for the second point in *Abrahams* obedience; namely, the end of it.

The third and last point is the manner of his obedience: which followeth in these words:

*And hee went out, not knowing whether hee went.*

The manner of this his leaving his Countrey in mans reason would seeme *strange*; nay, the world will condemne it for plaine *foolishnesse*, for a man to leave a *certainty*, for an *uncertainty*. But it may here bee doubted, how the *Apostle* can here say, that he knew not whether hee went; seeing these words are not in the story of the old Testament: doth not [illegible] practice allow *tradition* beside Scripture?

I answer first; We refuse not [illegible]ions, which are agreeable to the Scripture, [illegible] analogy of faith: but such as are agreeable to one of these, wee receive them, though not as *Scripture*.

Secondly, if the Apostles in the new Testament doe adde any thing in any story, which is not in the old, (as S. *Paul* doth the names of the Sorcerers of Ægypt, *Iannes and Iambres*, 2 Tim. 3. 8.) that circumstance by them so added, is to bee holden *as Scripture, and no tradition*; because they having the same spirit of God, which the writers of the old Testament had, have inserted it into the bodie of Scripture: even as the three sentences of the *heathen Poets*, alleaged by Saint *Paul* (Act. 17. 28. 1 Corinthians 15. 33. Titus 1. 12.) have now a *divine truth* in them, which they had not before.

But yet will some say, The *Apostles* had these things from the old Testament *by tradition*; seeing they were not written.

I answer: Wee may safely grant it, and yet our cause loseth nothing, though it may bee they had them *by inspiration*, and not by *tradition*, that being as likely, or much more than the other.

Thirdly, but for *this particular*, I answer, that the Apostle had the words, or at least the matter out of the Story in *Genesis*. For thus goe the words; *God said to Abraham, Goe out of thy Countrey, &c. into the land that I will shew thee*: He named none to him, but told him he would shew him *one*. So then *Abraham* went out at Gods appointment; and God knew, but *hee knew not whither hee went*: hee knew well the land hee left, but hee knew not the land hee should have.

But it may bee againe objected, that this is not true: for it appeares, Gen. 12. 5. That *Abraham* with *Sarah* his wife, and all their substance, *departed to goe into the land of Canaan, and to the land of Canaan they came*: therefore hee knew whither hee went; namely, to that land.

I answer: It is true, *he went out* with purpose and assurance, to *inherit a Land promised* him by God, but not named to him. And whereas it is there said, *Hee went out to goe into the land of Canaan*, that is spoken in respect of the *performance* when hee was come thither, not of the first *promise made* him at his departure: or of the time when *Moses* wrote it, not of the time when God spake it to *Abraham*. And that *hee knew not* what land God did meane, untill hee came thither, is plaine in the 7. verse, where it is said, *That when Abraham had passed thorow all the Countrey, and was come into Canaan, then God appeared to him, and said, This Land will I give unto thy seed*: But till then God never named it unto him; and therefore we reade afore, that *he beleeved and obeyed* upon the generall promise: but now when God did *particularly* specifie and shew what land, hee then shewed his thankfulnesse to God, *and did there build an Altar unto the God that had appeared unto him*.

Thus it is cleare, that *Abraham went out, not knowing whither hee went*. Which being so, it appeares that *Abraham* did that which the world would call, plaine *foolishnesse*. To leave known friends for unknown, *certaine* living for *uncertaine*, is a simple course in mans reason: at least (the world will say) he might first have demanded of God, *what land* that was which hee should have, before hee left that which *hee had*: but *Abraham* makes no such *questions*, moves no such *doubts*: but beleeveth and obeyeth,

beyeth, and goeth out of his certaine dwelling (at Gods calling,) *though he knew not whereto lodge at night.*

This practice of faithfull *Abraham*, hath profitable use;

First, here we learne, that though Gods *commandements* seeme foolish, and unreasonable, yet wee must obey them. Christ saith, *If a man will ever come in the kingdome of heaven, he must be borne againe*, Joh. 3. 3. S. *Paul* saith, *If any man among you seeme to be wise, let him be a foole that he may be wise*, 1 Cor. 3. 18. Christ saith, *If any man will bee my Disciple, hee must deny himselfe and follow me*, Luke 9. 23.

But how can these Commandements be beleeved or done? how can reason *beleeve* them? how can nature *doe* them? So disputed the woman of Samaria with Christ, John 4. 11. when Christ told her, he would give her of the *waters of life*; she replied, *Sir, thou hast nothing to draw with, and the wel is deepe: whence then hast thou that water of life?* Thus wee object and reason against God with carnal objections, and weigh Gods commandements in the ballance of reason: Thus God and his Commandements are much abused by us. And this is the cause wee heare and read Gods word, and profit not by it, because wee ponder it in our reason, and allow not follow it no further, than it agreeth with our naturall affections. As a man that will needs stand under a *penthouse*, hath no *water* falling on him, though it should raine never so precious water from heaven: so when the water of life, out of the Word of God, should drop upon our soules, to comfort our consciences, and to wash away our sinnes; we have our devices out of wit, and *distinctions* out of reason, as penthouses to keepe it from us, that it slides away, and never hath any worke in us. But contrariwise, wee must remember *Abraham the Father of our faith*: and when wee heare Gods Word, wee must with him captivate our reason, and subdue our affections to it; measure them by Gods word, and not by them; and what wee cannot yeeld to in the obedience of reason, wee must obey with the *obedience of faith*: and so shall Gods Word have a gracious and powerfull worke in us.

Secondly, here we must learne, that though wee see *no profit* goine by obeying Gods Commandements, yet we must obey them. For what profit could *Abraham* see in leaving a *certaine* living, for an *uncertainty*? yet hee obeyed and went upon the bare word of God, building upon no, that *God hath his word*, hee could not go astray. So must we follow God sincerely, and doe *his* commandements, though no profit seeme can come thereby. But some will say, Shall godly men bee so like blind fond fooles? shall they refuse all meanes of helpe, by wit and policy? This is the way to make them ridiculous, and *asses* for the wicked world to ride upon.

Ianswer: let godly men use all their *wit*, and looke with all their eyes, in their actions *with men of this world*. But in the obedience of Gods commandements, let them doe as *Abraham* did: *follow Gods calling, though it seeme to be to no end.*

In obedience to God, we must doe as *blinde men* doe, who follow their *guides*, though it be thorow woods and rockes, hils, or dales, or dangerous places, regarding nothing, fearing nothing; onely following and trusting to their *guides*, who have eyes for them, though they have none for themselves. So must wee follow Gods calling, and yeeld absolute obedience to his commandements, fearing nothing but trusting to the faithfulnesse of his power, and assuredly beleeving, that he being our *blessed guide*, wee shall not bee misled: this to doe, is true faith.

But alas, how contrary is the practice of the world! Men deale with God, as wee doe with *loose chapmen*, whom we will not trust without a good pawne. So wee will not obey Gods *Commandements*, longer than his religion serves our turne: not will wee trust and follow God without the pawns and profits of pleasure. Nay wee doe worse: most men esteeme of God no better, nor use him any better than they doe *theeves* in their houses. If a man come into our house, that is given to stealing, wee trust him as long as he is in our sight; but if hee be out of our sight, wee thinke ever hee is stealing. So if men see the meanes of Gods providence, they will take his word, and trust it; but else God must excuse them, they may not trust him further than they see him. And if the *commandements* of God, sound to their content, and tend to their profit, they will obey them: but if not, they will cast them behinde their backe: at least, they will make a pause at the matter, and take their owne time. And if Gods wayes seeme pleasant and profitable, they will *walke* in them: or else they will leave them, and walke in their *owne.*

And hence is it, that men in distresses, runne to Wizards, and Wise men; others deale fraudulently, and deceitfully: others worke on the *Sabbath day*: and thus by indirect and unlawfull dealing, they labour to entrich themselves, and to bring their purposes to passe. And why all this? but because Gods commandements doe not sound to their purpose, nor tend to their profit, and therefore they will not obey them.

If these men had been in *Abrahams* case, they would never have gone out, *not knowing whether to goe*: but they would have argued the matter with God, and have thought it good wisdome to pause well, afore they leave a *certainty* for an *uncertainty*. But contrariwise, *Abraham* thought it foolishnesse to reason with God, and therefore performed *obedience*: and for this cause, he and his faith are renowned to this day namely, 3000. yeares after him, and shall bee all the worlds end.

This was the obedience of faith: and this to doe, is to be true subjects to Gods Kingdome. If the *King* call a man from his owne living, to come to him selfe and to the Court; who will not leave what he hath of his owne, and *trust his word*? So who will not leave his own wisdome, and relie on the promise and word of God: and obey his commandements, though there seeme at the first, no profit can come thereby. Thus shall we be sure, both to have sufficient for this world, and shall also be true children of faithfull *Abraham*.

Hitherto of the first example of *Abrahams faith*.

VERSE 9.

***By Faith hee abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob, heires with him of the same promise.***

HEre is the second example of *Abrahams Faith*, and the fifth in order, and is concerning *Abrahams* abiding, or dwelling in that land wherinto God had called him: and this he also did by *faith*. As hee *went out* of his owne countrey, and came into *Canaan*, by the power and leading of his *faith*, so by the same *faith* he *abode* and dwelt *in the same land*.

The parts are two:

1. The *Action* of *Abrahams faith*, in the 9. vers.
2. The *Reason* of that his so doing, in the 10.

The *Action* in the 9. vers. is spoken of two wayes:

1. It is *laid downe* to *be his abiding in the land of promise.*
2. It is *amplified* by two circumstances:

1. The *manner how* he dwelt there, in two points:
   1. As a stranger, or *in a strange country.*
   2. As *one that dwelt in tents*, and not in houses.
2. The persons with whom: *with Isaac and Jacob, Heires with him of the same promise.*

The first point in order, is his dwelling in the land of Canaan (called here the land of Promise.)

*By faith he abode in the land of Promise.*]

Canaan is now called the *land of Promise*, because it was promised in the verse afore-going, as we then heard: so that the meaning is, he *abode in that land*, which was promised him, when he came out of his own countrey. Which countrey *Abraham* knew not by name, when he left his own, nor till he came thither: but then God told him, *This is the land I will give thee and thy seed*, Gen. 12.7. In this land thus promised, *Abraham* dwelt and remained the rest of his life, which was an hundreth yeares.

In this action of *Abraham*, are three particular points:

1. He *dwelt* in Canaan.
2. That Canaan was the *land of Promise.*
3. He dwelt there *by faith.*

For the first: Concerning *Abrahams* dwelling in Canaan, divers questions may bee moved:

First, how it is true, that he abode or dwelt there? Seeing it is apparant in the Story, hee *dwelt in Ægypt*, Gen. 12.10. *and in Gerar*, Gen. 20.1.

I answer: The meaning is not, that he staied there every day of his life; but that he lived and died there, and made it the place of his residence and ordinary habitation, whereunto hee alwayes resorted againe, if any occasion drew him abroad.

And further, he went not into *Ægypt*, but upon such speciall cause, as could not otherwise be helped, as upon a famine or such like, Genes. 12.10. *then there came a famine in the land, therefore Abraham went downe into Ægypt to sojourn there.* Where it appeares: first, that the cause was extraordinary: secondly, that he went not to make any dwelling, but to sojourne there for a time, and then to repaire home againe.

Where we learne, that a man is not to depart out of that land, where God hath appointed him to dwell, but upon good and sufficient causes: so when those causes cease, which drew him out, hee is not to stay longer from home, but to repaire againe to the place of his ordinary dwelling. God would have a mind dwell at home: and it is levitie, and a token of an inconstant minde, and a running head, for a man to desire to be alwayes abroad.

Birds flie abroad, but so as they may come to their nests at night: so men should endevour, as much as may be, so to take few occasions of being from their dwellings: and when they needs must, to let it bee for as short a time as may bee. For as it is a signe of a light woman, Prov. 7.11. *Her feet cannot abide in her house*: so is it of an unstaied man, upon every occasion to be carried from home.

Wee must therefore follow holy *Abraham*, who is here commended for abiding or dwelling in the Countrey, which God had given him.

Againe,

Againe, this practice of *Abrahams faith*, condemnes the *wandring beggers* to bee an unfaithfull and ungracious generation. Our Land (by the abuse of our peace and plenty) is full of such. Aske them where they *dwell*: their answer is, They have *small dwelling*; but looke into the matter, and they have the largest dwelling of all: for they dwell every where, and all abroad; they count it bondage to be tied to one Town, or dwell in one parish, and thinke it freedome and liberrie to *dwell everie where*. These are Caterpillers of a Common-wealth, and the greatest robbers of the poore that are. Common Theeves steale from rich men: but these steale from the poore; they get that from men, which the true poore should have. No good comes to Church nor Common-wealth by these men, but much hurt to both. For, a finger cut off from his place, is of no use: so, a man living out of his calling, and out of his place, is of no use in the bodie politike.

Happy will it be with our *Church and State*, when we have such lawes, and such execution of them, as that this disorder may be reformed, and every man confined to his owne dwelling, and none suffered to live in our Kingdome, who is not of some Parish: for let us be assured, so many wandring beggers, so many blemishes in our government.

Thirdly, *Abrahams dwelling in this Land* (being a fruit of his *faith*) teacheth us, it is no good token, but an ill signe for a man to be uncertaine in his dwelling. It is the fashion of many men, if they travell, they never lodge at one place twice: and for their dwelling, it is not certaine; but now in the *North*, now in the *South*: now in this parish, now in that: now in this jurisdiction, now in another: Sometime in the Cities, sometime in the Countrie. Who be these? But either such as be in debt, and purpose to deale ill with their Creditors; or that are malefactors, and hereby labour to avoid the censure of Authoritie: or else they be Papists, which by this meanes labour to lurke unseene, and to escape the law; as many of them doe, either by skipping out of one Parish, Diocesse, Countrie, or Province into another, and so avoiding the authoritie of all: or else, by lurking in great Cities, and so lying as *Sojourners*, and not as *Parishioners*, unseene or unmarked in so great multitudes. Let our authoritie take the more carefull notice of such men, the more craftily they labour to creepe from under it: and let such men know, they discover themselves the more by this practice, to be *unfaithfull* either to God, or Men, or both: seeing that God here commends *Abraham* for dwelling or staying in that place, which God had appointed him. And so much for this question.

Againe, it may here be demanded: How *Abraham* might lawfully *dwell in Canaan*, seeing it was then Idolatrous. It may seeme, that therefore it is no: unlawfull for men to dwell in Popish or Idolatrous Countries.

I answer: *Abraham* did not so upon any private motion, nor for any worldly cause, but upon speciall warrant and calling from God: otherwise his so doing, had not beene justifiable: therefore that practice of his cannot be a warrant for any to doe the like, without the like cause and calling.

But how could *Abraham* be preserved from the contagion of Idolaters, living amongst them? I answer;

First, God that called him thither, did there preserve him. Againe, *Abraham* lived in the Countrey, but conversed not with the people at all, but in some necessary and civil affaires: and by this meanes escaped the danger of infection.

Where we may learne, that if any man would live in such places, without hurt to their conscience, let them first be sure that they have a calling and warrant from God, to live in those Countries. Secondly, let them converse with Idolaters warily and sparingly, and so shal they preserve themselves from the occasions of evill, as *Abraham* did, who abode in an Idolatrous Country; and so, though not without danger, yet without hurt to his religion. Thus we see *Abraham dwelt in the land of Canaan*.

Now secondly, this Land is called the *Land of Promise*: that is the Land formerly promised him by God, when he called him out of his owne Countrey. And it is likely that the Apostle doth not here first of all call it so, but that it was knowne generally among the Patriarks by that name: and that *Abraham* himselfe did first of all so call it; who when he looked upon it, and considered the fruitfulnesse and excellencie of it, did evermore remember and call to minde, *this land is promised to me*, this is mine by promise. And herein he rested and satisfied himselfe, though he had not the possession of it.

Here we may see the excellency of true faith: which depends upon the *promises* of God, though they be unperformed. A Land *of promise* contents *Abraham*, he leaves *the possession* to his posteritie. It is hard to finde such faith in the world: it is land in possession which we looke for: a Land of promise cannot contents: but let us labour to practise faith, and so take comfort in the promises of God, and leave the performance to Gods appointed time.

Thirdly, he dwelt in this land *by faith*. And no marvell: for had it not beene by faith, he would never have dwelt there, where he had not so much as a roome for his Tent to stand in, but he must *borrow* it; nor to burie his dead, but he must *buy it*. This was against reason: yet *by faith he dwelt there*, as afore *by faith he left his owne*, which was also against reason. Where still the power of faith is magnified to be such, as it will carrie a man over all impediments of obedience, and will give him victory not a-

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gainst one, but against all objections; and power to performe not one, but many things contrary to carnall wisdome.

We must here learne to examine, whether we have a true and sound *faith* or no. If wee have, then we must not doe some one or few actions *in faith*, or *die in faith*, but we must live by faith, the whole course of our lives. *We must walke by faith, and not by sight*, saith the Apostle, 2 Corinth. 5. 7. So saith he of himselfe, Galat. 2. 20. *I live by the faith in the Sonne of God*: he saith not, *he hopes to die in that faith*, but *he lives by it*. And in the former place hee saith not, we must *set a step* or two, but we must *walke by faith*, which argueth a continued action: and therefore it is that Saint *Peter* saith, Gods children *are kept by the power of God, through faith unto salvation*, 1 Peter, 1. 5. In which words two things are spoken of faith: the first is affirmed; namely, that *faith* preserveth a man to salvation through all hindrances, either of inward temptations, or outward crosses, which the devill or the world can lay in his way. This *preservation* is one of the greatest workes in the world, and therefore it is worthily ascribed to God: the power of God preserveth us, but *through faith*. The second is implyed, that therefore we must labour *to keepe that faith* evermore with us, *which must keepe us*, and to cherish and preserve that that must *preserve us to salvation*. *David* was an excellent practitioner hereof: no man was more tried and tossed than he, *yet he ever drew neere unto God*, Psal. 73. 28. Indeed sometime hee said, *all men were liars, but that was in his feare*, Psal. 116. 11. And againe, *I am cast out of thy sight, but that was in his haste*, Psal. 31. 22. that is, when the force of some passion, or the violence of some temptations did carrie him headlong: but other wise he ever *lived the life of faith*.

So must we not thinke to live in sensuality, and die in faith: but to live by faith in all our actions, from one day to another, meditating daily on Gods promises, and beleeving them, and relying on them, and applying the generals to our owne selves, and practising faith by making conscience of sinne, and inuring our selves to patience and long-suffering. Thus doing, we shall be children of faithfull *Abraham*, who first *by faith* left his owne Country, and then *by faith* also dwelt still in the land of Canaan. And thus much for the *action of his faith, He abode in the Land of Promise*.

Now follow the circumstances of the action, which are two: 1. The *manner* how: 2. The *Persons* with whom.

The manner is laid downe in two points:

1. As a stranger.
2. As one that dwelt in tents.

The first point, for the manner, is laid downe in these words:

*As in a strange Country.*]

The meaning is: he esteemed it a *strange* Country to him, and accounted himselfe a *stranger* in it. Against which it may be objected, that he was familiarly acquainted with *Mamre, Aner, and Eshcol*, three great and mightie men of that Country: that hee and they were confederates together, Gen. 14. 13. therefore it seemes he lived not like a stranger in the Country.

Some answer, that these three were not *Cananits*, but neere a-kinne to *Abraham*, and had other names: but the Text is plain in that place, *that Mamre was an Amorite*, and the other two were his brethren. Therefore the answer is, that in all likelihood they three were *Proselytes*, and that by *Abrahams* godly perswasions they had renounced Idolatry, and were come to the knowledge of the true God; and that they joyned with *Abraham* in the worship of the true God, and so were his converts: whereupon *Abraham* (as he might lawfully) conversed with them as his familiar friends. And hereof there are two Inducements:

First, it is said, Gen. 14. 13. that *they were confederates with Abraham*: and it appeared so by their deeds; for they joyned their powers, and assisted him in the warre against the Kings, (Gen. 14. 24.)

Secondly, it is said, Gen 14. 13. *That Abraham dwelt on the land of Mamre*: hee was his Tenant or Farmour. Now, it is more than likely, *Abraham* would not have so farre beene beholden to them, but that they were true Christians, and of his owne religion.

Therefore this hinders not, but he might be a stranger notwithstanding, unto the body of the people; and that it is true that *Abraham* saith of himselfe to some of them, Gen. 23. 4. *I am a stranger and a Sojourner amongst you*.

But it may then bee demanded, Why did *Abraham* live amongst them *as a stranger*, and in that land as a Sojourner?

I answer: the reasons were divers: First, he had title given to that Land, but no possession; he therefore contented himselfe with that that God gave him, and chalenged not any possession all the dayes of his life, but bought or borrowed of *Mamre* the place where hee lived and dwelt, (Gen. 14. 13.) and of the Hittites a place of buriall, Gen. 23. 3, &c.

This may teach all men not to be too hastie, in seeking for that, that it may be is their right: let not men prescribe their owne times, nor be their owne carvers, but leave their affaires to Gods disposing, and enter no further than they see God goeth afore them: *Abraham must be a stranger in his owne land*; and thou sometime must be content for a time to bee a *stranger* to that which is thine owne.

Secondly, they were all of them for the most part heathen *Idolaters*, amongst whom *Abraham* would not converse, but as sparingly as might be. Now if *Abraham* would be a *stranger* in his owne Country, rather than live familiarly with Idolaters; It sheweth how litle faith, and lesse conscience they have, who can be con-

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tent to live in the middeſt of Idolaters, where they have nothing to do, and can converſe with them in all familiaritie, without any ſcruple of conſcience. *Abraham* made himſelfe a ſtranger *at home* to avoid Idolatrie; but they will make themſelves at home in *a ſtrange Country*, to intangle themſelves in Idolatrie: theſe men will hardly prove the children of *Abraham*.

Theſe reaſons *Abraham* himſelfe had in this his ſo doing.

There is a third, a more ſpirituall, or myſticall reaſon; and that reaſon God had in making *Abraham* live in Canaan *as a ſtranger*; namely, to teach all Chriſtian men their duty to the worlds end.

*Abraham is the Father of the faithfull*, Rom. 4. 11. And this is our honour, to be the children of *Abraham*, wee muſt therefore follow our Father *in his faith*, and in the practice of it: we muſt live in this world as Pilgrims and Strangers, even in the middeſt of all our peace and proſperitie, of all our libertie, riches, lands, and poſſeſſions; yea, of all our worldly friends and acquaintance. If it ſeeme ſtrange how this can be: I anſwer, the practice of it conſiſts in ſix actions:

Firſt, wee muſt not bathe our ſelves in the pleaſures of this world. *Pilgrims* take but little delight in their journies, becauſe they thinke themſelves not at home. This is S. *Peters* argument: *Dearely beloved, as ſtrangers and pilgrims abſtaine from fleſhly luſts which fight againſt the ſoule*, 1 Pet. 2. 11. For too much delight in fleſhly pleaſures, ſmothers the grace of God in us, and lets looſe all ſinnes, and gives life unto all corruptions.

Secondly, we muſt *uſe this world as though we uſed it not*: that is, even the neceſſary comforts and delights thereof: they be the very words of the Apoſtle, 1 Cor. 7. 31. For ſo the *Pilgrim*, when hee paſſeth thorow a ſtrange Countrie, hath not his minde troubled with looking or thinking on the goods and commodities of that Country where he is; but uſing as much thereof, as is neceſſary for him, all his thoughts are on his owne Country. So ſhould we, when we are in our beſt eſtates, in our greateſt jollitie, in the midſt of our wealth and abundance of pleaſures, caſt our minds from them, and have our thoughts even then converſing in heaven, where is the place of our abode. This is likewiſe the Apoſtles exhortation, Philip. 3. 20. *Worldly men make their bellie their god*: that is, drowne themſelves in carnall pleaſures, ſo far, as they forget any other God, any other heaven. But we muſt not doe ſo: *our converſation muſt be in heaven*, from whence we looke for our Saviour Jeſus Chriſt.

Thirdly, we muſt have a ſerious care and endevour to pleaſe God: for *all the earth is his*, and we are but ſojourners in his ſight: therefore as the Pilgrim is careful to pleaſe the Lord of the Countrey, by whoſe leave he travels thorow it: ſo muſt we be to pleaſe the Lord; ſeeing as

A God ſaith, Levit. 25. 23. *The Land is his, and we are but ſtrangers and ſojourners with him.*

And hereunto adde a fourth, which is neere a-kinne unto it: We muſt caſt all our care on God, ſeeing that hee is the Lord of the earth, and wee are but Pilgrims and Sojourners. *David* ſaith, Pſal. 24. 1. *The earth is the Lords, and all that therein is.* The ſame *David* confeſſeth, Pſalm. 39. 12. *Hee is a ſtranger before God, and a ſojourner as all his Fathers were*, and thereupon deſireth God *to heare his praier, hearken to his crie, and not to keepe ſilence at his teares*: as though he had ſaid, Inaſmuch as I ſojourn with thee, thou art to heare my complaint. For as a Sojourner cares nor lookes for nothing, but depends on them for all things with whom he
B ſojournes, ſo muſt we *caſt all our care on God: for he careth for us*, he is our Landlord, we are his Farmours and Tenants, *we hold the earth from him*, by no leaſe of yeares, but at his will, and it is lent us: let us therefore but have care to pleaſe this our Landlord, and care for nothing.

Fifthly, we muſt give continuall thanks and praiſe to God for his good bleſſings we receive in this world: for all are his, and wee are but ſtrangers. Thus did all Gods Saints in old time; *Iacob, He was leſſe than the leaſt of Gods mercies*. But eſpecially there is one memorable example of *David*, and the Church in his daies, 1 Chron. 29. 13, 14, 15, 16. When hee had prepared abundantly for the building of the
C Temple, hee proſtrated himſelfe before God, and in his owne name and the peoples ſaid thus; *Riches and honour come of thee, therefore our God, wee thanke thee, and praiſe thy glorious name. But who am I, and what is my people, that we ſhould offer unto thee? for all is thine, and of thine owne have we given thee: for we are ſtrangers before thee, and ſojourners, as all our Fathers were.* Thankfulneſſe beſeemes all men, eſpecially *ſtrangers*. Therefore as Pilgrims doe thankfully accept the favours ſhewed them in a ſtrange Country; ſo muſt we, all the bleſſings God gives us in this world, where we are but ſtrangers.

Sixthly and laſtly, we muſt haſten to the kingdome, as a Pilgrim doth to his journeyes end,
D or to his owne Countrey: and till he can, is alwayes thinking of it, and ſighing after it: ſo muſt we (who are *not dwellers but ſojourners* in theſe houſes of clay) long after heaven, and as S. *Paul* ſaith, he did *covet to remove from hence, and to dwell with the Lord*. Strangers are not to take ſuch pleaſure in forren Countries, as to forget their owne. So Chriſtians muſt not bee ſo in love with this world, as to forget or neglect the world to come. If they doe, they are unworthy of it, and ſhew themſelves not ſtrangers, as *Abraham* here was; but *men of this world, who have their portion in this life*. Pſal. 17. 14.

In performing theſe ſix actions, men ſhew themſelves ſtrangers in this world. And thus muſt we doe, even in the midſt of all worldly

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proſperitie, if we looke ever to enjoy the glory of a better: And thus doing, we ſhall be children of faithfull *Abraham*, who *dwelt in the land of Canaan, as in a ſtrange Countrey.*

*As one that dwelt in tents.*]

The ſecond point for the manner, how *Abraham dwelt in Canaan*, is, that he built himſelfe no houſes, nor made Orchyards or Gardens, but *dwelt in tents* or tabernacles; which were ſuch houſes as now are uſed in warre, and are yet called by the ſame name, *Tents*, or Pavilions: whoſe matter is not wood, nor ſtone, but cloth, ſtuffe, or skinnes; and are eaſily reared and ſoone taken downe: and when a man departeth, he may carrie his houſe with him. That *Abraham* did thus, appeares in the Stories written of him. *He came to Bethel, and there pitched his tent*, Gen. 12. 8. and Gen. 13. 18. *he removed his tent*: and 18. 1. God appeared unto him, *as he ſate in his tent doore*: and 18. 9. being asked where *Sarah* was, he anſwered, *ſhe is within the tent*: and theſe tents are called *his place*, Geneſ. 18. 33. and his *houſe*, 24. 2. Out of all which places it is plaine, that he *dwelt in tents*, and that not onely at his firſt comming, when he had not time to build him a houſe, but even all the dayes of his life after his comming into the land of Canaan.

But why did *Abraham* dwell in tents, and not in houſes? was it becauſe then there were no houſes? not ſo: For there were cities built even afore the flood, Gen. 4. 17. *Cain* built a Citie: no marvell therefore if there were many after, as *Sodome and all her ſiſters*. And though it appeares not they digged into the earth for naturall ſtone, yet had they *Bricke*, which they made themſelves, Geneſ. 11. 3. and ſurely the world, which built the huge tower of *Babel*, Gen. 11. would not ſticke to build themſelves houſes. Nor can it be ſaid, that thoſe cities, Sodome, Gomorrha, and the reſt were nothing but a multitude of tents together. For we read, Gen. 19. 3. that *Lot dwelling in Sodome, received two Angels into his houſe*: and the 4. verſe, that the *Sodomites came and invironed his houſe round about to take them*, thinking they had beene men: and when *Lot* refuſed to deliver them, that *they preſſed ſore upon the houſe to have broken up the doore*: but all this might have bin ſpared, if it had beene nothing but a tent, which a child may cut in peeces with a knife. It is manifeſt then, that there were houſes in thoſe dayes. Why then did *Abraham* build none? was it becauſe hee was poore and could not? Not ſo: for contrariwiſe, Gen. 12. 5. *He carried with him from his owne Country, all the ſubſtance he poſſeſſed*. And what that was, is particularized, Gen. 13. 2. *He was very rich in cattell, in ſilver, in gold*. His riches were both great and of the beſt. So then he could, but would not. But why would he not? Was it upon a proud humour, or in a conceited ſingularitie, becauſe he wold not be like other men, but have a ſingular way of his owne? No: *Abraham* was none of A thoſe, who allow nothing, but that is done of themſelves; and who thinke nothing good, if it be ordinary: for he was an holy man, and famous for his faith. So then none of theſe were the reaſons of this his ſo doing.

The reaſons then why *Abraham*, and other holy Patriarches, uſed *to dwell in tents*, and not to build them houſes, were of two ſorts, *Civil*, and *Holy*.

The Civil or Politike reſpect that they had was this;

They holding themſelves Gods ſervants, did depend on his word; and therefore did ſubmit themſelves to goe up and downe the world, whitherſoever God did call them. Being then to remove every day (they knew not when nor whither) it was therefore both the fitteſt, B and cheapeſt, to *dwell in tents*, which were ſoon pitched up, and ſoone taken downe. Neither need it ſeeme ſtrange that they could live for cold, in thoſe poore thin tents all the yeare long: for the countrey and climate there was alwaies temperate enough for cold: and rather inclining to too much heat.

The holy or religious reſpect was this: They held themſelves but *ſtrangers upon earth*, and therefore would not build themſelves cities or houſes; as looking or caring to live upon earth: but *dwelled in tents*, as ſeeming deſirous to remove from the earth to heaven: the ſooner the better. And this did the Fathers of the old Teſtament: not that they thought it unlawfull to C build cities, or dwell in houſes; but that they might teſtifie their religion, and expectation of another world, in the midſt of that profane age wherein they lived; wherein there were almoſt none, that either regarded, remembred, or acknowledged a world to come.

And this was not the particular, or ſingular deed of *Abraham* alone. All holy men in thoſe dayes, lived in tents, Gen. 9. 21. It is cleare that *Noah* dwelt in tents, though then he was King of all the world. And ſo did *Lot* alſo as long as he lived with *Abraham*: Geneſ. 13. 5. *Lot had ſheepe, and cattell, and tents*. And thus they did, becauſe (as the Apoſtle ſaith) *they had here no enduring citie, but they ſought for one to come*, Hebr. 13. 14. And they thought, they ever D heard that voice ſounding in their eares, Micah. 2. 10. *Ariſe and depart, for this is not your reſt*.

Contrariwiſe, the wicked of the world, becauſe they ſet their reſts in this world, and cared for no other: they began preſently to build them houſes, nay cities, (as *Cain* did even in the beginning) Gen. 4. 17. And the Sodomites had a citie even walled (as is likely,) *for Lot was ſitting in the gate of Sodome, when the two Angels came to him*, Gen. 19. 1, 2. And the Cananites *had cities walled* exceeding high: (Numb. 13.) But wee finde not, that ever Gods children build them cities, untill they came to have a ſetled Church of their owne. But contrariwiſe, it is worth obſerving, that God promi-

ſeth

seth his people, that *they shall come and dwell in cities which they built not*: namely, which were built by worldly men to their hand. And thus we see the reasons why *Abraham* dwelt in tents. Now let us see the use of it.

First, here we learne *frugalitie*, out of the civil use of their tents: that is, to use the blessings and comforts of this life, as soberly, and sparingly as may be: as to bestow as little cost as may be of our selves, in such things *as perish in the using*: namely, meat, drinke, apparell, and houses. For what is spent herein, is spent only on our selves: and being spent, is gone: therefore the lesse, the better: alwaies provided there be a discreet care had of our healths, and of the credit of the places we hold: and of our inabling to the duties of our calling. Which being sufficiently provided for, it is a Christian frugalitie to spare, what further may be spared: and he hath the lesse to answer for, who spendeth the least in superfluities.

Againe, here we are taught *contentation* in the state which God hath appointed us, and not to strive too fast to climbe to wealth. These holy men can bee content to *dwell in tents*, and tabernacles, though they might have compassed much more: for they were great and mighty men. *Abraham* had 318. men, able to beare a sword, in his house daily: and with them and a little more helpe, he overthrew divers Kings, and rescued *Lot*, Gen. 14. 14. He that durst incounter, and did overcome such an hoste: how many inhabitants of the country, could he have beat out of their houses? And how many tenants could hee have put out of their livings? And how much of that country could he have incloſed to himselfe? Surely, even as much and as many as he had pleased. Yet doth he no such thing: but contrariwise, considering himselfe to be but a tenant under God, he is content to let everie man sit quietly by him, and himselfe *to dwell in tents*; rather than to incroach one foot further than God bade him, though hee had beene able.

This checketh the pride, or covetousnesse, or ambition, or all, of such as *joyne house to house, Land to Land*, Lordshippe unto Lordshippe, Towne to Towne; and care not how many mens houses they pull downe to build one of their owne: nor how many men want land and living, so they have their parkes, and pastures, gardens, and orchyards, and all other delights they can devise. These are so farre from *Abrahams* minde, who desired onely so much land, as his tent might stand on, and might feed his cattell; as they can incloſe and make severall to themselves, that which in common should bee the living of many soules. But what can befall such men? but that that *Esay* prophesieth unto them, Esa. 5. 8. *Woe bee unto them that joyne house to house, and land to land, till there bee no place left for the poore to dwell in.*

Thirdly, in that *Abraham* lived thus, as ready ever to depart into any other countrey, when God would call him: It sheweth that true *faith* doth never limit Gods hand, either in the greatnesse or length of trials, but submitteth it selfe wholly to his will, being resolved and content to suffer all trials, how great soever, and how many soever God pleaseth to lay upon a man. Reason would have said, I have left one country at Gods Word: if I must leave another, then I shall never know an end, nor have any thing certaine to trust to. But *faith* saith, As I have left one countrey at Gods calling, so upon his word I will leave twenty more. For God hath as good reason to bid me the second time, as the first; and his love cannot faile me: he may still trie me, but can never leave me. Thus spake *Abrahams* faith. And not he alone: for *Iob*, though hee crie out of the violence of his temptation, *The arrowes of the Almightie are in me, and the venome thereof doth drinke up my spirits, and the terrours of God do fight against me*, Chap. 6. 4. yet when faith comes to play his part, hee then protesteth, that *though God kill him, yet he will trust in him, and he shall be his salvation*, Chap. 13. 15. See *Abrahams* faith will lead him from countrie to countrie; and *Iobs* will carrie him thorow life and death. And noble *David* is not behinde for his part: for he will lose his kingdome, if God will have it so: 2 Sam. 15. 26. *If (saith David) God say, I have no delight in thee; loe here I am, let him doe to mee* (not what I in my reason could wish, but) *what seemeth good in his eyes*. Behold now in these holy men, the practice and obedience of true faith. It prescribes not God the measure how long, or how farre he shall afflict us: but makes a man resigne up himselfe wholly, his causes, his livings, his countrey, his kingdome, his life and all, to bee at Gods disposing. Hee that can doe thus may have joy in himselfe, as being assuredly one of the children of faithfull *Abraham*.

Fourthly, in that *Abraham* in a strange countrey will not build him an house, but dwel in tents which daily are removeable; Here may such men learne, as are travellers, or factors, or sojourners in forren countries, not to thrust themselves too hastily into societie and familiaritie with the people of those countries where they sojourne. *Abraham* will not build him a house in a strange countrie, but will dwel in tents, that so he may the easier remove: even so, let no man fix and fasten himselfe too hastily in a strange countrey, but live so, as he may easily remove, when hee seeth good cause.

Fifthly, *Abraham* who in his owne country (it is likely) had his house, in a strange country will have none, but will dwell *in tents*. His practice must teach us, even so, not to build us houses in this world, where we are strangers, but to set our *tent* here, and to looke for our *house in heaven*. *Literally* wee are not bound to doe as *Abraham* did, but *mystically* wee must doe it: the

the ſtate of our bodies here, is but a tent or a tabernacle; the ſtate of our ſoules in heaven, is a *ſtrong houſe*. Wee muſt therefore ſay with the Apoſtle, 2 Cor. 5. 1,2. *We are willing that this earthly tabernacle were deſtroyed, and deſire to be cloathed with our houſe which is from heaven.* Carnall and worldly men build their houſe in this world; that is, have all their care for their body: but if we follow our father *Abraham*, and eſteeme our life, and bodies, but as tabernacles preſently to be removed, and build our houſes in heaven, then walke wee here in the ſteps of his faith, after this life ſhall attaine his reward.

For the ending and knitting up of this point, it may bee asked, How this can bee any ſuch commendation to him, ſeeing that wicked men have uſed to dwell in tents?

I anſwer: never any of them, but in two caſes: firſt in time of warre, where armies lying abroad in the fields, or in the ſiege of cities, muſt needs lie in tents; and ſo doe all men Chriſtian or Heathen to this day: or ſecondly, ſuch as kept ſheepe did for their cattels ſake lie abroad in tents; as it is recorded of *Iabal*, one of *Cains* poſteritie, Gen. 4.20. that he was the *father of all them that dwell in tents, and ſuch as have cattell.* In which words, obſerve how their dwelling in tents, and having cattell are put together: And ſo the *Arabians*, great keepers of cattell, doe in *Arabia* (being a hot countrey) to this day. So that it is cleare, the wicked dwelt in tents, either for *neceſſitie* ſake in the war, or elſe for *profit* ſake with their cattell; but that for no ſuch cauſe, but for their owne ſakes: and becauſe they eſteemed themſelves *ſtrangers in the world*, it was never found that any ungodly man *dwelt in tents* all his life: but that it was alwaies a practice of holy and faithfull men, untill they came to have a ſettled Church and ſtate of their owne.

And thus much for the manner how *Abraham* dwelt in Canaan: 1. as a ſtranger: 2. dwelling in tents.

Now follow the Perſons with whom.

*With Iſaac and Iacob, heires with him of the ſame promiſe.*]

The ſecond Circumſtance is the Perſons with whom: they were *Iſaac and Iacob*: his ſonne and his grandchild. But it may firſt of all be asked, to what clauſe is this referred, whether to *Abrahams* dwelling in Canaan, or to his being there a *ſtranger*, or to his *dwelling* there in tents. The anſwer is; to them all three: Hee *dwelt there with them*, he was a *ſtranger with them*, he dwelt in tents *with them*, and they with him. Now the meaning is not, that they dwelt together with *Abraham* in the ſame tents, at the ſame time, (for *Iſaac* was not borne till *Abraham* was an hundred yeares old, and *Iacob* was but yong when *Abraham* died:) But that the ſame promiſe made to *Abraham*, God *renewed* after to them, firſt to *Iſaac*, and then to *Iacob*: which they alſo beleeved as *Abraham* A *did*, and by the power of that faith were content to dwell in tents, as ſtrangers, as he had done before them.

But why doth he name none but *Iſaac* and *Iacob*? did no other dwell in tents, and thinke themſelves ſtrangers, but they? yes, many other: but theſe two are named above any other, both for that they were next *Abraham* in *time*, and in *blood*, and in *faith* alſo; for their faith was ſo excellent, as God is called *the God of theſe three men*, more ſpecially than of any other in the world: but in and under theſe two, are all other underſtood, who embracing the ſame promiſe, did therefore as ſtrangers dwell in tents.

From hence wee learne divers excellent inſtructions: B

Firſt, ſee here a notable worke of faith; I meane of true faith in the promiſes of eternall life: namely, that it conformeth the beleevers one to another, both in the inward diſpoſition of heart, and outward converſation of life. God hath made this promiſe, That *he ſo loved the world, that hee gave his onely begotten ſonne, that whoſoever beleeveth in him ſhould not periſh, but have life everlaſting.* Now as this promiſe is one, ſo is the faith that apprehends it; and this faith being one, conformeth all that have it, and makes them like one to another in the obedience of Gods Commandements. This is that that the Holy Ghoſt ſaith, Act. 4. 32. *The beleevers were all of one heart, and one ſoule*: and that not one of them, but the *whole multitude of them that beleeved.* And *Eſay* propheſieth, that in the Kingdome of Chriſt ſhall be ſuch uniformitie and peace, as that though men in their natures be as contrary one to another, as *ſheepe and wolves, lyons and kids, young children and ſerpents*: yet by grace and faith in Chriſt, they are changed, and all conformed one to another, ſo as they ſhall live and conſent together in the unitie of one obedience: Eſa. 11.6,7.

The Booke of the Pſalmes was penned by *David, Aſaph, Moſes*, and others, and in ſeveral ages and ſtates of the Church, and were appointed to bee ſung then, for the preſent ſtate of the Church in thoſe dayes. It may therefore be demanded: Why then doe we ſing them now in our Churches? The anſwer is: The Church in all ages conſiſts of a number of beleevers, and the *faith* is alwayes one, and makes all that apprehend Gods promiſes to bee alike to one another in grace, in meditations, in diſpoſitions, in affections, in deſires, in ſpirituall wants, in the feeling and uſe of afflictions, in courſe and converſation of life, and in performance of duties to God and man: and therefore the ſame *Pſalmes, Prayers*, and *Meditations*, are now as fit for the Church in theſe dayes, and are ſaid and ſung with the ſame uſe and profit, as to the Church in thoſe dayes when they were firſt made.

This doctrine hath profitable uſe:

Firſt,

First, if this bee so, here is confuted the opinion and practice of many, who when they are taught, they ought to doe this or this, after the examples of holy men in times past: They answer, they were great and glorious men: they may not thinke to bee like them; and their examples are too high: they may admire them, but not follow them. For example, when they are exhorted to walke with God, as *Henoch* did, Gen. 5. 24. to refuse the world for Christ, as *Moses* did, Exod. 2. 10. to spare our enemie being in our power, as *David* did, 1 Sam. 24. 5, 6, 7. In Magistracy to be able to say, *whose Oxe or Asse have I taken, or whom have I done wrong to?* as *Samuel* said, 1 Sam. 12. 3. In the Ministery, to follow the zeale, the patience, and the diligence of the holy Ministers of God in old time; they then answer: that they dare not looke at them, and that they may not thinke to bee like them. But let these men know, that if they have the same *faith*, they have the same *conscience*; and that as *Isaac* and *Jacob*, though they had not the same measure of faith, that *Abraham* had, yet having the same faith, were therefore willing to *dwell in tents*, as hee had done. So, if wee have the same *faith* that our fathers in times past had; though howsoever wee cannot match them in holinesse, and in vertues, yet wee must seriously labour to be like unto them, and must also practise the same vertues, which they did: for if wee bee *heires with them of the same promise*, then must wee bee practisers with them in the same obedience.

Secondly, this checketh a great and common prophanenesse, which now raigneth amongst us. We all professe religion: yet come to the practice of religion, the hearing of the word, receiving the holy Sacrament, or prayer, or abstaining from foule and common sinnes; let a man bee in any of these more forward than others, then some are so prophane, as they sticke not to deride and reproach them. But is this to be *heires of one and the same promise?* Let such men therefore know, that we in this age of the Church, are bound to conforme our selves to the holy lives of the Fathers of the old Church, or else wee have not the same faith that they had. Therefore our duty is to strive, and by all meanes we can, to endevour who should come neerest to their faith, to their zeale, and to their obedience. And if any doe it more than wee doe, wee should rather honour than reproach him.

In the next place, observe here the power of a great mans example, how forcible it is; especially to them of the same kindred. *Abraham* a grand-Patriarch, a man of honour, hee is contented to *dwell in tents*, like a *stranger* in that land which was promised him to be his owne. *Isaac* his sonne followeth him, and doth so also. *Jacob* his grand-childe comes after, and hee walketh in both their steps. Let this teach all superiours (be they Parents, Magistrates, A or Ministers) to looke to their wayes: for the higher they be, the more are they followed either in good or evill: Princes in Courts, what Princes doe, there is usually [illegible] any fashion they take up to put in practice (bee it never so strange) is followed of all men. And here wee see, *Abraham* will have not alone rest, but *in rebus Isaac* and *Jacob* will [illegible] so after him.

Thirdly, observe how these three holy men are called *heires of the Promise*, and they are so called in regard of God. Who as hee made the promise to *Abraham*, so he renewed the same unto them severally; and withall, gave them grace to apprehend it, and to shew the obedience of their faith, as *Abraham* did.

B But it is very notable, that they are not called *heires of the Land, but of the Promise*; for they enjoyed not the land, but the promise, and their seed did afterwards enjoy the land in deed. Where in appeares the excellency of their faith: For they who thus blessedly beleeved, and thus patiently and constantly obeyed God in all duties of holy obedience, having but *the promises*, how excellent and eminent would their faith and obedience have beene, had they beene partakers of the blessings *themselves*? And there also must wee learne our duties. For in greater matters than the land of Canaan, we enjoy not the things, the deeds they had but the *promises*, as namely, the *incarnation* of the *Messias*, and the calling of the *Gentils*: these two great and grand mercies, were looked for by them, but enjoyed by us: they had the promises, but wee the performance. Therefore if our obedience, and patience, and other vertues, be behind theirs, our condemnation must needs bee so much the deeper.

C Much more is to be said of *Isaacs* and *Jacobs* faith: but they have severall examples for themselves.

It followeth,

*For he looked for a City having a foundation, whose maker and builder is God.*

Thus we see the fact of *Abrahams faith* now followeth the *reason* that moved him to live in the land of Canaan, as a stranger, and in tents. And the reason is, *because he looked for a City, &c.* that is, for everlasting life in heaven. This is the substance of the reason; and then that life everlasting is further described in divers particulars: so that these two things are contained in this verse;

D 1. Generally the state of the reason, shewing the height and eminency of *Abrahams faith*: *he looked for everlasting life.*

2. A particular description of that life eternall.

In the generall state of the reason, many worthy points are to be considered.

First, in the very contexture, and framing of the reason, observe how *Abraham* therefore liveth as a *stranger*, patiently in that country

which was his owne, because *he looked for* heaven after this life. Hence we learne, That hope to winne heaven, worketh patience and contentation in all estates and conditions of life. Thus reasoneth the holy Ghost here; *Abraham* was content to live in no city, but in tents, as a stranger; for he looked for a better city in heaven. So the Disciples, grieved at Christs departure from them, hee strengtheneth them with this consolation, *In my fathers house are glorious mansions, I goe to prepare a place for you*, Iohn 14. 2.

The use of this doctrine is necessary for these our daies; wherein are many that will say confidently they looke to bee saved, and hope for heaven: but let any man injury them, or crosse them in the least measure, they breake out into anger and impatience, yea, often into swearing and blaspheming of Gods name. Or if God lay his heavy hand on them or theirs, then instantly they run to wizards, and wise-men; that is, even to the bottome of hell for helpe. These and all such, doe foulely deceive themselves: for if they truly hoped for that city which is in heaven, no small crosse in this world could much trouble them: nor any so great, to drive them into that disquietnesse, as by their oaths they should rend heaven and earth; and as it were confound God and all his creatures. Or if they truly perswaded themselves that God would give them heaven at their end; they would be afraid, and ashamed to run to the devill to remove Gods hand from them: for assuredly that man cares not what God laieth on him in this life, who is perswaded that after this life *God will give him heaven.*

Secondly, this doctrine gives us a worthy direction for comfort under the crosse. For if *Abraham* bore all this patiently, because hee *looked for heaven*; then it must teach us, that when God laieth any crosse on us, if we would have the bitternesse thereof allayed, wee must not looke on it with both our eyes, but with one eye on the crosse, and with the other on the *City* prepared for us in *heaven*; where is no crosse, no woe, no sorrow, nor misery: but where *God himselfe wil wipe away all teares from our eyes.* There can bee no affliction so bitter but this meditation will mitigate it, and yeeld comfort and contentment in the sharpest pangs thereof.

In the second place, *Abraham waiting* for heaven, when he sojourned on the earth, giveth us an excellent paterne of Christian life. Whilst we are on earth, wee must wait for *heaven*, and looke, and long after it; there must our joy, and our affections be. So teacheth the Apostle, Col. 3. 1. *If ye be risen with Christ, seeke yee the things that are above.* And Phil. 3. 20. *Wee must have our conversation in heaven*, though wee live on earth. How this may bee, cannot be better expressed, than by a comparison:

A merchant that is a free-man in *London*, and there hath wife, children and living; travelleth as a Merchant into Turkie, or Barbary, or Spaine; there he lives, there is his body, but all his thoughts, and desires of his heart, are at home: and all his care there, is to maintaine his good estate at home: and all the hazard of his life and goods, are to preserve and helpe his estate there. So wee in this world, are but *strangers*; but wee are *freemen* in heaven; therefore our thoughts must bee there, and all our cares here should be nothing, but how to procure us sure and good estates in heaven. This if we doe seriously intend, and carefully endevour, then we are good children of *Abraham* our father; and thus doing, *we have our conversation in heaven*, though wee live on earth. And this wee should doe the rather, because generally the world is ful of such men: who (as the same place saith) doe *minde nothing but earthly things.* Now it is an hard thing for a man to be unlike the world, and to resist multitudes, and generall examples: but we must still remember we are *Abrahams* children, and children must labour to be like their *father*, and not the common multitudes: and it must more move a good childe, what his *father alone* doth, than what is done by many other.

Thirdly, let us observe, how God promising *Abraham* onely the Land of Canaan, that is, a temporall inheritance; he lookes further, for a *City in heaven.* This he did out of his faith: for he knowing that Canaan was but a type of heaven, therefore in consideration of the earthly Canaan, he arose to a consideration of the heavenly: and in the promise of the earthly, apprehended the heavenly. This is the true and Christian use of all Gods blessings, given in this life: in them to behold better things laid up in heaven, and shadowed in the other. Men use for their use, spectacles in reading: but they take no pleasure in looking upon them, but at other things, by and thorow them: So should Christians, through all temporall blessings looke at *spirituall* and eternall, which are promised and shadowed under the *temporal.* Thus doth Christ himselfe teach us, in the very order of the *Lords prayer*: directing us to pray for *temporall* blessings first, in the fourth petition; and then for *eternall*, in the fifth and sixth: as though that the one were introductions and passages to the other. And this made the prophets so ordinarily cover spiritual blessings under temporall, & put temporall deliverances for spiritual, and confusedly oftentimes one for another; because that the holy men of the old Church, did never rest in view of any temporall promise or blessing, but ascended to contemplation of the higher things in them. How pitifull then is the practice of worldly men; who use Gods blessings so, as they daily abuse and pervert them: using meat to glottony, raiment to pride, learning to vaine glory, speech to flattery, wit to deceit, authoritie to revenge, callings to oppression: whereas they are all given to bee helpes in Gods service, and furtherances in religion, and meanes

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to helpe us towards heaven. These men looke at Gods gifts, with the eye of reason, and no further; but if they looked at them, with the eye of faith, as *Abraham* did; it would teach them to make a heavenly and spirituall use of them, as he did.

Lastly, in the generall state of the reason, and of *Abrahams* practice; obserue how he having promise of Canaan, *waited for heaven*. Now no man waiteth for any thing, but that which hee hath hope of; nor hopeth truly and properly, for any thing, but that which he hath assurance of: for *hope maketh not ashamed*, Rom. 5. 5. Not worldly hope, for that hath deceived no more than ever trusted it: but *hope in God* never deceived man; nor went any away disappointed, that hoped in God. Therefore here it is apparant, that hope of heaven goeth with assurance: and this assurance must be particular to the beleever, as the beleefe and faith is.

But the *Papists* say, This is true indeed of *Abraham*; he had not onely *hope*, but full *assurance*; but that came by extraordinary revelation: So that this is a rare example, and his particular revelation, is no generall warrant to us.

Wee answer from S. *Paul*, (Rom. 4. 11.) *that Abraham is the father of the faithfull*; and that his faith is a patterne for all Christians to follow: for else, why doth the Apostle so farre extoll, and set forth that faith of his, above 1300. yeares after his death; shall it be onely for his commendation, and not for our imitation also? Therefore every man that will walke in the steps of holy *Abraham*, may come with him to that measure of *faith*, that he may wait for heaven, with assurance to enjoy it.

Now let us come to the particular description of that heaven, which *Abraham* thus waited for.

*A City having a foundation, whose maker and builder is God.*]

The description hath three parts:

1. It is said to be a *City*.
2. That hath a *foundation*.
3. That *God made and built it*.

For the first:

*Abraham* by his faith waited for *heaven*: But for which? For there are three heavens, or differences of heaven in the Scripture.

The first, that wherein we live and breathe, birds flye, and clouds move.

The second, that wherein the starres are.

The third is that, that is above them both, and is invisible; the seat of Gods glory, where God reuealeth his Majesty in speciall manner to men and Angels. *This heaven Abraham waited for.* For as for the first, he lived in it: And for the second, he knew it as well as most men: for it is credibly thought, he was a notable Astronomer. So that it was the third heaven, *he waited for*: which hee knew this world could not give him; and therefore expected it in another.

Now, this heaven which was *Abrahams* hope, is called *a City*.

A City properly is a place for the habitation of men, compassed with wals, and distinguished by streets and houses. Now properly heaven (or the estate of holy men in heaven) is not a *City*; but as else-where in the Scripture, it is called a *house*, a *Tabernacle*, a *Temple*, *an inheritance*, a *kingdome*: so is it here called a *city*; namely, for the resemblance it hath thereunto, which consisteth specially in foure points:

1. A *City* hath many houses, greater, lesse, and for all sorts. So in heaven also, there are *many mansions*, John 14. 2. places of glory for all men: none need to feare that hee shall not have fulnesse of joy, and perfect happinesse.

2. A *City* is built, and at first was ordained to this end; that many citizens might live together in concord and amitie. So the kingdome of heaven is an *heavenly city*, where the Saints of God shall live in perfect peace and love, with fulnesse of joy every one in himselfe, and each one in another.

3. The goodnesse or excellency of a *City* consists in this; to have good lawes, good Magistrates to execute them, and good people performing subjection and obedience. Therefore the kingdome of heaven is a most perfect *City*, wherein Gods lawes are the onely lawes, and they shall be written in mens hearts: where each one is a sufficient governour of himselfe, and yet all subject to God; and their God unto them all in all.

4. A *City* is a place, where generally are all necessaries and comforts for mans life: one part of the countrey hath this commodity, another that; but in the city are all, either brought into it, or of it selfe. So in heaven are all parts of perfection, and all complements of happinesse, to make the state of Gods children there infinitely blessed.

Such a glorious place is the Citie that was *Abrahams* hope.

Now for the use hereof.

First, is heaven such a *City*? Here is a notable comfort to the poore and plaine countryman, who lives in the simplicity of the countrie life, tilling the ground, or keeping cattell; and it may bee, never saw, or (at the least) never tasted of the pleasures and delights of *cities*: If hee serve God, and keepe a good conscience, here is his happinesse, he shall be citizen in the high and heavenly Jerusalem: *that city* which was the hope of the holy men of GOD in all ages.

Secondly, this may teach *Citizens*, in the great, populous, and pompous cities of this world, to labour also to be *Citizens in heaven*; for that is a *city* also, and the best on earth are but shadowes of it. And it may shame them that are drowned in the pleasures and delicacies of earthly *cities*, and care not, nor looke after *the city of the living God, the heavenly Jerusa-*

*lem*: as it is called, Heb. 12. 22. But alas, it seemes they care not for this shame; for where is security, wantonnesse, prophanenesse, oppressions so common, as in these great cities? And as in the Apostles times, the countrey towne *Berea*, was more zealous and religious, than the rich and stately city of *Thessalonica*, Acts 17. 11, so is it generally to this day, especially at such places in the countrey, where teaching and knowledge is. But let such *cities* know, that as they have better meanes and more comforts, and their very nature should put them in mind, and make them in love with heaven; so they shall receive greater damnation.

Lastly, *Cities* are places of freedome, and all such great places have some notable privileges; therefore men desire to bee free in such places: as is to be seene in *London*, *Rome*, *Venice*, &c. even the greatest persons will bee content to be free of them, and many seeke it, and pay deare for it; or at least, worke a long time for it.

But heaven is the *City of cities*, the perfection of beauty and true happinesse: therefore let every one, that desires either honour or happinesse, labour and strive to be a *freeman of heaven*, and never rest till hee know he be. And let those that live in *cities*, when they are admitted freemen (as daily some are,) remember what a blessednesse it will be, if they can be admitted freemen of the glorious *Citie* which is above; and how little that shall availe them, if they want this, which was the hope and joy of *Abraham*, and all holy men.

To goe further: this City which *Abrahams faith waited for*, is described by two points:

1. That *it hath a foundation*.
2. That the *maker and builder was God*.

For the first, heavenly Jerusalem hath a foundation, such a one, as no city in this world hath: and by this phrase, the holy Ghost insinuates unto us, what bee the properties of heaven; which be two:

1. The state of heaven is *unchangeable*.
2. *Everlasting* and eternall.

First, the state of the Elect in heaven, and their glory there, is not subject to corruption, or the least alteration; as appeareth in that notable and lofty description of the heavenly Jerusalem, Apoc. 21. 14, and from the 10. vers. to the 21. *It hath a great wall and high, twelve gates, twelve Angels for porters: and the wall had twelve foundations, of twelve sorts of most excellent pretious stones: and the wall it selfe was Iasper, and the city pure gold, like chrystall.* The state of it is shadowed by precious stones, and gold: to signifie, as well the durablenesse, as the excellency thereof. And in the 15. Psal. 1. it is called *the mountaine of Gods holinesse*: hils are hardly removed, and therefore *David* saith, that *Mount Zion cannot bee removed, but remaineth for ever*, Psalm. 125. 1. Now, if that bee true of *Mount Zion*, in this world; which must needs be taken either *litterally*, for A the state of the visible Church, which cannot be utterly overthrowne: or *mystically*, for the state of Gods grace, which in this world can not totally & finally be lost: I say, if this Mount Zion standeth fast, and cannot bee removed; how much more true is it, of the state of glory in heaven, and of the triumphant Church, and of heavenly Zion; that it is so unchangeable, so durable, so unremoveable, that it cannot bee shaken, but standeth fast for ever. And in this respect, well may the Apostle say here, *It hath a foundation*; which the holy Ghost in the Revelation saith, *to have twelve foundations*.

Secondly, the state of the Elect in heaven, is not only sure, but *everlasting*; that is, without end: Psalm. 37. 18. *The inheritance of holy men is perpetuall*: and therefore Saint *Peter* 1. 1. 4. B faith, that the inheritance reserved in heaven for us is *immortall, and not fading away*. It *fades* not away; there is the *unchangeablenesse*: it is *immortall*; there is the *eternity* of it. And this is meant, by *having a foundation*: for in this world, so much the longer doth any thing endure, as the *foundation* is stronger. Therefore seeing the heavenly city hath such a *foundation*, no marvell though it indure for ever.

Now put these two together, and they shew the perfect excellency of that city, which is both *unchangeable and eternall*. Where wee learne, the great difference betwixt the state of that world, and this present world wherein wee live in the body. For what is there in this world so excellent, so pretious, so costly, so artificiall, C but is subject both to *alteration*, and in the end to *dissolution*? The longest *day* hath his night; and the longest *life* endeth in death, after many miseries, and tossings: the longest *Empires*, and mightiest *Monarchies*, had their period, after many mutations: the stateliest and strongest *cities*, ended in ruine, after many civill broyles, massacres, and other miseries. So that no glory, no strength, no happinesse, nothing at all is there in this world, that is either *constant or perpetuall*, but subject to utter dissolution in the end; and in the meane time, to pitifull alterations. So weake a *foundation* hath this world, and the best things in it. But contrariwise, the glory of heaven hath such a foundation, as it is both *unchangeable and eternall*. D

The consideration of this difference, hath manifold and profitable use: First, wee may see how reasonable the counsell of the Apostle is, 1 Tim. 6. 17. *Charge them that are rich in this world, that they bee not high minded, and put not their trust in uncertaine riches, but in the living God.* For what a misery and vanity is it, to trust in that that is uncertaine, and therfore will deceive them? The Apostle tels them what to doe; namely, *Doe good, and be rich in good workes, and bee ready to distribute, laying up in store for themselves a good foundation against the times to come, that they may obtaine eternall life*: that is, that they so spend their riches in *holinesse and charity*, that they may in the end

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Abrahams faith.

attaine heaven, which is the *City that hath a foundation*: and who would not spend riches which are so *uncertaine*, for *heaven*, which is so *certaine* a glory?

Secondly, this must teach us to follow the counsell of Christ Jesus, Matth. 6. 19, 20. *Lay not up for your selves treasures on earth, where moth and canker corrupt; and theeves steale: but in heaven, where is neither canker, moth, theefe, nor any other corruption.* Every man naturally must have his *treasure*, and that is it whereon he sets his heart; now that is unworthy of a mans heart, which will be lost wee know not how soone. But let us make *heaven our treasure*, the glory whereof is both eternall and unchangeable.

Againe, seeing nothing here is certaine, we must learne to seeke sound comfort, where it may bee had. Seeke it in this world, and it will faile us; but seeke it in the sincere worship of God, and that will minister such comfort in this life, and such glory in heaven, *as hath a foundation*, and will never faile us.

Further, this must put us in minde of the holy Kings advice; which is, to *remember our Creator in the dayes of our youth*, Eccles. 12. 1. Seeing this world is so uncertaine, and our life hath so weake a *foundation*, as wee are not sure to live to come to old age: every man therefore is to heare the conclusion of all; which is, *to feare God, and keepe his commandements*: and this, the sooner the better. For else, for a little foolish and vaine pleasure, transitory, and which *hath no foundation*; we shall venture the losing of that glorious city, *which hath a sure foundation.*

It followeth in the description;

*Whose maker and builder is God.*]

The second point in the description of this city is, that *God was the maker, builder*, or author of it. These two words are both one, and therefore it is a needlesse labour of some that would distinguish betwixt them: for the meaning is, *God made*, that is, prepared the glory of heaven, and he *built it*; as though he should say, Heavenly Jerusalem is a glorious *city*: and no marvell though it bee so, for *God made it.* And if you will needs, that being *a city*, it must be *built*, be it so; for God is *the builder of it.*

This doctrine is evident in the Scriptures, Psal. 136. 5. *God by his wisdome made the Heavens.* And here is another maine difference betwixt this world, and the glory of heaven: The *Cities* of this world were built by man, but Heaven *by God himselfe.* The art and skill of men built the cities of the earth, and sometime the covetousnesse, or other corruption of man, as is manifest in the beginning: for *Cain*, a covetous, cruell, and ambitious man, built the first city in the world: but holy and good men, have not the honour to be *builders of this City*: No, they are *Citizens* of it, but God only is the *author and builder of it.*

A

No man may doubt hereof, because this third heaven is invisible; for the *Angels* also are invisible, and yet Gods creatures. Besides our Creed teacheth, that God is *Creator of all things visible and invisible.*

If wee doubt why God made it, seeing hee made all things for man, and man in this world hath no sight nor use of it? The answer is, God made it for two ends:

B

First, to bee his owne glorious palace; (not wherein her would confine his being, or his presence, but) wherein he would make his glory most apparant; and wherin his glory should in a sort dwell. In which regards, it is called *his throne*, Esa. 66. And in our Lords prayer we say by Christs owne teaching, that God *our father is in heaven.* Therefore as Princes build themselves palaces, to shew their power and puissance, and to magnifie themselves, and to bee fit habitations for their greatnesse; So God made the third heaven to bee the *throne of his glory.*

Secondly, he had also a respect herein to his creatures: for hee made that heaven, therein to reveale his Majesty and glory to his reasonable creatures, *Angels and Men*: and (by shewing them his glory) to glorifie them. *For in Gods presence is the fulnesse of joy*, Psalme 16. *ultim.* And in this sense is it true, that *God made all things for man (as man for himselfe:)* namely, all things, either for his soule, or body, or both; either for his use in this life, or in the other.

C

And so the third heaven was made for mans use, not in this life, but in the life to come; for his *soule* untill the last Judgement; and after that, for both *soule and body.*

Hence we learne divers instructions:

First, in that the third heaven, which never was seene with the eie of man, is here positively affirmed to bee *made by God*: Wee learne, that therefore it is one of Gods creatures; and not eternall, as some hold, and goe about to prove thus: God is eternall; but hee must bee in some place: and heaven is the seat and place of God; therefore it is coeternall with God. But I answer, from Gods word; that though heaven be the seat, and throne of Gods *glory*, and where hee manifesteth, and magnifieth his glory; yet

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is it not the place of *his substance and being*, for that is infinite, and incomprehensible: and it is against the Christian faith, to imagine the God-head to bee comprehended or contained in any place. 1 King. 8. 27. *The heavens, yea, the heavens of heavens cannot comprehend thee, O Lord; how much more unable is this house that I have built?*

Nor is it materiall, that wee know not on what day it was created; or that it is not named amongst the workes of the creation. For the same is true of the Angels *also*: and it pleased Gods wisdome, for speciall causes, to name no creatures particularly in the creation, but *visible*; whereas wee know both from our Creed, and Gods word it selfe, that he is the creator of

all things *both visible and invisible*. Therefore though wee know not what day the third heaven was made; yet is it sufficient, that here is said, *It was made and built by God himselfe*. Whereupon it necessarily followeth, it is a creature, and not coeternall with the Godhead.

Secondly, here appeares the weakneſſe of one of the commoneſt arguments, uſed for the defence of the *Ubiquity* and *Conſubſtantiation*. Chriſt (ſay they) is preſent bodily in the Euchariſt, and they prove it thus; Chriſt is in heaven, and hee is God: but heaven is every where; for God is every where, and where God is, there heaven is: (as where the King is, there the Court is:) Therefore Chriſt may be in the Sacrament, and yet bee in heaven notwithſtanding.

Anſwer, the ground is falſe: *Heaven* is not every where; for then it is in *Hell*: which to affirme, is abſurdity, confuſion, and impiety. Indeed *Gods preſence* is every where; and where his preſence is, there is his *power*: as where the Kings preſence is, there is alſo his power and authority; and there may be any ſeat or court of Juſtice: and ſo where he is, the court is. But if you take the Court for ſome one of his chiefe houſes, then the ſaying is not true. But contrariwiſe, as the Kings power is, whereſoever his preſence is; and yet hee may have one houſe more ſumptuous, and magnificent than all the reſt, which may be called his Court, by an excellency above other: and that Court is not alwayes where the King is, but in ſome ſet and certaine place, and not removeable:

So Gods power and glory is every where; and yet his moſt glorious Court, the *third heaven*, is not every where, but in his limited and appointed place, where Gods glory ſhineth more than in any other place.

Againe, if heaven properly taken, be every where, then it is *God* himſelfe: for that that is every where, muſt needs be deified; and indeed ſome, to maintaine this opinion, have ſaid little leſſe. But if the holy Ghoſt may moderate this diſputation, he plainly tels us here, *That God is the maker and builder of it*. Therefore aſſuredly it is not God, but one of Gods creatures.

Thirdly and laſtly, let us obſerve the deſcription of heaven, included in theſe two words, *maker* and *builder*. God *made it*, that is, it is one of his creatures; hee made it as well as the reſt: and *he builded it*, that is, (as the Word ſignifieth) made it with art; or hee beſtowed skill and wiſdome upon it. For though we may not imagine any ſubſtantiall difference betwixt theſe two words, for matter; yet in ſignification they differ: and ſo farre wee are to obſerve it.

D Here then we learne, that the third *Heaven* is like a peece of worke, wherein an excellent workeman hath ſpent his art, and ſhewed his skill; that is, that the higheſt heaven is a moſt glorious place, and ſurpaſſeth all other creatures of God in glory and excellencie, ſo farre as therein ſhineth the glory, skill, and wiſdome of the Creator, more than in any other creature. In which regard, it is no marvell though the holy Ghoſt ſay in another place, That the *eye hath not ſeene, nor the eare heard, nor mans heart conceived, what God hath there prepared for them that love him*, 1 Cor. 2. 9. And S. *Paul* himſelfe, though hee had the honour to bee *taken up into this third heaven*, and to *ſee and heare* the glory which is there; yet afterwards could not hee expreſſe the glory he had ſeene. And this was figured in the *Temple of Ieruſalem*, which was the mirrour, and beauty of the world; for the building whereof, God both choſe the skilfulleſt men, and indued them alſo with extraordinary gifts: namely, *Bezaleel and Aholiab*. Now, as thereby that *Temple* was the moſt excellent peece of worke that ever was in this world, made by man; ſo the higheſt heaven (which was myſtically prefigured in *Salomons* Temple) is the moſt excellent of all the workes of God.

The uſe of this doctrine is not to bee omitted.

First, if that bee ſo excellent and glorious a place, we muſt all labour to come thither; for above all things, it ſeemes worthy to be ſought for. People come out of all places of the countrey, to dwell in great townes, and rich *cities*; and men labour to bee freemen there, and to have their children free in them: and even the greateſt men, will have their houſes either in; or neere them; that ſo, though they will not alwayes dwell in them, yet they may ſojourne in them at their pleaſures now and then. And why all this? but becauſe, firſt, they are places beautifull, and many wayes pleaſant to the eye. Secondly, full, and frequented with the beſt company. Thirdly, repleniſhed with abundance of all things needfull for mans life, for neceſſity, comfort, and delight. Fourthly, they enjoy many privileges and freedomes. And laſtly, all this is moſt true of ſuch cities, where the King keepes his Court.

If this be ſo, then how is heaven to be ſought for? Behold here a goodly city, a city of God, (whereof *London*, *Paris*, *Rome*, *Venice*, nay *Ieruſalem*, are ſcarce ſhadowes) the true Jeruſalem, the *joy of the whole earth*: nay, the joy of the world, and the glory of all Gods creatures, *made* immediatly with the hand, and *built* with the skill and cunning of *God himſelfe*. The Princes of the world, and even of Rome it ſelfe, wondred at the beauty, and were amazed at the magnificence of Jeruſalem and the Temple, and yet it was but a type and figure hereof. For that had indeed the glory of the world upon her: but the new Jeruſalem hath the *glory of God upon her*, Rev. 21. 4.

Shall wee then ſeeke to dwell in the cities of this world, and not labour to come to heaven? Are they any way excellent, wherein heaven is not much more to be deſired? Are they beautifull,

tifull, and is not it the beautie of the world? Read the 21. chap of the Reve. and suppose that the beauty of it were but outward, and worldly and sensible to humane capacitie: yet is it farre more excellent, than ever any was in this world. And is not there the company of the deitie, of Christs humanity, of the holy Angels, and all good men? And is not there abundance of whatsoever belongs to perfect happinesse? And is not there freedome from the devill, sinne, and death? And is it not the Court of God, the King of glorie? Then why doe we not sigh and grone, and long to bee free-men of this glorious citie? And though wee cannot come to it as long as wee live in this world: yet why doe we not strive to come as neere it as may bee? In this world, when a man cannot dwell in the heart of a *Citie*, yet he will rather dwell in the *suburbs*, than bee will not be neere it; and being there, hee knowes hee can soone step into the citie. So let us in this life come as neere heaven as we may; let us get into the *suburbs*, and dwell there.

The *suburbs of heaven* is Gods true Church on earth, where his Word is freely knowne and preached, and his holy Sacraments administred, and therein God truly served. Let us associate our selves to this Church, and live according to the holy lawes thereof. This is the suburbs of heaven: so shall wee be readie to enter into the glorious citie it selfe, when the Lord cals us.

And as this is for *our selves*; so if we love *our children*, or care for their advancement, let us make them free-men of that citie, *whose maker and builder is God*: So shall we be sure to have comfort and joy *of them* here, and *with them* in heaven. But if we will have them free-men in heaven, we must make them *Gods apprentises* on earth; they must serve out their time, else they get no freedome. This time, is all their life. Men are deceived that let their children be the *devils slaves* here, and thinke to have them free in heaven: let us then binde our children *prentises to God*, that is, make them his servants here: then assuredly, as in their repentance and regeneration here, they are borne free-men of heaven; so after this life they shall enjoy the freedomes and privileges of that heavenly citie, which *was made and built by the wisdome of God*.

Lastly, here we see how true it is that *David* teacheth, Psal. 15. 4. *No vile person can come in heaven*. And no marvell: for if men thus and thus defamed, cannot be free-men in the *Cities* on earth built by men, is it likely that sinners, and profane men, that care not for repentance, and regeneration, (for they bee the vile men) shall be admitted into that citie, whose maker and builder is God? It is the holy citie, no uncleane thing can enter into it, Revel. 21. It is Gods holy mountaine, how shall ungodlinesse ascend thither? Psal. 15. 1. It is the new Jerusalem, how shall the old man, that is sinnefull corruption, get into it? We must therefore cast off the old man with his lusts, and be renewed in holinesse: we must become penitent sinners for our lives past, and *new men* for hereafter; or else let us not looke to have any part in heaven.

And good reason, for *God is the maker and builder of it*: But he is not the maker of sinne; but the Devill, and our selves brought it out: and thinke we the Devills worke shall come in heaven? or that God will build a house for the devils slaves to dwell in? let us not be deceived: But contrariwise, grace and holinesse is Gods worke: as our soules and bodies were the worke of his hands, so our regeneration is much more the worke of his owne power and mercy. That man therefore, who can say; God as once he made me *a man*, so he hath againe made and built me a *new man*, and a new creature; that man is he, that shall be an inhabitant in that heavenly citie, *whose maker and builder is the same God*.

In this holy way of faith and repentance did the holy Fathers walke to the citie: as *David* saith, in the name of them all, *Thou will I wait for thee in holinesse*.

And thus doubtlesse did the holy patriarke *Abraham*, who as hee was the Father of our faith, so was hee also a patterne of repentance and holy life: and in that holinesse he waited *for this city that hath a foundation, whose maker and builder is God*.

Hitherto we have heard the holy practice of *Abrahams faith*, in two examples.

There is much more spoken of the excellencie of his *faith*: but by the way, the holy Ghost interlaceth a worthy example, even of a *womans faith*; namely, *Sarahs* his wife. The sixth example in the order of the whole, followeth in the words of the two next verses.

## Sarahs Faith.

### Verse 11.

*By faith, even Sarah also received strength to conceive seed, and was delivered of a childe, when shee was past age, because she judged him faithfull which had promised.*

NExt to *Abraham*, who is called the *father* of our faith, or of faithfull men, followeth *Sarah*, who was also mystically the mother of *beleevers*:

next

next to the husband followeth the wife: nay, *Abrahams* faith is commended, both before her, and after her; and hers inclosed in the midst.

By the way here observe, how God honours holy *mariage*, and observes the *decorum*, and dignitie of it: He not onely allowes, or commends the faith of *Abel*, who it may be was unmaried, but as we see, of *maried* men also. And it is worthy our observation, that of all these whom the holy Ghost here records for their faith and holinesse, they were all maried, except *Abel*; of whom, it is not certaine whether hee were or no.

It appeares therefore, that God as he *ordained* holy mariage, so he alwaies *honored* it, both with his *grace* on earth, and his *glorie* in heaven: as well, if not better, than any other state of life. They therefore doe spit in the face of God himselfe, who any way disgrace it, and they especially who allow fornication, or adultetie, in any sort of men, rather than it, as some Papists doe. But here we may observe further, how God maintaines the *dignitie and decorum* of it: hee placeth *Abraham* and *Sarah* together, and puts none betwixt them, to shew the inseparable unitie, that is to be betwixt them: so farre, as that even in storie, they are to bee set together: and how he shuns their presumption, that dare any way attempt to separate or part that unitie.

He placeth *Abraham* first, to shew the dignitie and preheminence of the man, whom for her sinne God hath set over her; not onely for her head, but for her guide and governour: and to teach the man, that he, and his example should be first, and should be a light unto her; to shame them who come behinde their wives in faith and holinesse. Hee placeth *Abraham* both afore and after her, and her in the midst; to teach her, that her glorie and honour, every way, is in the vertue and worthinesse of her husband; her head under God: who is to goe before her, to give her good example: and to come after, to oversee her courses; and on all sides, to be a shelter and defence unto her.

These things may not unfitly bee noted in this contexion: Now let us come to the words, wherein are these points;

1. Who beleeved: *Even Sarah.*
2. What shee beleeved: *Gods promise to beare Isaac.*
3. The impediments of that faith: which were two; 1. *Her age.* 2. *Her barrennesse.*
4. The effects of this her faith: which were three,
   1. Thereby she *conceived seed.*
   2. *Brought forth Isaac.*
   3. Had *a great issue and posterity* by him.
5. The ground of her faith: *she judged him faithfull which had promised.*

All these are laid down in this v. or the next.

The first point is, the person, of whom this storie is: *Sarah a woman*; even shee beleeved. We have heard some examples of notable men: but behold here, a woman chronicled for her faith, and holy obedience, as well as men.

Where we learne, that saving faith, and consequently salvation it selfe, is not proper to one sex, but to both; man and woman. The woman indeed was the first that brought in sinne; and being deceived her selfe by the Devill, she deceived man. In which sense the Apostle saith, 1 Tim. 2. 14. *The man was not deceived, but the woman; and shee was in the transgression.* And for that cause, grievous calamities, and much bitternesse, was laid upon that sex, in bearing, and bringing up children, and in subjection. In which regards they might thinke themselves forsaken of God, for their fault. For the preventing whereof, the Apostle here, or rather the holy Ghost by him teacheth us, that true faith and salvation by the *Messias*, belongeth to *Sarah* as well as *Abraham*; to women, as well as to men. And Saint *Peter* also most plainely (1 Pet. 3. 7.) teacheth us, that *they are heires together with their husbands, of the grace of life.*

The use whereof, as it discovereth the monstrous and unnaturall madnesse of some men, who have called into question the possibility of their salvation; yea some, whether they have soules or no: so it giveth encouragement to women, to serve that God in zeale and sinceritie, which hath beene so mercifull unto their sin; and who, though he hath subjected them in bodie unto their husbands, yet hath made their soules partakers with them, of the same hope of immortall life.

Yet withall we may observe, how few the holy Ghost here recordeth; namely, but one or two women, amongst many men. For so it hath beene in all ages, those that have beene good, were excellent; but they were few in comparison of men: which, as it is the more commendation to them that are good, so it must stirre up all women professing religion, to labour in the imitation of the faith of their grandmother *Sarah*; that so they may bee some of those few.

But let us enter into further, and more particular consideration, who this *Sarah* was; especially seeing shee is the onely woman of the Jewes nation, whose faith is here remembred.

Shee was the wife of *Abraham*, the grand Patriarch of the age betwixt the Flood, and the giving of the Law. And of her wee reade this storie amongst other, Gen. 18. 13. God by his Angell appearing to her husband and her, made a promise, that within the yeare they should have a sonne: both heard it, and both laughed to heare it: *Abraham* in joy and admiration, and therefore was not reproved: shee in doubtfulnesse, and a conceit of almost impossibilitie, and was for it sharply reproved of the Angel. Yet behold this *Sarah*, that even

now

now laughed to heare such a promise, as being a fond conceit, and meere impossible: yet afterward beleeveth, and in so good a measure, as her faith is here registred to all posterities.

In her example, we may learne a good lesson. It was a bad thing in *Sarah* to *laugh* at Gods Word, though it seemed never so high above her conceit: But it was good and commendable, that she correcteth her fault, and testifieth her amendment by beleeving. Wee all follow *Sarahs* fault; but few her *repentance*. Many in our Church are mockers of our religion, and of the Ministers and professors thereof: and all religion that standeth not with their humours, is no more regarded of them, than toyes or devices; and they are counted fooles or hypocrites that thinke otherwise. But alas, these men know not how vile a sinne they commit, while they laugh at Gods Word. For if her fault was such, who laughed at that that seemed to her almost impossible, and yet without any profanenesse; what shall become of them, that out of their carnalitie, and fleshly profanenesse doe make but a sport at all Gods ordinances, promises, and commandements; and at all religion, more than serveth their owne turne? Let such men be warned, to cease mocking, and lay aside reviling of others, and begin soberly and seriously to *beleeve*; else they will find it sharpe kicking against the pricke, and dangerous playing with edge-tooles.

Furthermore, *Sarah* that laughed in doubting, yet (withall) *beleeves*. This teacheth us, that true *faith* is joyned alwaies with doubting in all Gods children. If any object, that followeth not here: for she first *doubted*, and then *beleeved*; when she *doubted* she *beleeved* not, and when she *beleeved*, she *doubted* not.

I answer: It is not so, but the contrarie, as I will prove. For *Sarah* was no Infidell, utterly to denie and gaine-say Gods Word, when she heard it: but onely finding it in all reason impossible, she therefore presently yeelded not to it, but laughed at it as a matter past ordinarie course, yet withall she regarded who spake it; namely *God*, and therefore forthwith judged it possible with God, though impossible in reason, and so at last constantly *beleeved* it, yet still her *reason* gaine-saying it: so that shee never doubted so, but that she in some part *beleeved* it. And when she *beleeved* it most stedfastly, yet she something *doubted* of it: reason said it could not be, faith said it might be. Therefore, as when reason over-ruling, yet she had some sparkes of *faith*: so when her faith was predominant, there remained some reliques of *doubting*: for as reason cannot overthrow true faith; so the best faith in this world, cannot fully vanquish reason.

This is the doctrine of Gods Word, Mar. 9. 24. Jesus bidding the father of the child possessed to *beleeve*, and that his child should be dispossessed: he answered crying with teares, *Lord I beleeve, helpe my unbeleefe*: There is faith and unbeleefe in one soule at one time, in one action, upon one object, and what is unbeleefe, but doubting or worse?

And Christ often reproveth his Disciples for their doubting; and cals them, *O ye of little faith*; and ye all know that, that they then had true faith: yea, S. *Peter* himselfe, most famous for his *faith*, is reproved in the same words, *O thou of little faith, wherefore doest thou doubt?* He had a little faith, therefore some faith: a *little* faith, therefore much doubting; therefore it is apparant, a man may have in his soule at once, both faith and doubting: yea, commonly we have a *graine of mustard-seed*, or a *mite of faith*, and a mountaine of doubting.

The use of this doctrine; First, discovereth the nakednesse of many professing themselves Christians, who care not how they live, yet say they beleeve in Christ, and looke to be saved by him. Aske how they know it: they answer, they know no other: Aske when they began: they say they did ever so: Aske if they doubt; they answer they would be ashamed so to doe. But alas, here is nothing but ignorance and presumption. Our *religion* can never bee disgraced by such men: for they have it not, they know it not: for if they did, they would shame to answer so. These men have no *faith* at all: for, where it is, doubting doth alwaies shew it selfe. And he that knowes he *beleeves*, knowes also he *doubts*: and the more he *beleeves*, the more hee knoweth and feeleth his doubting: for where these two are, they are alwaies opposite, and shew their contrary natures: the one is the *spirit*, the other is flesh and corruption. *And these*, saith the Apostle, *doe lust one against another*, Galat. 5. 17. He therefore that thinketh he is wholly *spirit*, and hath no *flesh* or corruption in him, is nothing but corruption: and he that imagineth he hath perfect faith, and no doubting, hath no faith at all in him, but carnall presumption.

Secondly, here is comfort to all such as have *faith* and grace, and yet are daily troubled with temptations: let not such be dismaied, though they finde in themselves much doubting and diffidence. For *Sarah beleeved*, and yet shee doubted; yea, notwithstanding all her doubting, she *beleeved* so excellently, as her faith is here made a patterne to all holy Matrons for ever. He therefore that is even *buffeted by Sathan*, with temptations of doubting, let not him be dismaied, as though he had no faith: but let him be assured, his doubting doth not bewray it self, but that faith makes the opposition; and therefore let him strive with teares and prayers to God, and say, *Lord I beleeve, helpe thou my unbeleefe.*

Thus we see the *person* who, *Sarah*: but what is the *action* which she did? It is implyed in these words,

*Through faith Sarah, &c.*

Her action is, *shee beleeved*. This vertue of faith

*faith*, and this action of *beleeving* is the matter of all this chapter. These holy men and women had other holy vertues: but their *faith* is that alone, which is here commended.

Now particularly for *Sarahs faith*, here is one notable thing to be observed; the very same word of God, which she *beleeved*, and for beleeving whereof shee is here registred, at the same she also laughed: but behold, her *faith* is recorded, her laughing is not: her faith is commended, her fault silenced. In which holy and mercifull practice of God, we learne;

First, that God accepteth *true faith*, though it be attended with many infirmities. As a King is content to give a begger an almes, though he receive it with a hand shaking with the palsey: so, God is well pleased with our faith, though diseased with infirmities, and bestoweth grace on a beleeving soule, though shaken with many temptations.

In a Word, God accepteth soundnesse of faith, though it be but small, and more lookes at (in his mercie) a mans little faith, than his many faults. *He will not breake the bruised reed, nor quench the smoaking flax*, Esay 42.3. When a man is broken in heart, and dejected in soule, in sight of his many sinnes, and little grace, God will not breake this *bruised reed*, but will comfort and strengthen him. And when any life of grace appeares in a man, (as *flax that smoaketh*, but will not burne out) God will not *quench* it, but will rather kindle it, and give life unto it.

Let this teach us to take in good part, the holy and honest endevours of our brethren, though they cannot doe so well as they would, or should. Let us not exact too much, and too hastily upon them, but expect in meeknesse the working of Gods grace: and in the meane time, thinke well of *Sarahs* faith, though it be with laughing.

Secondly, here we may learne, that God rather observes and regards good things in his children, than their faults and imperfections: he writes up *Sarahs faith*, hee nameth not her laughing. This is from the goodnesse of his nature, being *goodnesse* it selfe, and therefore most easily apprehendeth, and takes notice of the least goodnesse, where-ever he findes it.

Thus should wee deale one with another: what good thing we see in any man, we should observe and commend it: his faults we should not see, or cover and omit them. But the course is contrary: the common table-talke of the world, is nothing but of mens faults, and to rip up their imperfections: but if they have never so many good properties, we can bury them all, or passe them over in silence. This argueth the malice and the naughtinesse of our nature; which being evill, doth delight in nothing but evill; and being corrupt, feeds, as doth the filthy horse-flie, on nothing but corruption. But let us remember the practice of God, and learn to conceale faults, and of our tongues to talke

A of the good things and vertues in our brethren: So shall we resemble the Lord, who though *Sarah* laughed (not in an holy admiration, but in unbeleefe) yet, forasmuch as afterward *she beleeved*, God hath matched her with the notablest beleevers, and holiest men that have beene in the world.

Thus much for the first point; the person, and her action, shee beleeved. Now the second is, *what she beleeved?* included and necessarily implied in the last words of the verse: *she judged him faithfull which had promised.*

The thing shee beleeved, was the word or promise of God: Particularly his promise that she should beare *Isaac* in her old age: of which promise, and the circumstances of it, wee may

B read, Gen. 18.13, &c.

Here the only question is, By what faith she beleeved this?

And the answer is, by *true saving faith*: and it is proved thus: *Abraham* beleeved this promise by the *faith that justified him*, Rom. 4. 10, 11. But *Abraham* and *Sarah* beleeved it both *by one faith*: therefore *Sarah* beleeved that promise by the faith that also justified her.

D Where we learne, that saving faith apprehendeth not onely the great promise of *redemption* by Christ, but all other inferiour promises that depend upon it. For here we see *Abraham* and *Sarah* take hold of the promises of a temporall blessing, by the same faith, whereby formerly they had laid hold on the promise of eternall

C salvation by the *Messias*: so that the object of true faith is,

1. *Principall:* The promise of salvation by Christ.
2. *Secondarie:* All inferiour promises annexed thereunto.

The maine promise is: *So God loved the world, that he gave his onely begotten Sonne, to the end, that whosoever beleeveth in him, should not perish, but have eternall life*, Ioh. 3.16. Now true faith, first of all, directly and plainely fasteneth it selfe on this: but after, and with this, on all other promises that concerne soule or bodie. In the *Lords Prayer*, wee are bid to pray for temporall blessings, health, peace, competencie of wealth, and all other, under the name of *daily bread*: and we are bound to beleeve, that God

D will give them, if wee aske in *faith*. Neither is this faith constrained, but free and voluntary, and on a good foundation. For being perswaded that God accepteth us in Christ for salvation, wee cannot but withall bee perswaded, that God will give us all things else needfull for us.

This wee here note againe, because we are wrongfully charg'd by the Papists, to hold, that faith apprehendeth the promise of salvation alone. But we passe it over, for that we have alreadie spoken something of it.

Now followeth the third point: namely, the impediments of her faith, in these words,

*When she was past age.*]

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The promise was to have a child: *She beleeved it.* Now against child-bearing there are two impediments: 1. *Barrennesse.* 2. *Age.*

If one be *aged*, or past the ordinarie time, it is hard and unlikely: but if one be very *aged*, and far past it, it is impossible she should conceive and beare a child: thus it stands in reason. Besides, though one be not past age, yet if she be *barren*, (as some by secret reasons in nature are) it is not to be expected, shee should conceive. Now, both these lay in *Sarahs* way: for here it is said, shee was *past age*: and another place (namely, Gen. 16. 1, 2.) saith, *shee was barren.*

But it may be objected against *Sarahs* age, that in the old time they had children, till they were of great age. *Eva* had her sonne *Sheth*, at 130. yeares old, Genes. 5. 3. For *Adam* and *Eve* must needs be both of one age: and after that, *Eve* bore *many sons and daughters.* Therefore, it may seeme, that *Sarah* was not past age at ninetie *yeares old.* But wee are to know, that they who began to beare at that age, lived eight or nine hundred yeares: but *Sarah* lived after the flood, when Ages were brought downe to 200. and for the most part to 100. yeares. *Abraham* lived but 175. yeares, and *Sarah* but 127. She therefore who lived 127. yeares, and died an old woman, must needs be past age of childe-bearing at ninetie yeares old.

And besides her age, she was also barren by her natural constitution, (as many are and have beene) and brought *Abraham* no children. Yet unto this woman comes a word from God, *Sarah shall beare a sonne.* And behold, this same aged and barren woman, doth not object deperately these her two hinderances, (the one whereof in reason is sufficient against childe-bearing) but beyond all impediments, and above reason beleeveth it shall bee so, resting and relying onely and wholly on Gods Word for it.

The use of which notable and faithfull practice (so wonderfull in a woman) must teach us to rest on Gods *Word* and promise, though we have no reason so to doe: for example,

When we see our friends, or childrens bodies cast into the earth to feed worms, burnt by fire, or eaten by fishes, reason saith, they are gone, they can never be againe. We have Gods word and assured promise, *The dead shall rise: with their bodies shall they rise.* We must therfore beleeve it, if we will be of the faith of *Sarah.* God said to her, *Age and barrennes shall have a child:* she beleeved it. He saith to us, Dust and rottennesse shall live againe: nay, he hath often said it; and shall not our faith acknowledge the voice of our God, and beleeve it as she did?

But let us come to personall promises, as hers was (for this is generall:) God hath promised grace and pardon to every penitent and beleeving soule; yea, no man is partaker of the sweetnes hereof, without the bitternes of many temptations to the contrarie, giving him occasions of doubting, and often even of despairing of Gods favour. What must a man doe in this case? even *beleeve*, though he feele no reason why to beleeve it; & *hope above hope.* Such was *Abrahams* and *Sarahs* faith. And for it, as they were registred in the Storie of Genesis: so be it here, and also Rom. 4. remembred again, and commended for it. Now, suppose that thou after thy comming to God by faith and repentance, fall into temptations of desertion, wherein as Ahy feeling, Gods heavie hand and wrath hath seized on thee, and the Devill layeth thy sinnes to thy charge, and tells thee thou art a damned wretch, for thou were yet an hypocrit, and never hadst faith, and that therefore God is thy enemie; In this case, wherein in reason be in feeling, there is not the least hope of salvation; what must thou doe, despaire? God forbid. For that is the downfall into Hell. No, but hope when there is no *hope*, keepe faith when there is no feeling.

And to strengthen us herein, remember the faith of *Iob* (tried and sifted, so as few have bin) who *though the arrowes of the Almightie stucke in him, and the venome thereof drunke up his spirits*, Job 5. 4. yet even then he *beleeved*: and would not give over, not let goe his hold, and said, *Though thou bring me to dust, yet will I not forsake thee: no, though thou kill me, yet will I trust in thee.* So in the fierie temptations, when the venome of Gods wrath seemes to drinke up our spirits, then must we *beleeve*: and in the pangs of death, when God seemes ready to kill us, then must wee *trust* in him. In such cases is the life of faith to be shewed: *when reason and feeling say*, God is a terrible Judge; *faith* must say, he is a mercifull Father.

In our health, and welfare, and feeling of Gods favour, this exhortation may seeme tedious: but if we belong to God, if it be not past alreadie, the time is sure to come, when this doctrine will be needfull for the best of us.

Thus we see the excellency of this womans faith: which is the more commended, by reason of these two so great hinderances. Now follow the effects of her faith, which are divers: some laid downe in this verse, and some in the next.

*Received strength to conceive seed,*
*And was delivered of a childe.*

In these words are two effects:

First, by power of her faith she was inabled to conceive: which afore she did not, though there were the same reasons in nature why she should.

Secondly, she was delivered of a child in her old age, and that child was *Isaac:* who is therefore called the promised seed, and the child of the promise.

Out of the consideration of these two, wee may learne divers good instructions: for seeing they are so neere a-kin in their natures, we will speake of them both joynely together.

First, here we may see that nothing is so hard or difficult which God hath promised, but faith can

can compasse it, and bring it to performance. Christ bade the *blinde* see, the *lame* to goe: he spake, they beleeved, and they were healed. So here God promiseth *a barren old woman a child, shee beleeveth*, and lo, she *conceiveth* and *brings forth a sonne*.

The use of this doctrine is for two sorts of people.

First, many in our Church being ignorant; which they are moved to learne religion, answer; Alas, they are simple, or not booke-learned, or they are dull and heavie witted, or they bee old and weake, and therefore they can learne nothing; or if they doe, they cannot remember it. But here is nothing but vaine excuses: for they want not wit to learne religion, if they have wit to buy and sell, to know a faire day from a foule, good meat from ill, deere from sheape, Winter from Summer. If they have wit to practise the civill actions of the world, they have wit enough to conceive the grounds of religion, and to get so much knowledge as may suffice for a ground of that *faith* which will save their soules; so that they want nothing, but grace and diligence to use the meanes. To them therefore here is matter of good advice. Let such men learne but one promise of God out of the holy Scripture, as this; *Seeke first the Kingdome of God, and all things else shall be given unto you*, Matth. 6. 33. or this; *Cast all your care on him, for he careth for you*, 1 Pet. 5. 7. or this; *Hee that commeth unto me, I cast him not away*, Joh. 6. 37. or but this; *Aske, and ye shall have; seeke, and ye shall finde*, Mat. 7. 7. Let them learne but one of these, and when they have learned it, beleeve it, and let their soules daily feed on that faith; and they shall see what will follow: even a wonderfull blessing upon that poore beginning. This their faith will so content and please their hearts, that it will urge them forward to get more, and will make them both desirous, and capable of more knowledge and grace; and wil make them even hunger and thirst after knowledge and grace: (whereas, he that knoweth no promise, nor beleeves it, contents himselfe in ignorance and errour.) And this shall every one finde, that wil carefully use the meanes that God appoints, and will begin to learne but one lesson at the first. For as old *barren Sarah*, beleeving Gods promise, *conceives and brings forth*: so old, simple, plaine, dull Countrey-men, *beleeving* but one promise of Gods Word, shall conceive and bring forth daily more and more fruits of knowledge and grace.

Secondly, others who have made better proceedings in religion, doe see their sinnes, and doe much bewaile them, but they cannot overcome their corruptions: yea, many there are, to whom their sinnes, and inward corruptions are more grievous, and burdensome, than all bodily wants or miseries in the world; yet see they not how to conquer their corruptions: but (alas) are oftentimes foiled by them, to their great discomfort.

Let these men know the want of faith is the cause hereof; for that they doe not sufficiently ruminate, & consider the promises of God made in that behalfe, nor use the meanes God hath appointed: to the use whereof he hath annexed his promises of helpe against sinne. Let them therefore lay Gods Word and promises unto their consciences, in holy and frequent meditations. Let them carefully use the meanes God hath appointed, hearing and reading his *word*, receiving the holy *Communion*, earnest and frequent *Prayer*, craving also the *prayers of others*: and let them sharpen these holy exercises, by *fasting*, *watching*, holy conferences with others, *visitations* of others afflicted like themselves, oft revealing their estate to their godly *Pastors*. Let them continue thus doing, and rest confidently on the word and promise of God, with the stedfast foot of faith, and they shall see, that *old Sarah shall have strength to conceive*: that is, that their poore soules shall receive strength to read upon Sathan, to conquer their corruptions, and to conceive, and bring forth many worthy fruits of holinesse, to their joy and comfort in their latter experience; as *Isaac* was to *Sarah* in her elder age.

The next doctrine wee may here learne is; That whereas *Sarah*, by her faith in Gods promise, conceives and brings forth: therefore children are the immediate blessing of the Lord: for *Sarah* bare *Isaac*, not by any ordinarie strength or power of nature, but *through faith she received strength to conceive, &c.* Neither is this so in her onely (wherein there was a miraculous worke of Gods power) but in all. Some are indeed barren by constitution, and these cannot conceive, unlesse by Gods power as *Sarah* did. But some have no children, who in all naturall reason might conceive. For as God gave the Law, and thereby a gift and power *to increase and multiply*, Gen. 1. 22. so he reserved the execution of it to himselfe, and power to alter or dispense, to adde or diminish as it pleaseth him. Therefore saith the Psalmist, Psa. 127. 3. *Loe, children are the inheritance of the Lord, and the fruit of the wombe is his reward*: And speaking of them, Psalm. 128. 4. hee saith, *Loe, thus shall hee be blessed that feareth the Lord*.

The use is, to teach *Parents* therefore to bring them up as Gods blessings, and not only to give them corporall necessities (for so they doe their beasts) but to nurture them in holy Discipline, by sowing the seeds of religion in their hearts. If this they want, they have nothing, though you leave them Earledomes. And herein is the saying true, *Better unborne than untaught*. The Law and power to increase and *multiply*, is given to beasts in their kinde, all as well as to us, Gen. 1. 22. Therefore unlesse we doe more than provide for their bodies, we differ little from the: but make the know God, & so we make the fellowes with the Angels. If

Parents

Parents did thus, it cannot bee expreſſed what bleſſings would come thereby to Church and Common-wealth.

Thirdly and laſtly, let us here know and learne, that this holy Matron, *Sarah*, figureth unto us myſtically the ſpirituall Hieruſalem, the Church of God. *Allegories* are charily and ſparingly to be taught, elſe much unſound doctrine may cumber mens conſciences: but this is ſound and ſure, for it is the Apoſtles, Gal. 4.23, &c. *By Agar and Sarah other things are meant: for theſe two mothers are two Teſtaments: Agar, ſhee which gendereth unto bondage: Sarah, Hieruſalem, which is free, and from above, and is the mother of us all.* Now the reſemblance betwixt naturall *Sarah* the wife of *Abraham*, and *myſticall Sarah* the ſpouſe of Chriſt the Church of God, ſtands in this; that as ſhe not by power in her ſelfe, but by Gods power and *faith* in his promiſe *bare Iſaac*; ſo the Church our mother bringeth forth children to God, onely by the power of Gods Word and Spirit. And therefore as *Iſaac* is called the child of Promiſe, and ſaid to be borne by *Promiſe*, Gal. 4.23. ſo men regenerate and borne to the Church, are ſaid *not to be born of bloud, nor of the will of the fleſh, nor of the will of man, but of God*, Joh. 1.13. And Saint *Iames* ſaith, 1.18. *God of his owne will begat us with the word of truth.* Thus the *word* of God and the *will*, that is, the Spirit of God, theſe two together beget children to the Church.

The uſe is to teach us all to *honour* the Church as our mother; but to *worſhip* God alone, who is the father of our ſoule. The Church cannot make her ſelfe our mother, nor us her children, when ſhe will; but it is God that muſt *ſpeak the word and then we are made*, he muſt beget us by the power of his Spirit, and miniſtery of his Word. And further, let us learne here what account wee are to make of Gods holy word, which is the immortall ſeed of our regeneration, whereby wee are made Gods children and heires of immortality.

Thus much of the two firſt effects of her faith.

The third is laid downe in the next verſe: which becauſe it is much ſtood upon by the holy Ghoſt, we will put it off till then, being therefore worthy our deeper conſideration.

And now followeth in the end of this verſe, the fifth and laſt point, which is, the *Ground of her faith:*

*Becauſe ſhee judged him faithfull which had promiſed.*]

The foundation whereon ſhe built this her faith, that ſhe ſhould have a ſonne, being *barren and paſt age*, was not the bare promiſe of *God*, ſo much as the conceit or opinion ſhe had of him that *promiſed*. For promiſes are not of value, ſo much by the things promiſed, though never ſo great or excellent (for they may promiſe much, who can performe nothing: or though they can, yet will recall their word in lightneſſe and inconſtancy) as by the worthineſſe of the partie promiſing. Wee ſay in this world, wee had rather have ſome mens word, than other mens bond: and rather have a little promiſed of ſome, than much of others. Now ſuch was the judgement that *Sarah* held of him that promiſed; namely, God: *She judged him faithfull which had promiſed.*

*Faithfull*: that is, ſhee judged him *able and willing* to accompliſh whatſoever he promiſed to her. So that the Grounds of our faith in God and all his promiſes, muſt be a ſure apprehenſion and knowledge of theſe two things in God;

1. His *ability* to make good whatſoever paſſeth him in word.
2. His *carefulneſſe* to doe it when hee hath ſaid it.

Some will promiſe any thing though their abilities ſtretch not to performe: others are able enough but have no care of their word. But both theſe are in God; all-ſufficient ability and moſt carefull willingneſſe. So *Sarah* judged of God and therefore ſhee *beleeved* againſt reaſon; and ſo muſt wee doe, if wee will beleeve Gods word aright. We may reade, and heare, and know Gods word, and have the points therein ſwimming in our heads: but if we will conſtantly *beleeve* with our hearts his bleſſed promiſes, and in our conſciences feare his threatnings, we muſt be fully perſwaded of theſe two to be in him.

So are we taught by Chriſt (the wiſdome of God) in the Lords Prayer (afore wee pray for any thing) to be reſolved of Gods *power* and *will* to heare and helpe us. Hee is our *Father*, therefore carefull and willing: *he is in heaven*, and therefore able to heare us and to give us all things, Mat. 6.9.

And the ſame commendation here given to *Sarah*, is alſo given to *Abraham*, Rom. 4.21. *He doubted not, but beleeved above hope, &c. being fully aſſured that he which had promiſed was alſo able to doe it.*

The uſe hereof unto us is double:

Firſt, to adviſe and guide us for our promiſes; not to be too reckleſſe, as ſome are, what we promiſe: but to conſider aforehand, and if it be beyond our power, not to ſpeake the word (for Chriſtian mens words muſt not be vaine:) and if we have promiſed any thing lawfull and in our power, to be carefull to performe it. Thus to doe is to bee a faithfull man, and is a good ſigne of an holy man, and Gods child: provided this be ſo,

Firſt of all towards *God*, that we make conſcience of performing the great vow wee made in our *baptiſme*, and all other ſerious and holy purpoſes of our heart made to God. For otherwiſe, hee that breakes his vow to God careleſly, by living profanely, he may in worldly policie keepe his word, but hee cannot doe it in conſcience.

The Church of Rome is fouly faulty in this

point, making no conscience of breaking promise and faith with us, or any of our religion; their nakednesse herein is discovered in the face of all Christendome: let them that are wise be warned of it. They make great ostentation of their vowes, and of their care to performe them above any other religion: but it appeares hereby to be vile hypocrisie. For if they were conscionably, and not politikly and formally carefull of their vowes of chastity, poverty, and others made to God, they could not but be likewise carefull of their promises made to men: for the one of these is the fountaine and root of the other. But the neglect of the one, sheweth the formality and hypocrisie of the other.

Let all that feare God learne to make conscience of both these in their religion and service of God, and in all their dealings with men in the world: that so the world may *judge us faithfull men when we have promised.*

Secondly, let us here learne how to helpe and strengthen our weake *faith* in the great promises of God. Wee have a promise of *salvation*, *Whosoever beleeveth in Christ, shall not perish, but have life everlasting.* Of our *resurrection*, Dan. 12.2. *They that sleepe in the dust shall rise againe.* Of our *glorification*, Phil. 3.21. *The Lord Iesus shal change our vile bodies, and make them like to his owne glorious body.* Of a *new world*, 2 Pet. 3.13. *We looke for new heavens, and a new earth, according to his promise.*

These bee, as S. *Peter* cals them, *great and precious promises*, 2 Pet. 1.4. And surely it must be a great and precious *faith* that can constantly beleeve these. No better helpes of our faith can there be, than often and seriously to consider of the *mercie* and *power* of him that made them; if he be *willing*, and able, what can let the performance of them? let us therefore often say with holy *Paul, Faithfull is he which hath promised, who will also doe it*, 1 Thess. 5.24. and with *Sarah* here, *We judge him faithfull which hath promised.*

Now followeth the last effect in the next verse:

V. 12 *And therefore sprang there of one, even of one which was as dead, as many as the starres of the skie in multitude, and as the sands of the sea shore, which are innumerable.*

The third and last effect of *Sarahs* faith, is that by this sonne *Isaac*, whom she conceived, and brought forth *by faith*, she had a wonderfull great issue, and a *posterity almost without number.* This effect consists not of it selfe, but depends upon the former. Her *faith* gave her strength to conceive *Isaac*, though shee were *barren*, and to bring *him forth*, though she were *old and weake*; and so her faith brought him out, by whom she was made the *mother* of many *millions* of men.

The matter of this third effect is the multitude of men, that came of *Abraham* and *Sarah* by *Isaac.*

This posterity or multitude is described by two arguments:

1. By the beginning or root of it; *One that was as dead.*
2. The quantity or greatnesse laid downe:
   1. Generally, to be a *multitude* and *innumerable.*
   2. Particularly, by two comparisons:
      1. As many as the *starres in the skie.*
      2. As the *sands by the sea shore.*

The first point is the root and beginning of this multitude, in these words:

*And therefore sprang there of one, even one that was as dead.*

*One*; that is, one woman *Sarah*: or at the most, *one couple, Abraham* and *Sarah.* And this *one* was no better than dead. Not dead properly and fully: for none are so dead whose soules and bodies are not separate: but, *as dead*, that is, as good as dead, or halfe dead; meaning that they were altogether unfit for generation of children, the strength of nature being decayed in them; *Abraham* being an hundred, and *Sarah* ninety yeares old. And if this be true of *Abraham*, who was past age; how much more is it of *Sarah*, who was both past age, and was also barren in her best age.

Here we are to note and learne many things:

First, *Multitudes came of one.* See here the powerfull, and yet the ordinary works of God, to reare up goodly and huge buildings upon small and weake foundations. So did he in the beginning, and ever since. Indeed, hee made at the first thousands of *starres* because they must be no more than at the first they were; and millions of *Angels* intending they shall not multiply; he could also have made millions of men in a moment: he would not, but only one couple, *Adam* and *Eve.* And of them came the infinite race of mankinde. When sinne had made an end of that world, hee founded not the second that yet continueth, upon a thousand couples; but by three men and their wives hee multiplied the whole race of mankinde, which since have growne from three to millions of millions. And so here of one old man, and a barren old woman, spring innumerable multitudes.

This God doth to magnifie his owne power in the eyes of the sons of men: and so he did also in matters heavenly. The number of Christians since Christ, that have growne to millions, began in a poore number at the first. For when Christ himselfe was ascended, the number of knowne beleevers was but 120. Act. 1.15.

The consideration hereof should teach us all these duties;

First,

First, not to measure God by our lengths, nor to tie him to our rules; but to esteeme of his power and might, as wee see it deserves: and to entertaine high and honourable thoughts of him and his Majesty, who can reare up so great *workes* upon so *poore foundations*.

Secondly, not to despaire of our selves or our estates, though we thinke our selves never so weake, so poore, so sicke, either in soule or body: but to remember him, that *of one made multitudes* to spring out. Therefore when thou art brought never so low, either in soule or body, by any miseries, either inward or outward; faint not, but *goe forward in the strength of the Lord thy God*. Particularly: If God have afflicted thee with poverty that thou have nothing to begin withall: or for thy soule, is thy knowledge in religion small, thy meanes poore, thy feeling of Gods favour but weake? yet faint not, but lay fast hold on Gods power and promise, use carefully the holy meanes God hath ordained, remembring and relying on him *who made millions grow out of one*: and assure thy selfe, as Job saith, *Though thy beginnings be small, yet thy latter ends shall greatly increase*.

Secondly, observe here how old persons are called *halfe dead*, or *as good as dead*; and that is true of them many wayes:

First, their yeares and dayes limited them, are as good as gone. For suppose a man should be as sure to live an 100. yeares, as the *sunne* is to r[illegible]all the day long his course, and at night to g[illegible]e downe: yet as when the *sunne* is past the heighth, and drawing downward, we say it goeth fast downe, and the day hasteth away; so when a man is past his middle age, when the sunne of his life is past the noone stead, he decli-neth daily, and draweth fast away, and the night of his life approacheth, with haste and much horror, unlesse he prevent it.

Secondly, their strength and vitall powers, by which their life is continued, and their soules and bodies kept together, are so much weakned, that they are almost extinguished: whereby it comes to passe, an old man may feele a manifest defect in all powers of minde and body.

Thirdly, sicknesses or diseases grow upon old age: and as their strength faileth, so the force of diseases is redoubled on them: and looke what diseases have lurked in their bodies which either naturally were bred in them, or accidentally taken, they now shew themselves more sensibly; and the weaker a man is, the stronger is his sickneſſe. In these three respects an old man or woman is *as good as dead*.

The use hereof is profitable;

First, they must therefore be advised to *prepare themselves for death*. Every man is to prepare, I confesse: then if every man, especially they that bee old. The young man may die, the old man must die; the youngest cannot live alwayes, the old man cannot live long; the aged mans grave is as it were made already, and his A one foot is in it. And this is not mans conceit alone, but Gods owne judgement, who as we see here, cals an old man *as good as dead*: and that not so much in regard that he is *sure* to die, as that he is *neere* it. Therefore as every man young or old is to make ready, because his time is unknowne, and no man is sure that hee shall live to be old; and as the Psalmist singeth, *Every man in his best estate is altogether vanity*, Psal. 39.6. so especially he to whom God hath beene so gracious as to let him see old age, he should thinke of nothing but his end, and prepare every day *to die in the Lord*. His gray haires, his wrinkled skin, his withered face, his ill stomacke, his weake memory, his crooked body, and the manifest and most sensible alte-ration and decay of his whole state of mind and B body, should hourely all cry in his eares, *I am halfe dead, I will therefore prepare to die in the Lord*.

It is therefore a miserable sight to see that those, who of all men should be most willing to die, are for the most part most desirous to live. And those who should be most ready to die, are generally, most ignorant, most covetous, and their hearts most of all wedded to the earth and earthly things.

Secondly, old persons must here learne S. *Pauls* lesson; 2 Cor. 4.16. That *as the outward man perisheth, so the inward man may be renued daily*. The outward man is the body, the in-ward man is the soule and the grace of God in C it. They must therefore labour, that as the strength of their bodies decay, so the grace of God in their soules may quicken and revive. But alas, the common practice is contrary. For old men have generally so misspent their youth, and in their old age are partly so backward, partly so unfit to learn religion, that when they come to their death-beds, they are then to bee *Catechised* in the very principles of religion: so that when the body is halfe dead, religion hath no being in them; and when the body is a dy-ing, religion and grace scarce begin to live in them: such men cast all upon a desperate point. But let them that desire a joyfull departure, thinke of these things aforehand: and as yeares draw on, and so draw life to his end, and the D body to the grave; so let them weane their hearts from the world, and lift them up to God, and so spend their last dayes in getting know-ledge, and in serving God; that when their bo-dies are weakest and fittest for the earth, their soules may be the holiest and ripest for heaven. To such men shall it never be discomfort to see their bodies halfe dead, when for recompence thereof they finde their soules halfe in heaven. Thus wee see the *root or foundation* of this po-sterity, how poore and weake it was. Now let us come to the greatnesse of it.

*Thereof sprang as many in number, &c.*]

This one old couple, *Abraham and Sarah*, are made by Gods power the father and mother of many nations: and he and shee, of whom the

world would have pronounced, they should not have left a name upon the earth, have now millions of children that sprang out of them. Here we may learne, that though God worke ordinarily, according to the course of Nature, which himselfe hath established; yet that he is not bound to it, nor will be: he bound it, therefore there is no reason it should binde him. Here we may see the power and prerogative of Gods Majesty.

As in the beginning hee made to bee, those things which were not: so still he calleth *things that are not, as though they were*, Rom. 4. 17. and turneth and altereth the state and nature of his creatures as pleaseth him. Hee can take *life* from the living man, and leave him *dead*; he can give life to the dead man, and make him live againe. So hath he dealt for the body, and for the soule hee hath beene no lesse wonderfull.

*Saul*, of a bloudy persecutor, he can make a zealous Preacher, Act. 9. even a glorious instrument, and *a chosen vessell to carry his name unto the Gentiles*, even he who thought to have blotted out the name of Christ, and *all that called on that name* from under heaven, Act. 9. 14.

*Rahab, an harlot*, and a common woman, yet by Gods worke so farre altered, that her faith is registred in the 31. vers. amongst the most excellent beleevers that have beene in the world. Let this teach us, when we see our owne sinnes, how hideous and monstrous they be, yet not to *despaire*. And when we see other men live in extreme dissoluteneese, yet not *to judge of them before the time*: but even then, with hope and comfort, remember that God who *quickeneth the dead, and calleth things that are not as though they were*.

And in that hope let us perswade our selves that hee may quicken our dead hearts, and revive us by his grace. And therefore in that hope let us raise up our selves to use all holy meanes of Gods *Words, Sacraments*, and *Prayer*: which if we carefully and continually doe, we shall see wonders wrought in us; that as they said of *Paul, This man preacheth the faith which afore he destroyed, and therfore glorified God for him*, Gal. 1. 22, 23. so shall men say of us, This man *hates* the profaneneese that he *lived* in, and *loves* the religion that afore he mocked. Such miracles will the Lord worke in us, if with faith and diligence we use the holy meanes; that so all that see us, shall *Glorifie God for us*.

Thus we see generally how great the issue and posterity of *Sarah* was.

But it is more particularly inlarged by two comparisons:

*As many as the starres in the skie, or the sands by the sea shore, which are innumerable.*]

His comparisons are two: One taken from the *heavens, as many as the starres in the skie*: The other from the *earth, as the sands in the sea*. And these two are used by the holy Ghost, being things of incredible number, to expresse the multitude of the Israelites that came all from *Sarah*.

Not but that other things also are of as great number; as the drops of water, dust of the earth, and haires of mens heads, &c. but these two are most common and proverbiall phrases, whereby to expresse a multitude. And againe, the *starres of the skie* are rather named than any other, because God in the beginning pleased to use it to *Abraham*, when hee had never a child, Gen. 15. 8. God carried *Abraham* forth in the night, and bade him *count the starres if he could, and said, so shall thy seed be*. And *Moses* afterwards useth the same comparison, Deut. 10. 22. *Our Fathers went downe into Ægypt seventy persons, and now the Lord hath made us as the starres of the skie in multitude*.

Now because all men are not *Astronomers*, as *Abraham* and *Moses* were, and that ignorant men might say, they can perceive no such matter in the *starres*: Therefore hee useth another comparison, which every Countreyman may discerne how innumerable they be; namely, the *sands of the sea shore*. And lest any should say, I dwell in the mid-land Countrey and never saw the sea sand, and am ignorant and so cannot judge of the *starres*, therefore to put him out of doubt, the holy Ghost assures him in the end of the verse, that they are both *innumerable*; that is, not in themselves, or to God; but in regard of man and mans skill unable to be counted.

Concerning these two comparisons, let us observe the *manner or the* phrase of speech in them used:

For the first, we are to know, that the speech is not proper, but *figurative*. For properly, they were not as many as the *starres*, or as the *sands*: neither are the starres or sands *innumerable*: but it is a figure called by the Rhetoricians ὑπερβολή, which is an excesse of finenesse of speech, or an excessive elegancy. And as it is ordinarie in all Writers, and even in common speech: so it is not refused by the holy Ghost, but used both here, and in the two forenamed places: and the like also of the same nature (but in other phrases) in other places; as S. Joh. 21. 25. *I suppose*, saith he, *if all the sayings and doings of Christ were written, the world could not containe the bookes that would be written*. Meaning, they would bee exceeding many, and more than would be needfull for salvation. And *Deut. 9. 1. Moses* saith, *That the Cities of the Canaanites were great, and walled up to heaven*. Meaning that they were very high, and so high as was possible for City wals to be, and as was impossible to have been scaled in all mens reasons, had not God fought for them.

These and such like are common in the Scripture: and seeing wee allow that liberty to all Writers, and to our selves in common speech; no reason to deny it to the Scripture, which

was

was written for all mens underſtanding, and therefore in ſuch phraſes as are uſuall and ordinary with all men.

And the like liberty is here taken alſo in another figure, *as many as the ſands by the ſhore of the ſea:* the word properly ſignifieth and ſoundeth, *the lip of the Sea.* Now the Sea hath no lip, but it is a ſpeech taken or borrowed from man or beaſt who have lips, and the *ſea ſhore* reſembleth a *lip.* For looke what a *lip* is to them, the *ſhores* are to the Sea: as the two lips doe incloſe the mouth, ſo the two ſhores on both ſides doe incloſe the Sea, which lieth as in a mouth betwixt them. From hence wee may learne profitable inſtructions:

First, that therefore *Rhetorike* is a warrantable, good and lawfull Art; and it ariſeth thus; That which the holy Ghoſt practiſeth, muſt needs bee not onely not evill, but good and warrantable. But the holy Ghoſt uſeth and practiſeth Rhetorike, here and in many other places elſe of the Scripture: Therefore it is a good and lawfull Art. The *propoſition* is undoubted, the *aſſumption* is cleare both by theſe places, and almoſt the whole body of the Scripture: many of S. *Pauls Epiſtles*, many of Chriſts owne Sermons, S. *Iohns* Goſpell, many of the *Prophets*, eſpecially *Iſaiah*, have as much and as elegant Rhetorike in them, as any writers in the world: and beſide all other vertue and divine power in them, doe even for figures and ornaments of Art, match any *Oratours* that have written in the *Greeke* or *Latine.* Nor would it bee any hard taske to undertake to prove and illuſtrate every approved rule of *Rhetorike*, out of ſome part of Scripture. Now if it be lawfull to practiſe the rules of Rhetorike, then it is lawfull alſo to collect thoſe rules together, to pen them, and to make an Art of them. They therefore that holding the contrary, doe ſay, or teach, or write, it is unlawfull, goe againſt the ſtreame and common practice of the Scripture, and rules of common reaſon.

Secondly, here it is apparant, that in preaching Gods Word it is lawfull and warrantable for a *Miniſter* to uſe Rhetorike and eloquence. And the reaſon is good: for that which the holy Ghoſt uſeth in *penning* of the Scripture, the ſame may Gods Miniſters uſe alſo in *preaching* the ſame. They therefore that deny that libertie to Miniſters, are too rough and rugged, and pull out of the hand of the Miniſters one of his weapons, and out of the wings of the Scripture one of her feathers.

Yet we muſt know, that all, or any kinde of eloquence is not permitted to a Chriſtian Miniſter; For Saint *Paul* ſaith, 1 Cor. 2. 13. *Wee ſpeake the words of God, not in the words which mans wiſdome teacheth, but which the holy Ghoſt teacheth, comparing ſpirituall things with ſpirituall things:* So that there is a holy, a ſanctified, *a ſpirituall eloquence*, an eloquence fit for ſpirituall things, and that eloquence muſt be uſed. As the Iſraelites might marry the Midianite women, whom they had taken in war, but not till *they had purified them*, Numb. 31. 18, 19. And more plainly and particularly, Deut. 21. 11, 12, 13. *Moſes* explaineth what that purifying is: *And thou ſhalt bring her home into thine houſe, and ſhe ſhall ſhave her head, and pare her nailes, and put off the garment ſhe was taken in, and then thou maiſt marry her:* So, humane eloquence muſt be *brought home* to divinitie, and be pared and ſhaved with ſpirituall wiſdome, and then may lawfully and profitably be uſed.

For our more ſpeciall direction herein, theſe cautions may be obſerved:

First, the more *naturall* it is, and the leſſe affected, the more *commendable* is it in the doer, and more *profitable* to the hearer.

Secondly, it muſt be grave, ſober, and modeſt; remembring the height and holineſſe of the place a man ſtands in, and of the worke he doth. Therefore it muſt not conſiſt in telling ſtrange tales, or uſing ſuch geſtures or words, manner or matter as may move *laughing* and ſmiling in the Auditors. There may bee wit in ſuch doing; but it can hardly be the ſanctified and ſpirituall eloquence, which Saint *Paul* there ſpeakes of.

Thirdly, it muſt be ſuch as may be an helpe, and not an hinderance to the underſtanding of Gods Word: for it is a Damoſell to Divinitie, but not her Miſtreſſe. Gods Word therefore muſt not bow and bend to her; much leſſe be wrung and wreſted to her, but ſhe to Gods Word.

It muſt in a word be ſuch, as may moſt lively, purely, plainly, and ſignificantly expreſſe the meaning of Gods Word. Therefore a man muſt endevour that all his ſpeech bee in one language, at leaſt, in ſuch as his hearers underſtand: for elſe if he ſpeake the body of his ſpeech in one, and peece out the members in other, which the people underſtand not; hee may indeed *in his owne ſpirit ſpeake myſteries, but to the hearer he ſpeaketh parables.* And to his own underſtanding, he may preach well, but *the hearer is not edified:* as the Apoſtle ſaith, 1 Cor. 14. 2, 17. Therefore let not eloquence be an hinderance to the underſtanding of the hearers, which God hath ordained to be an helpe and furtherance. And with theſe or ſuch like qualifications, eloquence may be uſed with good warrant and much profit. And for cautions or qualifications herein, hardly can any man ſet downe better rules than every mans conſcience will unto himſelfe.

Thirdly, in as much as the holy Ghoſt here and elſewhere uſeth ſo much Rhetorike, Divines may learne where the fountaine of Chriſtian eloquence is; namely, in the Scriptures of the old and new Teſtament. Which being compiled by the wiſdome of God, wee are to aſſure our ſelves they containe in them true wiſdome of all ſorts. *Precepts* of Rhetorike, I confeſſe, are to be learned out of other bookes,

which purposely doe teach them; but the practice of those rules in examples, can be no where better than in *Moses*, the Prophets, and the Evangelists. And this must needs follow upon that, that hath already beene granted. For if we yeeld, that *Rhetorike* is good and lawfull, and practised in the Scripture; then it must needs follow, that it is there practised in the best manner: for shall the *Divinity* there taught be the soundest? the *History* there reported the truest? the conclusions of *Philosophy*, *Astronomy*, *Geometry*, *Arithmeticke*, *Cosmography*, and *Physicke*, there delivered, the surest? the *Musicke* there practised, the exactest? the *Logicke* there practised, the sharpest? the *Lawes* there enacted, the justest? and shall not the *Rhetoricke*, there practised, be the purest? Surely, if *Moses* had written a booke of his owne, as hee was a meere man, and as hee was *Moses*, *brought up in Ægypt*: or *Paul* writ a booke, as he was a *Pharisie*, and Doctor of the Law; they would have beene full of all excellent learning: for *Paul* was brought up at the foot of *Gamaliel*, Act. 22. 3. And *Moses* was exceedingly learned in all the learning of the Ægyptians, and mighty in word and deed, Act. 7. 22.

Shall they then be the Secretaries of the most high God, the fountaine of wisdome, and learning; and shall not their bookes be filled with the most excellent learning in all kindes? Doubtlesse, who ever searcheth it, shall finde it to be so.

Seeing therefore Eloquence is lawfull, and that Preachers may lawfully use it; let them also know, where to have it: let them study Gods bookes, and there they shall finde not onely Divinity, but knowledge and learning of all sorts, and that most exquisite: and as excellent patternes and presidents of Eloquence, as are to be found in any Authors in the world. And let them, if they would preach with spirituall power and eloquence; looke how *Moses*, the *Prophets*, our Saviour *Christ*, and his *Apostles* preached: for to follow them is the true way.

Thus we see the *manner* here used by the holy Ghost, in these two comparisons, to describe the greatnesse of this her posterity.

Now the *matter* in them contained is, that here is the performance of one of the greatest promises made to *Abraham*. The promise is, Gen. 22. 17. *I will surely blesse thee, and greatly multiply thy seed, as the starres in the heaven, and as the sands by the sea shore.* There is the promise; and behold here the performance, in the very same words, and that most true and effectuall: For, at the time when the holy Ghost wrote these words, the Israelites were multiplied to many millions; yea, to a number past number.

So that here we learne, *God is true* in all his promises, be they never so great or wonderfull: if he speake the word, if the promise passe him, it is sure: Heaven and earth shall rather passe away, than any one peece of his promise shall faile.

The use is to teach us, first, *to beleeve God* when he promiseth, what-ever it be; for, he is worthie to bee beleeved, who never failed to performe what he promised. He promised these *Millions* to *Abraham*, when hee had but *one childe*; nay, when he had never a one: Gen. 15. 8. and *Abraham beleeved*. Such a faith was excellent indeed, and deserves eternall commendation (as here it hath.) Let us be *children of this faithfull Abraham*, and the rather, seeing we see the performance which hee saw not. We thinke it a disgrace, if we be not beleeved; especially, if we doe use to keepe our word: Let us then know thereby, what dishonour it is to the Lord not to beleeve him, which never failed in the performance to any creature.

Secondly, we must here learne of God to be true and faithfull in our words and promises. God spake plainly, and deceived not *Abraham*: and after at the time performed it; so must wee deale plainly and simply in our words and bargaines, and thinke that to deceive and overreach by crafty words and double meanings, and equivocall phrases are not beseeming Christianity. And we must make conscience of a lie, else we are like the devill and not God. Also a Christian man must take heed what, how, and to whom he promiseth: but having promised, he must performe, though it be losse or harme to himselfe: if it be not wrong to God, or to the Church or State. Wrong to himselfe must not hinder him from performance. Christian mens words must not be vaine, they should be as good as bonds, though I know it is lawfull, and very convenient in regard of mortality, to take such kinde of assurances.

Lastly, *Abraham* had the promise his *seed should be so*, Gen. 15. 8. and here wee see it is so, but he himselfe saw it not: so that *Abraham* had the promise, and we the performance. So *Adam* had the promise of the Messias, but wee see it performed: the Patriarks and Prophets, the promise of the calling of the Gentiles, but we see it performed.

See here the glory of the Church under the *New* Testament above the *Old*. This must teach us to be so much better than they, as God is better to us than he was to them: and to excell them in faith, and all other vertues of holinesse; or else their faith and their holy obedience shall turne to our greater condemnation, which have had so farre greater cause to beleeve and obey God, and so farre better meanes than they. Which if it be so: then alas, what will become of them who come behind them, nay, have no care to follow them in their faith, nor holinesse, nor any duties of holy obedience.

Thus much for the example of this holy womans faith, and of the commendation thereof.

Now before he come to any more particular examples

*examples of faith*, the holy Ghost gives a generall commendation of the faith of all those joyntly which are spoken of already.

VERSE 13.

***All these died in faith, and receiued not the promises, but saw them afarre off, and beleeued them: and receiued them thankefully, and confessed that they were strangers and pilgrims on the earth.***

HItherto the holy Ghost hath particularly commended the faith of divers holy beleevers. Now from this verse to the 17. he doth generally commend the faith of *Abraham*, *Sarah*, *Isaac*, and *Iacob* together; yet not so much their faith, as the durance and constancy of their faith. Particularly the points are two:

1. Is laid downe their constancy and continuance; *All these died in faith.*
2. That constancy is set forth by foure effects:
   1. *They receiued not the promises, but saw them afarre off.*
   2. *They beleeued them.*
   3. *Received them thankefully.*
   4. *Professed themselves strangers and pilgrims on the earth.*

The first point touching these beleevers is; that as they begun, so they held on: as they lived, so they died in faith.

*All these died in faith.*] The truth of the matter in the words, may bee referred to all afore-going, saving *Enoch* who *died not*; yet he continued also constant in his faith, and in that faith was taken up: but as for *Abel* and *Noah*, *they died in faith*. Yet I take it, that principally and directly, the holy Ghost intended no more than these foure I named: and my reason is, because the particular effects in this verse, and the points where this their constancie is amplified in the three verses following, doe all agree, especially with these foure; and not so properly with *Abel* or *Noah*: so that I take, he meaneth by *all these*, all these men that lived in the second world since the flood. All these died *in faith*; that is, in assurance that the promises made unto them should be performed in Gods good time.

These promises were principally these two:

1. *Salvation* by the Messias,
2. The *possession* of the Land of Canaan.

In this faith they died; that is, they held it (thorow all assaults and temptations to the contrary) even to the last gaspe, and died therein.

In this their practice is commended unto us a most worthy lesson of Christianity: namely, that we must so live that we may die in faith. Many say they live in faith: and it is well if they doe so: but the maine point is, to *die in faith*. There is none so ill, but howsoever he lives, yet he would die well: If he would *die well*, he must *die in faith*. For miserable is the death that is without faith. And herein faith and hope differ from other graces of God; *Love*, *joy*, *zeale*, *holinesse*, and all other graces are imperfect here, and are perfected in heaven: but *faith* and *hope* are perfected at our deaths; they are not in the other world, for there is nothing then to bee *beleeved* nor *hoped* for, seeing we then doe enjoy all things: but as they are begun in our life, at our regeneration, so they bee made perfect when wee die; and they shine most gloriously in the last and greatest combat of all, which is at the houre of death. So that the death of a Christian, which is the gate to glory, is to *die in faith*.

Besides, as life leaves us, so death findes us; and as death leaves us, so the last judgement findes us: and as it leaves us, so we continue for ever and ever without recoverie of alteration.

Now to *die in faith*, is to die in an assured estate of glory and happinesse; which is that that every man desireth: therefore, as wee all desire it, so let us *die in faith*, and we shall attaine unto it.

Saint *Paul* tells us, 1 Cor. 15. 55. *Death* is a terrible *serpent*, for hee hath a poisoned *sting*: Now when we die, we are to encounter with this hideous and fearefull serpent. Hee is fearefull every way, but especially for his sting: that *sting is our sin*: and this sting is not taken away, nor the force of it quenched, but by true faith, *which quencheth all the fiery darts of the devill*, Eph. 6. 16. If therefore we would be able to encounter with this great enemie, (in the conquering of whom stands our happinesse; and by whom to be conquered is our eternall misery) wee must then so arme our selves with faith, that we may *die in faith*; for he that dieth in faith, that faith of his kills his sinnes, and conquers death: but hee that dieth without faith, death and sinne seaze on him, and his sins live for ever, and his misery by them.

Now, if we would die in faith, we must live in faith; else it is not to be expected: For, so these holy Patriarchs *lived* long in this faith, wherein they died. For their holy lives shewed plainly, that they lived in that faith which the Apostle

ſtle ſaith) doth *purifie our hearts*, Act. 15. 9. Now if we would live in true faith, the meanes to attaine it, ſet downe by Gods Word, are theſe:

First, we muſt labour to get knowledge of the fundamentall points of Religion; of God, of the Creation, the Fall, the immortalitie of the Soule, the two Covenants, of Works by the Law, of Grace by the Mediator; and ſuch other ſubſtantiall points touching God, his Word, Sacraments, Law, Goſpel, Prayer, good Works, &c. as the Scriptures, and the Creeds, and Catechiſmes out of the Scripture, doe yeeld unto us. Herein the caſe of the common people of all nations is miſerable. In Popery their Clergy is ſo fat and full, *they will not*; in our Churches the Miniſtery (a great part of it) ſo poore and ill provided for, they *cannot* teach. Betwixt both, the people of the world doe *periſh for lacke of knowledge*; for how can they but periſh *that die not in faith*? How can they die ſo that live not in faith? And how can they ever have faith that haye no knowledge, ſeeing knowledge is the foundation of faith? Therefore it needs the *helpe* of thoſe that may, and the *prayers* of all, that our Church may have *Teachers*, and our people *Catechiſers*: for without learning the Catechiſme, it is impoſſible to learne Religion.

Secondly, when wee have got knowledge, and ſo laid the foundation; then muſt we learne the *promiſe of God for ſalvation*, and wee muſt *hide them in our hearts*, as the Jewels of life, of ſalvation. We muſt beleeve them to bee true and effectuall to all that will take hold of them; and we our ſelves muſt therefore take hold of them, and apply them to our ſoules.

Thirdly, after both theſe, we muſt *conforme* our ſelves thorowout (heart, and life) unto the holy *lawes* of God: we muſt leave all bad waies and ungodly courſes, though they be never ſo deare unto us, or ſo common in the world; and muſt make conſcience of all ſinne, and endevour to doe all duties to God and man.

The firſt of theſe is the *ground* of faith: the ſecond is *faith* it ſelfe: the laſt the *fruit* and effect of it, and an aſſured teſtimony of it to God, to his Church, and to a mans owne conſcience. And to doe theſe three things is to walke in the old and holy way, conſecrated by Chriſts bloud, and troden in by all the holy Fathers: and Popery, nor any other religion can appoint ſo ſafe, ſo ſure, nor ſo direct a way. Thus lived *Abraham*, *Sarah*, *Iſaac*, and *Iacob*, and after this courſe they *died in faith*, and now live in glorie: and ſo ſhall we with them, if we will live in faith as they did; but elſe we may long looke for Heaven before wee come there. Indeed God can make a man that lived not in faith, die in faith; but the matter is not what hee can do, but what is his ordinary courſe; and that is this; *They that live in faith die in faith*. Therfore let us take the ordinary courſe, and repent, and turne betimes, and live the life of faith; and leave the late repentance to them that thinke it but a ſport to venture a ſoule: that courſe may ſpeed; but this courſe is ſure to ſpeed: he that lives in ſinne, *may hope* to die in faith; but he that lives in faith, *is ſure* to die in faith, and to live in glory for ever.

Secondly, obſerve how it is ſaid, *All theſe* died in faith: not ſome, but all. *Abraham* the father, and the root, and with him the wife, the child, and the grand-child: behold a *true noble bloud*, a holy kindred, a bleſſed generation: worthy is *Abraham* of all the honour he hath, who was the root of ſuch a noble and bleſſed brood. And worthy are *Iſaac and Iacob* of ſo good a father, who ſtained not their bloud by forſaking their faith: but held it as they received it, *and lived and died in it*. Let this teach us firſt, if we be fathers, to ſhine before our children in a holy religion, true faith, and good life; and it is great hope that our wives and children will follow us in the ſame.

Secondly, if we be ſonnes, to looke which of our forefathers and anceſtors embraced the moſt holy Religion; and to chuſe, and live and die in their faith. Moſt of our young Papiſts can ſay no more for their religion but this; my father, and grand-father were of that religion. But they muſt looke all to their fore-fathers: *Iſaac and Iacob* would not bee of their great grand-fathers (*Nahors* or *Terahs*) religion, but of their father *Abraham*: and *Abraham* himſelfe would not be of his father *Terahs*, or his grand-father *Nahors* religion; but he went up a great deale higher, to his forefathers to the tenth generation *Noah*, and *Shem*, and embraced their religion. So that we ſee, it is nothing to ſay, I am of my fathers, or grand-fathers religion; unleſſe firſt I prove that theirs was of God: and then hee is a noble Chriſtian man, which knowing that, will not forſake it, but will live and die in it.

Thirdly, ſee here *true honour and gentry* is to live and die in the true faith and holy religion of our Anceſtors; here is the fountaine of honour, to do as theſe did. *Abraham* perceives hee is wrong, and erred with his fathers; he therefore leaves his fathers and grand-fathers religion, and goeth up higher, and takes a better. *Iſaac* his ſonne makes himſelfe heire, not of his land alone, but of his fathers religion alſo: *Iacob* the grand-child followes both, and dieth in faith with them. Behold here *Iacob*, a *true gentleman in bloud*, his holineſſe and religion is in the third deſcent: Let us all learne to adorne our gentility and nobility with theſe enſignes of true honour.

And let all them that ſhame to ſtaine their bloud by treaſons, or miſdemeanours; ſhame alſo, to let their fore-fathers religion, holineſſe, or vertues falle in them: but let them all ſo live in them, that with *Iacob* they may *die in their fathers faith*.

Laſtly, obſerve how it is ſaid, they *died in faith*: they afore lived in it; but now their principall

ciall commendation is, *they died in it.*

Let us learne here to hold on in a good courſe when wee have entred into it: for conſtancy and continuance is the true commendation: he that *dieth in faith*, is he that receives the crowne. To this end, let us ſtirre up our ſelves with the Apoſtles exhortation, Gal. 6. 9. *Let us not be weary of well-doing, for in due time we ſhall reape if we faint not.*

And further, let this teach us all to chuſe that faith to live in (with theſe holy Patriarchs) that we may boldly die in. It is a true obſervation, that *Popery is a good religion to live in, but ours to die in.* The Papiſts uſurpe this ſaying, and turne it the contrary way; but they have as much right to it, as the theefe to the true mans purſe. The liberty, the pardons, diſpenſations, ſanctuarie, the pompe and outward glory of their Church; and their faſting and outward auſterities, being foule and feined hypocriſies, and indeed open licentiouſneſſe: theſe and many things more, may allure any naturall man in the world, to live in their religion; but when they come to die, then they all know, and ſome confeſſe, it is ſureſt and ſafeſt to die in our religion. Let us therefore cheerefully and comfortably live in that religion and faith wherein we may ſo boldly die, that even our adverſaries confeſſe it to be ſafeſt.

Now follow the foure *effects* and fruits of their faith:

The firſt is this: that

*They received not the promiſes, but ſaw them afarre off.*

By *Promiſes* we underſtand, firſt, the promiſes of the Land of *Canaan*. Secondly, the ſpirituall promiſes of the Kingdome of Chriſt. Theſe they did *not receive*; that is, fully; though in part they did: for true *faith* doth alwaies receive, apprehend, and apply unto it ſelfe truly, though not fully, the thing promiſed. God ſaid, he would give them the Land of Canaan: but they did not fully enjoy and poſſeſſe it. So likewiſe the *Meſſias* was promiſed unto them, but they never ſaw his comming in the fleſh, and yet they beleeved Gods promiſe, and died in that faith.

Where wee may ſee the invincible force of their faith that cleaved faſt unto the promiſe of God, even unto death; though they never enjoyed the things promiſed in this life: which plainly condemnes our age of unbeleefe, for we have more accompliſhed unto us than ever they had. *Abraham* never *ſaw Chriſt*, but *afarre off*; yet wee have him exhibited in the fleſh: we ſee and know he lived and died, roſe againe, and aſcended, and now makes continuall interceſſion for us: and we have the true Sacraments, which ſhall laſt for ever pledges of him, and of life everlaſting by him. And for temporall promiſes, we have farre more accompliſhed unto us than ever we had. But though we goe before *Abraham* in the fruition of Gods

A promiſes, yet we come farre behind him in *beleefe*; for faith worketh by love, and love is ſeene in true obedience: but generally, this is too true, men make no conſcience of *obedience*; which ſheweth undoubtedly, that there is little ſound faith among us. And it may bee feared that theſe notable men, *Abraham, Iſaac* and *Iacob*, ſhall ſtand in judgement againſt us to our further condemnation, for they never received the accompliſhment of Gods promiſes, and yet they beleeved: but we doe ſee the ſame fulfilled and exhibited unto us, and yet we will not beleeve.

*But ſaw them afarre off.*

Here is the property of their faith, and the
B power of it: the promiſes were afarre off, and yet they ſaw them. The phraſe here uſed is borrowed from Mariners; who being farre on the Sea, cannot deſcry townes and coaſts afarre off, but onely by helpe of ſome tower or high place, which their eye will ſooner diſcerne, although it bee afarre off: And ſo *Abraham, Sarah, Iſaac* and *Iacob*, being long before the day of Chriſts incarnation, could not otherwaies ſee Chriſt, but afarre off, by the eye of faith in the promiſes of the *Meſſias*: for this is the propertie of faith, to make a thing abſent to bee preſent, after a ſort: *Faith being the ground of things hoped for, and the evidence of things which are not ſeene.*

D Here wee may learne a difference betweene
C the Church in the old Teſtament, and in the new. Wee in the new *Teſtament* have greater meaſure of knowledge, more lively diſcerning of the *Meſſias*, and a clearer light of underſtanding in the myſterie of our ſalvation by Chriſt, than the Church had under the old *Teſtament*: howſoever they excelled in faith, yet in the knowledge and diſcerning of Chriſt they were inferiour unto us. And therefore the Lord made this promiſe to the time of the Goſpell long before; that then *the earth ſhall be full of knowledge of the Lord, as the waters that cover the Sea.* And Saint *Paul* proves this performed, when he affirmeth of the Church of the new Teſtament, 2 Corinth. 3. 18. *But all we as in a mirrour behold the glory of the Lord with open*
D *face.* And Chriſt, Joh. 6. 45. *They ſhall bee all taught of God.*

If this be true, that knowledge ſhould ſo abound in the time of the Goſpell; then all *ignorant* perſons of this latter age of the world muſt know, that they have much to anſwer for at the laſt day of judgement: for God in the new Teſtament hath made his Church to abound in knowledge, ſo that their ignorance (for which they thinke God will hold them excuſed) ſhall bee a bill of inditement againſt them at the laſt day, to their further condemnation: becauſe the light of the Goſpell is ſo cleerely and plentifully revealed in theſe daies, that whereas the moſt excellent Patriarchs of all, could then but ſee Chriſt afarre off, the

moſt

most ſimple may now ſee him neere unto them.

Againe, where is more knowledge, there ſhould be more obedience: therefore it concerneth all thoſe that profeſſe themſelves to bee Chriſtians, and ſubmit themſelves to heare and learne the word of God taught unto them; not to content themſelves with bare knowledge, though it be never ſo much: But withall, to bring forth the fruits of obedience in their lives and converſations. For though *Abraham*, *Iſaac*, and *Iacob*, in regard of faith did goe farre before us; yet ſeeing we have more knowledge than they had in the *Meſſias*, we muſt labour to become like unto them in the obedience of our lives; their faith was ſtronger than ours: but our obedience ſhould be greater than theirs, becauſe we have more cauſe to beleeve than they. S. *Paul* ſaith, *We all behold as in a mirrour, the glory of the Lord with open face.* And the end thereof is this, that we may be *transformed into the ſame image from glory to glory, as by the ſpirit of the Lord.* So that the more *knowledge* we have, the more *ſanctification* we ought to have, and the more hatred of ſin, and more obedience to Gods commandements. But the more is the pitie, the caſe goeth farre otherwiſe with the World: for even many among us that are no Students by profeſſion, have great and commendable *knowledge in religion.* But where is the fruit hereof in holy obedience to the Lawes of God? God by calling hath made us a pleaſant vine: but the ſowre Grapes of ſinne are our ordinarie fruit, they be the *grapes of gall* (as *Moſes* ſaith.) For Atheiſme, blaſphemy, contempt of Gods word and worſhip, with open profaning of Gods Sabbath, doe every where abound; to omit the heinous crimes againſt the ſecond Table, as oppreſſion, adulterie, and bloud touching bloud: for all which we may juſtly feare, that the Lord will either remove his Candleſticke from us, and ſo of a Church and people of God make us no Church; or elſe ſweepe us away by ſome fearefull judgement, as with the beſome of deſtruction, becauſe we with-hold *the truth in unrighteouſneſſe*, Rom. 1. 18. For better it were not to have knowne the way of righteouſneſſe, than to turne from the holy commandement given unto us: let us therefore joyne with our knowledge obedience, that ſo wee may ſhew forth our faith in doing our duties of pietie unto God, and of brotherly love and Chriſtianitie unto our brethren. Thus much of the firſt fruit of their faith.

2 Cor. 3. 22.

Deut. 32. 33.

The ſecond fruit of their faith is noted in theſe words; *And beleeved them.* Where by *beleeving*, we muſt underſtand not ſo much the act of faith, for that was noted before, as the growth and increaſe of their faith: for the word imports a confirmation of their hearts, and a reſolution in aſſurance of the promiſes made unto them: which is not unuſuall in Scripture; for *Paul* prayeth for the *Churches* who had

A true knowledge, faith, and love, *that they might increaſe and abound therein more and more*, Ephe. 3. 16, 17. Phil. 1. 9, 11. Coloſſ. 1. 9, 11.

Here then wee may obſerve in the example of theſe Patriarchs, that it is the duty and property of every true beleever, to goe forward and increaſe in faith, till he come to a full perſwaſion and aſſurance in Gods promiſes. All the gifts of God (and therefore *faith*) are the *Lords talents*, and every true beleever is the Lords ſervant, called to occupy therewith. Now God, having put his *talent* into any mans hand, doth require the *increaſe* thereof, as the Parable ſhewes, Luk. 19. 13. And this *Paul* teacheth: for praying for the Epheſians that they may goe on, and be ſtrengthened *by the Spirit in the inner man*, Ephe. 3. 16. hee ſignifieth, that hee that doth truly beleeve in Chriſt muſt goe on from *grace to grace*, till he be a tall man in Chriſt: as a childe groweth from yeare to yeare till hee come to bee a ſtrong man. The nature of faith is like unto fire, which will not goe out ſo long as wood or other fuell is put unto it, but will take hold thereof, and grow unto a greater flame; and ſo will faith grow up to a full perſwaſion in all thoſe that conſcionably apply themſelves to the Word and Prayer.

But goes the caſe thus with us in the matter of faith? Nay verily, generally it is farre otherwiſe: for many among us have no regard of faith at all, but think they may live as they luſt, their good meaning will ſerve the turne: others and thoſe not a few, are ſo farre from going forward in *faith*, that they are every day worſe and worſe, and ſtill *goe backward* more and more. A third ſort we have that will heare the Word and receive the Sacraments; but yet their growing in grace is very ſlender, they ſtand at a ſtay, and profit little.

Now howſoever it may bee thought but a ſmall fault, not to *profit in religion*; yet undoubtedly it is a fearefull judgement of God, when the hearers of the Word in any Congregation are daily taught, and doe not profit thereby; and therefore the holy Ghoſt noteth thoſe *women to be laden with ſinne, which are ever learning, and yet never are able to come to the knowledge of the truth*, 2 Tim. 3. 7. If a childe lately borne, like not well nor grow, when it hath good keeping: the common ſaying is, that it is a *Changeling*. So if a man heare the Word of God, and doe not increaſe in knowledge, faith and obedience, we may moſt truly ſay of him, that he is a ſpirituall *Changeling*, and therefore that we may avoid this fearefull judgement of God, wee muſt labour for faith; and having gotten faith, *increaſe therein*, and in other graces of God, *till we come to be ſtrong men in Chriſt.*

It is here ſaid, that thoſe Patriarchs increaſed in faith: But it may bee demanded, how and by what meanes they did attaine hereto?

*Anſw.*

*Answ.* In the booke of Genesis, we may finde three waies whereby they were confirmed in the faith, and did grow up in grace. The first meanes was from God himselfe; for, when he had made his covenant with *Abraham*, mercifully renuing the same during his life, as occasion served sundry times, hee stayed not there, suffering it to die with *Abraham*: but when *Abraham* was dead, God renued his covenant with *Isaac* and *Rebecca*, and with *Iacob* also after them. Now the tongue of man cannot utter what a wonderfull furtherance it was unto their faith, to have the Lord himselfe to renue his gracious promises unto them. The second meanes of *increasing their faith*, was their holy conversing one with another: for the manner of the *Patriarchs* was to teach and instruct their children, and to nurture them up in the true worship and feare of God, by which meanes they did not onely implant Gods promises in the hearts of their children; but were themselves confirmed in the same: for hee that teacheth another from a feeling heart, greatly strengtheneth his owne soule. Now God himselfe doth testifie this thing of *Abraham*, saying, Gen.18.19. *I know him that he will command his sons, and his household after him, that they keepe the way of the Lord, to doe righteousnesse and judgement.* Now look what *Abraham* herein did to *Isaac*, that no doubt did *Isaac* unto *Iacob*. The third meanes to increase their faith was, from each one to himselfe: for they gave themselves oftentimes in their owne persons to muse and meditate upon the promises of God: so it is said of *Isaac*, that he Gen.24.63. *went out to pray or meditate in the field towards evening*: and we may perswade our selves it was concerning this and other promises of God, and the accomplishment thereof. And we need not to doubt but that *Abraham* and *Iacob* did the like.

These are the meanes by which these godly Patriarchs were strengthened in their faith. All which must be marked of us diligently, and put in practice: for the cause why wee heare the word often, and yet profit little by it, is chiefly this: because the meanes by which men should grow up in faith, are so slenderly used among us. For the first meanes, which is on Gods behalfe to man; is through his great and unspeakable mercy, plentifully afforded in many parts of the Land, in the holy Ministerie of the Gospell: wherein Gods gracious promises of mercie are opened and applied to mens hearts, and his judgement against sinne sharply denounced, to drive men to lay hold on Gods mercie in Christ. But if we regard the second meanes; which is mutuall instruction of father to childe, of master to servant, and of one neighbour to another; together with mutuall conference about that we are taught; Or else if we regard the third meanes, which is private meditation upon Gods word and promises taught unto us; (which meditation is to a Christian soule like the chewing of the cudde unto a beast, for as the chewing of the cudde turnes that which was eaten into true feeding; so doth holy meditation make Gods words and promises spirituall refreshing, by digesting them in the heart:) If, I say, we take a view of these two latter, we shall finde them seldome used of very many or not at all. Blessed bee God, we need not to doubt, but there bee some who use these meanes with care and reverence: but alas, these some are very few. And because this duty is so slackly performed, hence it is, that though the covenant of mercy in Christ bee oft repeated, yet men reape little profit by it. So that we must learne to follow this notable practice of these godly Patriarchs, and looke what meanes they used for the increase of their faith, the same also must we use, and that diligently; so shall we grow and increase and wax strong in faith, as they did.

The third fruit of their faith is this, *And received them thankfully.*

*Ασπασάμενοι*, the word in the originall doth signifie to *salute*; and that not only by speech, but any way else, as by embracing, &c. and therefore in this place it is not unfitly translated, *And received them thankefully*: that is, they tooke them kindly at Gods hands.

This is a notable fruit of faith, whereby they are commended: that seeing *the promises of God afarre off*, did take them most kindly at Gods hands. But here wee must consider how they tooke them kindly; namely, by doing two things: First, by an action of their heart. Secondly, by an action of their life. The action of their heart was this, that howsoever the promise was not accomplished in their daies, yet they were wonderfully glad thereof: for our Saviour Christ said to the Jewes, *Your father Abraham rejoyced to see my day, and he saw it, and was glad.* It did *Abrahams* heart good to see Christ afarre off; and so we may safely thinke of *Sarah*, *Isaac*, and *Iacob*, and their hearts were also ravished with joy, to heare the wonderfull promise of God concerning the *Messias*; and to thinke of the most joyfull performance which they knew should follow in due time. Ioh.8.57.

Secondly, they tooke this promise kindly by the practice of their life; for when they came to any strange place (as wee often reade in the storie) there they built up *altars*, and offered sacrifice unto God, and called on his Name. All which they did, to testifie their inward joy, and thankfull acceptance of Gods promises in Christ, and of the promised land, though neither were accomplished in their dayes. Gen.12.8. & 26.25 & 33.20.

Now as touching our selves, the same maine promises of God, that were made to *Abraham*, *Isaac*, and *Iacob*, hath the Lord made and continued unto us: nay, wee have the same already *accomplished*: and wee see the same verified

Abraham, Sarah,

verified more evidently and plainly than any of the Patriarchs did. Which being true, our duty is to take the same much more thankfully and kindly at Gods hands, than they did or could doe; because wee have more light and knowledge in the promises of God than ever the Patriarchs had.

But we have just cause to bewaile the daies and times wherein we now live: for whereas we should take the promises of God most joyfully and kindly; the case is farre otherwise. For generally, it may bee said of our nation and people, that in regard of the mercies and promises of God wee are an unkinde people. And that this is true (for the most part) in all of us, if we will but a little examine the matter, we shall finde it too apparant by many evidences: for first, let any of us be brought to a place where wee may behold some vaine Enterlude, or a Show: a man would not thinke how wonderfully we are ravished there withall, so as wee could finde in our hearts to spend whole dayes in beholding them. But let us bee brought to heare the Gospel of Christ, his holy Word preached and taught; as it was unto *Abraham, Isaac*, and *Iacob*, (wherein they much rejoyced) and there we sit heavy and drowsie, so as the word seemes loathsome unto us, and one houre is so tedious as wee hardly hold it out without sleeping: and if it passe the houre a little, O how impatiently our natures take it! All which shew plainly, that we have no such joy to heare of Christ and his mercifull promises, as these godly Patriarchs had: so that we are both hard-hearted and unkinde, and altogether insensible of so great favours and mercies of our God towards us.

Secondly, consider mens behaviour in Gods worship: It is evident, that the greatest part of people worship God but in formall shew, for fashions sake. These godly Patriarchs, *Abraham, &c.* built *altars* in every place where they came, and offered *sacrifice* unto God, to signifie their kindnesse and willing heart towards God for his promises. But now men worship God formally, not in way of thankfulnesse; but either because the Law compels them to it, or else because it is a custome and order which must be kept. For proofe thereof take some one of the common sort, and aske him why hee commeth into the Congregation? he will say he commeth to doe as other men doe; but what they do he knoweth not: nor what he himselfe should doe he cannot tell, nor careth much to know. Others also come to worship God; but aske them how they doe it, they will say, by saying over the ten Commandements, the Lords Prayer, and the Beleefe. But, if the word be either preached, or *read*, they regard it not, thinking all Gods worship stands in the repeating of those three things. Which sheweth that they worship God but for fashion-sake, and with little more than a plaine lip-labour.

A

Another sort there are, which come neere to God with their lips, but their hearts are farre from him; for though their bodies be present in the Congregation, yet their hearts are wandring about their worldly busines, or the works of sinne; so that we may truly say, God is not worshipped with faith in the heart. And therefore we are unkinde people, and quite degenerate from the faith of our fore-fathers, the holy Patriarchs, who received Gods promises so kindly and thankfully.

B

Thirdly, wee have the Word of God daily preached and taught unto us: but how many be there that make conscience of obeying the same in their lives and callings? Men doe come and heare, and should learne: but when they come home, they do flat contrary to that which is taught. Now there can bee no greater unthankfulnesse nor unkindnesse towards God than this, that men should heare and not *obey, for disobedience is as the sin of witchcraft*: nay, the Lord himselfe saith, that he that maketh no conscience of obedience in his life, is in his actions of Gods worship no more acceptable unto God, than a murtherer is *when he kils a man.* 1 Sam. 15.23. Isay 66.3.

Wherefore, seeing obedience is so rare to be found among us, and disobedience aboundeth every where, it is a plaine argument that wee take not the promises of God kindly, nor thankfully at his hands: for if we did, we would at least endevour our selves to doe what God

C

commands in his Law, and desireth in his Gospell, and so bee thankfull unto God for his mercies, shewing forth our thankfulnesse by our obedience. So that it standeth us in hand, every man to looke unto himselfe for his owne part, seeing God hath given us his Gospell, the meanes of our salvation, that therefore we receive and embrace the same, lest God doe either take the same from us, or us from it: for we may be sure that the one of these two will follow, if we doe daily heare and make no conscience to obey. And thus much of the third fruit of the Patriarchs faith.

The fourth fruit of their faith followeth; *And confessed that they were strangers and Pilgrims on the earth.*

D

Herein we are to consider divers points: First, the Text saith, *They confessed*; that is, they professed openly what they were, and what their religion was; and that not only amongst themselves, but before the face of Gods enemies, and heathen men. Gen. 23. 4. *Abraham* told the people of the land of Canaan, that hee was a *stranger and a forranner among them.* And when *Iacob* came before *Pharaoh*, he confessed, that both his daies, *and the daies of his Fathers, were daies of pilgrimage:* Gen. 47. 9. Now affirming so openly that they were strangers in those Countries, they intimated a plaine denial and dislike of the religion and idolatrie of those heathen Countries, and proclaimed themselves to be of another religion: so that this

is

is true which is here ſaid of them, that they made confeſſion and profeſſion of their eſtate and their faith, and that to the enemies of God.

Hence we learne that we are not to be aſhamed of that holy profeſſion of *Chriſtian religion* to which we are called. Our calling is to profeſſe the Goſpell and religion of Chriſt; now to many it is a reproach and ignominie; but we muſt learne this ſpeciall leſſon by the example of theſe men, that howſoever the world judge of Chriſt and his religion, yet we having entred into this holy profeſſion, and being called hereunto, muſt never bee aſhamed of it; much leſſe deny or forſake the ſame. In the Primitive Church it was a contemptible thing, both among the Jewes and Grecians to be a Chriſtian: to the one, the Goſpell was a ſtumbling-blocke, to the other a laughing-ſtocke, 1 Cor. 1. 23. And yet *Paul* profeſſed openly, *that hee was not aſhamed of that holy Goſpell*, Rom. 1. 16. And ſo it ought to bee with us, wee profeſſe Chriſts religion, and therefore we muſt not be aſhamed of it. Some there be that know but little, and yet have a good minde to religion; but when they do ſee ſome doe nothing elſe but make a *mocke* and a jeſt of religion, they are thereby daunted and held backe from the open profeſſion, and embracing of it.

But if we looke to be ſaved by faith, as theſe men were, we muſt learne by their example, not to be aſhamed of the profeſſion of Chriſtianity, whereto wee are called: but muſt follow this notable example of *Abraham* and the Patriarchs, who were not aſhamed, nor afraid to teſtifie their profeſſion among the Heathen, whenſoever any occaſion was offered; for *whoſoever is aſhamed of Chriſt in this world, Chriſt will be aſhamed of him at the laſt Iudgement, before his Father in the world to come*, Luke 9. 26.

To goe further: Theſe Patriarchs profeſſe two things: 1. That they were *ſtrangers*. 2. That they were *Pilgrims*. A *ſtranger* is one that hath his abode not in his owne, but in a ſtrange Country, though he travell not.

And a *Pilgrim* is one that is going thorow a forren Countrey to his owne home. *Abraham*, *Iſaac*, and *Iacob* were ſtrangers, becauſe they dwelt as ſtrangers in Tents, not in their owne Countries where they were borne; but in that ſtrange Countrey whither God had called them; and they were Pilgrims, becauſe they were alwayes ready to goe whitherſoever God would call them: and in all places whereſoever they were, ſtill they waited on God, and ſought to him for the kingdome of heaven.

Now this was not proper to theſe Patriarchs, but is alſo common to all Chriſtians, that looke to be ſaved by the ſame faith: for *David*, long after them, confeſſeth unto God, Pſalm. 39. 12. that hee is a *Stranger, and a Pilgrim, or ſojourner with him, as all his Fathers were*. And even

A wee alſo muſt follow their faith in the practice of this profeſſion: dwelling here on the earth, we muſt teſtifie and profeſſe our ſelves to be both *ſtrangers and Pilgrims*.

But how (will ſome ſay) ſhall we be anſwerable to this profeſſion? *Anſ.* For the practice hereof, we muſt doe theſe three things: 1. We muſt *uſe this world and the things thereof, as though we uſed them not*, 1 Cor. 7. 31. The temporall bleſſings we here enjoy, we muſt ſo uſe, as though they were not ours; but as ſtrangers doe, onely for the preſent occaſion: but wee muſt not ſet our hearts thereon. And the rather to perſwade us hereunto, let us conſider the practice of theſe godly Patriarchs. They had the promiſe of the land of Canaan diſtinctly and abſolutely; ſo as no man in the world B hath more right to any thing that he poſſeſſeth than they had to this land; yet when they came into it, they enjoyed it, and all things therein as ſtrangers; and poſſeſſed nothing, but did even buy ground to bury their dead in. And, ſo muſt we uſe the things that wee have in this world; for our houſes, wee muſt ſo uſe them as *Strangers* do an Inne: and for our goods, we muſt uſe them as *Pilgrims* doe other mens goods, where they ſtay for a night: wee muſt ſo uſe them alwaies, as being ready and willing to leave them the next morning, or at any time when God ſhall call us away.

Secondly, wee muſt caſt off all things in this world, that may any whit hinder us in our journy to the kingdome of heaven; like unto good C travellers, who will carry nothing with them in the way, but that which may further them to their journies end; and if any thing hinder them in the way, they will caſt it from them, and rather loſe it than be hindered from their home. But what is that which is burthenſome unto us in this our journey to heaven? This S. *Paul* ſheweth, when he ſaith, 2 Tim. 3. 6. that certaine ſimple *women are laden with ſinne*. Behold, ſin is that that ladeth us: and the Author to the Hebrewes calleth ſinne, *the thing that hangeth on ſo faſt, and preſſeth us downe*, Heb. 12. 1. Therfore if we will be good travellers and pilgrims toward the kingdome of heaven, we muſt take heed of ſinne: for that will hold us downe D that wee cannot get one ſtep forward, but will draw us backward unto hell: for the way is *ſtrait that leadeth unto life, and the gate narrow, and few there be that can enter into it*, Matth. 7. 13. Hee that would come hither, muſt come with an humble and pure heart: for the gate will not ſuffer any that is laden with ſinne, to enter therein. The proud man, whoſe heart is puffed up with pride: and the covetous man, whoſe heart is inlarged with a deſire of gaine; The ambitious man, who is with childe with worldly pompe and ſtate: and the luxurious and voluptuous man, who feedeth and fatteth himſelfe with earthly and carnall pleaſures; all theſe are growne too bigge to enter into this ſtrait gate. But

the meeke in ſpirit, who lead an humble and innocent life, theſe ſhall tread in this path, although it be narrow; and enter in at this doore, though it be ſtrait. And therefore wee muſt caſt off every ſinne, by the practice of true repentance; and ſo make our ſelves fit pilgrims for the way to heaven.

Thirdly, wee muſt learne contentation of heart in every eſtate of life, which God ſhall ſend upon us: wee muſt be contented as well in ſickneſſe, as in health; in poverty, as in plenty; in trouble, as in peace; and in good report, and ill report; and in all eſtates of life and death. A Pilgrim in his way taketh all things patiently that befall him; and if he be injured any way, he puts it up quietly, without ſeeking revenge or making complaint, till he come home; where he knowes he ſhall have audience and redreſſe. Even ſo muſt wee behave our ſelves in this our pilgrimage to heaven: in hope of that redreſſe and reſt we ſhall have, we muſt beare all things patiently that befall us in this life, which is the way: and doing theſe three things, wee ſhall ſo become *good pilgrims and ſtrangers in this world.*

Here two queſtions offer themſelves to bee conſidered: Firſt, if every man both in profeſſion and practice, muſt ſhew himſelfe to bee a *pilgrim and ſtranger* in this world. Whether then is it not a good ſtate of life for a man to contemne the world and all things in it, and to betake himſelfe to perpetuall beggery and voluntary poverty? *Anſw.* The world in Scripture is taken divers wayes: firſt, for the corruptions and *ſinnes* in the world: and theſe muſt be contemned by all meanes poſſible: yea, that is the beſt religion which teacheth beſt how to contemne theſe; and he the beſt man who moſt forſakes them in what calling ſoever he lives.

Secondly, for *temporall bleſſings*, as money, lands, wealth, ſuſtenance, and ſuch like outward things as concerne the neceſſary or convenient maintenance of this naturall life. And in this ſenſe the world is not to be contemned, for in themſelves theſe earthly things are the good gifts of God, which no man can ſimply contemne, without injury to Gods diſpoſing hand and providence, who hath ordained them for naturall life.

The Papiſts eſteeme it an Angelicall ſtate of perfection, approaching neere to the ſtate of glory, when a man forſaketh all, and betakes himſelfe to voluntary poverty, as begging Friers doe: But indeed it is a meere device of mans braine, and hath no warrant in Gods Word, which decreeth thus; that hee that will not labour (in ſome lawfull calling) ſhall not eat. *Obiect.* But here they will ſay, that our Saviour Chriſt ſpeaking to the yong rich man, bade him *go and ſell all that he had, and give to the poore, and he ſhould have treaſure in heaven*, Mar. 10. *Anſ.* That commandement was not ordinary but ſpeciall, belonging to that young man: It was a commandement of triall given to him one-

A ly, as this was to *Abraham*, when God ſaid, *Abraham kill thy ſonne*, Gen. 22. 2. And the reaſon of that commandement was peculiar to him; namely, to ſhew him his corruption, and to diſcover his hypocriſie. Againe, howſoever the young man was commanded to *ſell all*, yet hee is not commanded to *give all*; but onely thus, *Sell all, and give to the poore.* 2. *Obiect.* Againe, they object that Chriſt himſelfe was a beggar, and his Diſciples alſo, and had nothing of their owne, but went up and downe in the world as beggers; and lived of that which others miniſtred unto them. *Anſw.* This is a meere forgery and cannot be proved out of the word of God. The bag which *Iudas* carried doth prove the contrary: for hee was (as it were) the ſteward in Chriſts family, who looked to their proviſion, and to their contributi-
B on to the poore: as may be ſeene, Joh. 13. 27, 28, 29. Yea, Chriſts Diſciples, though they left the preſent uſe of their houſes and places; yet they gave not over their title and poſſeſſion in them; for Chriſt went to *Peters* houſe, where he healed his wives mother, Matth. 8. 14. And after the time of Chriſts paſſion, *Peter* and the other *Diſciples* returned to their ſhips againe, and became fiſhers for a time. For Chriſt (Joh. 11.) after his reſurrection, appeared to them while they were fiſhing.

2. *Queſt.* Whether may a man lawfully ſeek to be rich, ſeeing we muſt profeſſe our ſelves to be *pilgrims and ſtrangers* in this life? *Anſ.* Ri-
C ches are taken two wayes: 1. for things ſufficient. 2. for abundance. For the firſt, by things ſufficient, I meane things neceſſary and meet for a mans eſtate to maintaine him and his family; and thus a man may ſeeke to be rich: for ſo we are taught to pray in the fourth petition, Give us this day our daily bread, that is, things meet and needfull for the day. From whence I reaſon thus: That which we may lawfully aske at Gods hand, we may lawfully ſeeke for: But we may lawfully aske of God all *things neceſſary* to this life; Therfore we may lawfully uſe the meanes to attaine unto them. And this *Aguis* prayer ſheweth alſo, *Give me not poverty,* Prov. 30. 8.
*nor riches, feed me with food convenient for me.*
Where wee ſee, it is requiſite a man ſhould la-
D bour for things neceſſary to this life. Now, becauſe mans corrupt nature is ſo gripple, that he would not be contented with the whole world though it were all his; therefore we muſt learne this rule of contentation for worldly things: namely, to follow the counſel of wiſe and godly men, who are neither covetous nor riotous, but reſt contented with that which is ſufficient. As for the wearing of apparell, we have no ſpeciall rule nor precept in Gods word; and therefore our direction muſt be the example and faſhion of the moſt grave and godly in that calling of which we are: whoſe preſident muſt be our direction in all caſes, whereof we have no precept nor rule in Gods word.

But if riches be taken in the ſecond ſenſe, for

*abundance*, above that which is competent and sufficient; then it is not lawfull for a man *to seeke* to be rich: for proofe hereof, we have the plaine testimony of the word of God; *Paul* saith, Tim. 6.8,9. *When wee have food and rayment, we must therewith be contented: for they that will be rich fall into temptation and snares, and into many foolish and noysome lusts which drowne men in perdition and destruction.* Where the Apostle doth not simply condemne a rich estate, but rather the desire to be rich, that is, a desire to have more than is necessary for the maintaining of a mans estate. Yet this is the common sin of the world, men are so covetous that they wil not be contented with that which is enough, but still toile and moile for more, till they have gotten so much under their hands as would honestly and sufficiently maintaineten men of their estate and calling. But all such are condemned by the testimony of the holy Ghost, in the place aforenamed.

*Quest.* What if God give abundance to a man by lawfull meanes; what must such a man doe? *Ans.* When God sendeth riches in abundance to any man, he must thinke himselfe to be appointed of God as a steward over them, for the good disposing of them to the glory of God, and the good of his Church; alwayes remembring this rule of the Prophet *David*, Psal. 62.10. *If riches increase, set not thy heart upon them.* Hee saith not, If riches increase, refuse them; but set not thy heart on them: and thus much of these Questions.

Now this practice of the *Patriarchs* is as necessary for us in these dayes as ever it was; for the cause why wee profit little after much hearing of Gods word, is this; we have not behaved our selves like *Pilgrims and strangers* in this world, but the *cares* of the things *of this life have choked it up*, Matth. 13.12. that it could take no ground nor root in our hearts: when we have heard the Word we remember it not, because our hearts and the affections thereof are set on the pleasures and commodities of the world. We therefore must shake off this filthy sinne, and learne to behave our selves like *Pilgrims and strangers*, not intangling our selves with the things of this life, but *using them as though we used them not*; so as they be no hinderance to the growth of Gods graces in us.

*For they that say such things, declare plainly that they seeke a Country.*

In the former verse was set downe the constancy of *Abraham, Sarah, Isaac, and Iacob*, in the faith. Now in the 14, 15. and 16. verses, the holy Ghost proceedeth to amplifie and inlarge the commendation of their perseverance in the *faith*: for the scope of all these verses is to prove, that all these particularly were *constant in the faith* unto the end. The proofe is made by one substantiall reason; the summe whereof is this: *Abraham, Sarah, Isaac and Iacob sought for their Country which was heaven*, and therefore they were constant in the true faith.

But some may thinke that this reason is not substantiall, for men may seeke for heaven that never had true saving faith. As, *Balaam desired that his end might bee like the end of the righteous*, Numb. 23.10. wherewith no doubt hee desired the state of the *righteous* after this life.

I answer, that this desire of *Balaams* was not grounded upon any constant perswasion, nor setled resolution, but upon some sudden motion. Secondly, though hee desired *to die the death of the righteous*, yet he would not *live the life of the righteous*: he had no delight to walk in the way to come to that end which they walked in; without which no man ordinarily can come to it.

Yet further some will say, *Many shall seeke* (as our Saviour Christ saith) *to enter in at the strait gate of the kingdome of heaven, and shall not be able*, Luke 13.24. Therefore to seeke for heaven is no sufficient argument of true *faith*.

*Answer.* True indeed, many shall seeke to come to heaven, and shall not be able to enter: because they seeke when the doore of mercy is shut, and when the day of grace is past: for there is a time of grace wherein the Lord will bee found. Now if men seeke him not in this time, though they seeke him never so long after, yet they shall not find him. But the seeking of these *Patriarchs* was a sound and constant seeking, and so a notable fruit of their true *faith*. For 1. they sought an *heavenly Country*: 2. they sought it in due time; not for a time, but thorow the whole course of their lives: 3. they went the right way; denying themselves and their estate in this life, as being strangers upon earth: and they were willing to forsake all things in this world, to attaine heaven, esteeming it as their true dwelling place, and their eternall rest.

Now more *particularly*, the holy Ghost divideth this reason into two parts, and handleth the same severally: 1. hee proveth that they sought a *Country*, in this verse; and 2. that *this Country* which they sought was *heaven it selfe*, verse 15,16. For the first part, that they *sought a Country*, is thus proved:

*They which say they are Pilgrims and strangers, they shew plainely that they seeke a Country.*

*But Abraham, Isaac, and Iacob said of themselves that they were Pilgrims and Strangers.*

*Therefore they shew plainly that they seeke a Country.*

The first part of this reason is evident in it selfe: for he that saith hee is a *Pilgrim and a stranger in any place*, sheweth plainely that he is forth of his owne Country, and therefore seeketh one. The second part of the reason is assumed from their confession, in the end of the former

former verse; and *confessed, that they were pilgrims and strangers on the earth:* from whence the conclusion is laid downe in this 14. verse, that therefore *these Patriarchs sought for a country.*

In this reason observe, first, that the Author of this Epistle had diligently read the Historie of *Abraham, Sarah, Isaac, and Iacob,* penned by *Moses* in the booke of Genesis: and in reading had observed that which they particularly confessed of themselves in many places of that booke; namely, that they *were Pilgrims and strangers:* yea, also he gathered from their confession this most heavenly meditation, that *therfore they were not in their owne country, but sought another.* These three things then the author of this Epistle used about the holy Scriptures: *Reading, meditation, and observation.*

1 Whence we learne, that all Gods *Ministers,* and those which prepare themselves to the *worke of the Ministery,* are diligently to reade and study the holy *Scriptures,* and to meditate therein. No doubt, the author of this Epistle was an *Apostle,* and had most notable gifts by vertue of his calling, and yet hee bestowed paines in viewing the particular words of *Abraham, Isaac,* and *Iacob,* recorded by *Moses* in the booke of Genesis. *Daniel* also was an extraordinary Prophet, yet (as we may reade) Daniel 9. 2. hee studied with admirable diligence the prophecies of *Jeremy* and *Ezekiel.* And *Timothy,* though he were *a Disciple* (Act. 16.1.) and well learned, yet *Paul* chargeth him *to give attendance to reading, to exhortation, and to doctrine,* 1 Tim. 4.13. And *Ezekiel* is commanded to *eat the role, and to fill his belly with it,* Ezekiel 3.3. And S. *Iohn* likewise is commanded to *eat up the little booke,* Revel. 10.9,10. which thing he did: all which strongly inforce the former duty, shewing that Gods servant in the Ministery, must as it were, eat up Gods booke; that in judgement and understanding, he may digest as farre as is possible the deepe things of God, and the hardest places of the Scripture: here must he lay his foundation, and hither have recourse from all other writings whatsoever in any matter of doubt.

This direction is most necessarie for the *Schooles of the Prophets,* and for all *Gods Ministers:* and yet notwithstanding, the contrary practice beareth sway in the world. For in the Popish *Universities* most of their Divines apply themselves to study the bookes of certaine *Schoole-men,* and the Expositors or Commenters thereupon. These are applied day and night though they bee both many and large, and full of needlesse quiddities; and oftentimes they be also publikely expounded, whereas in the meane time the Bible lieth neglected, or little regarded: wherein we may see the notable worke of the *Devill,* and his malice toward the Church of God; for the Schooles of the Prophets are A the *fountaines* of learning. Now when as Satan by this meanes doth steale away from them the study of the Bible, and in stead thereof foisteth in corrupt humane writings; hereby he poysons the fountaines, to the danger of infecting the whole Church. And as this is common in the places of Popery; so likewise some fault is this way committed among us that be Protestants; for many in their private studies take little paines in the booke of God, but apply themselves wholly to the writings of men; as Councels, Fathers, Schoole-men, and other Expositors; and in the handling of the Scripture, they glory more to prove a point of doctrine by multiplicity of humane testimonies, than by the written Word. But the truth is, thus to B doe is to preferre the handmaid before the Mistris: and as for the opening and expounding of Scripture by other Writers, it is no such point of deepe learning: a man of ordinary capacity and diligence, may easily deliver what others have done before him. But to open the Scripture soundly and purely, as it ought to be, is of another nature than these men take it: and hereto the sound study of the Text it selfe will prove the best helpe, as they will confesse who have tried most of all. And though the best mens workes bee but base stuffe to the pure word of God, yet the writings of holy men must not be contemned; but must be read and regarded in their place, for our furnishing and enabling to the study of the Scriptures, for C the helping of our knowledge and judgement in the word of God: they that hold or practise the contrary, know not what helpes they bee, and what light they yeeld to many darke places of Scripture: But still above and beyond, before and after all, the Word of God must be eaten up of us, and studied with all diligence.

2 Secondly, in that the author of this Epistle noteth their particular sentence, and by consequence gathereth this meditation out of it, *that they sought a Countrey:* Hereby all men are taught to exercise themselves in hearing and reading all the places of the Bible, even the Histories of men therein, and out of the words to gather godly meditations. So *Paul* saith to D the Colossians, *Let the word of God dwell plentifully in you,* Col. 3.16. The Prophet *David* also noteth it for the propertie of a good man to *meditate in the Law of God day & night:* And the practice of the blessed virgin *Mary* is registred as an example for us to follow: that she *kept all the sayings of Christ in her hart.* But pitty it is to see how reading the Word of God is laid aside; for it is so little practised, that men now adayes will not bee at charge to buy a Bible for bookes of Statutes, men will not onely have them in their houses, but at their fingers ends; but Bible they have none: and if they have, it lieth on the deske or table, and they reade it not; and if sometime they *read,* yet they never *meditate* theron, as we

are

are taught in this place.

Further, whereas the holy Ghost reasoneth thus upon these examples; *Abraham, Isaac, and Iacob, were strangers and Pilgrims*, therefore *they sought a Country*: Herein he teacheth us this speciall point, to wit; that a doctrine, though it bee not expressed in plaine words in the Bible; yet being gathered thence by right and just consequence, is no lesse to be beleeved and received, than that which is plainely expressed: and therefore they are farre to blame which mislike these termes in Divinity, *person, nature, sacrament, consubstantiall, trinity, &c.* because they are not expressed in the Word. But they may with good conscience and much profit be retained; because, though not litterally, yet in sense and meaning they are contained in the Scripture, and may by just consequence be gathered thence. And we deny not transubstantiation, because the Word is not in the Scripture; but because the matter is not there: nor can by necessary consequence be derived from it, but rather the contrary.

Againe, many refuse these doctrines, the *proceeding of the holy Ghost from the Sonne*; and the *baptizing of children*, because they are not expressed in the Scripture. But hence wee answer, that though they bee not expressly set downe in so many words, yet by just consequence they may bee soundly gathered out of Scripture, and therefore are true doctrines, no lesse to be beleeved, than that which is plainely expressed. And thus much of the first part of the reason.

*And if they had beene mindefull of that countrey, whence they came, they had leasure to have returned.*

*But now they desire a better, that is, an heavenly: Wherefore God is not ashamed of them to be called their God. For hee hath prepared for them a City.*

Here the holy Ghost proveth the second part of the former argument, by two reasons: the first is contained in the 15. verse, and the beginning of the 16. It is taken from the distinction of Countries, and may bee framed thus;

*They either sought an earthly Countrey, or an heavenly Countrey:*

But not an earthly: *Therefore they sought an heavenly Countrey.* The first part of this reason is cleare of it selfe. The second part is in the 15. verse: from whence followeth the conclusion in the beginning of the 16. verse.

To come to the first part in these words: *And if they had beene mindefull of the Country, &c.* That is, if they had regarded, or thought upon Mesopotamia, or Chaldea, from whence they came, and where they were borne; with any desire to have enjoyed the profits or pleasure thereof; they had leasure enough to have returned backe thither, by reason of the length of their dayes which they lived, in the land whither God called them.

A Here observe two points: first, that they are not *mindefull* of, or (as the word imports) they *remember not the Country from whence they came*: but when God gave them commandement to depart thence, and not to returne to Mesopotamia againe; after this commandement given, they came forth, and did forget their owne countrey.

Whence we learne, that howsoever usually *Forgetfulnesse* be a vice; yet some kinde of forgetfulnesse is a notable vertue: namely, to forget the things that displease God, and which he would not have us to thinke upon. Psal. 45. 9. the *Church* is commanded *to forget her owne people, and her fathers house*: that is, her owne will and desires; she must never thinke thereof
B (nor of any other thing whereby God is displeased) unlesse it be with dislike.

This condemneth the practice of many aged persons, in these dayes, who delight themselves among the younger sort, to tell of their bad practices of their youth; in wantonnesse, contentions, and breaking Gods commandements: But in so doing they sinne grievously; for a man must not remember his sinnes, but with dislike and detestation; being grieved with them, and angry with himselfe for them; or else to teach others how to avoid them.

And as this kinde of forgetfulnesse is a good vertue, so there is also a vertuous and good remembrance: namely, to be mindefull of that which may please God: as of Gods *Iudgements*,
C to be humbled thereby: and of his *Mercies*, to be thankefull unto Almighty God for them: and of his *Commandements*, to become obedient to his will. These things therefore wee ought to imprint by diligence in our memories.

Secondly, here observe, God calleth them out of their owne country, and biddeth them live in the land of Canaan as strangers and pilgrims; and so they doe, abiding there without any purpose to returne; nay, they are not mindfull of their former home.

Hence wee are taught to be constant in that calling whereunto God hath called us. It is a fearefull sinne for a man to goe backe from that calling, in which God hath placed him.
D When the Israelites abode not patiently and constantly with God in the wildernesse, but desired to shake off the calling of God, and to turne to Ægypt, there to sit by the flesh-pots againe; they had Gods hand upon them grievously: as we may reade at large, Psal. 78. *Lots* wife for looking backe when shee was commanded to the contrary, was fearefully and strangely punished, being turned into a pillar of salt, Gen. 19. 26. And our Saviour Christ saith, Luk. 9. 62. *No man that putteth his hand to the Lords plough, and looketh backe againe, is apt to the kingdome of God.* As though he had said, He that flarteth from the plough, is not fit for the field: no more is he that shifteth from his calling, fit for Gods service.

Abrahams, Sarahs,

To apply this to our ſelves: God hath called us to profeſſe Chriſtian religion, whence we are called *Proteſtants*; We therefore muſt profeſſe the ſame conſtantly and hold it faſt, without wavering or doubting; (even without being mindefull of that ſpirituall Ægypt of darkneſſe and ſuperſtition, whence wee are delivered) much more, without turning to any other; this being the *true religion*, which is grounded on Gods word.

Againe, in this our calling of Chriſtianity, wee have vowed unto God for our ſelves, to renounce the fleſh, the world, and the devill. Now, this being our calling; as we have promiſed, and undertaken it: ſo we muſt obey it in our lives, fighting manfully every day againſt the world, the fleſh, and the devill. For, if wee profeſſe religion in word, and doe not obey it in deed; we make our ſelves unfit for the kingdome of heaven. But alas, men are like to the *Swine* that returneth to the puddle, though he be waſhed never ſo cleane: and to the *Dogge* that returneth to his vomit; for moſt men doe but ſerve the fleſh, and the world, and the luſts thereof; therein is their joy, and their hearts eaſe: take away theſe things from them, and take away their lives: ſo farre are they from ſeeking the kingdome of heaven as theſe Patriarchs did.

Thus much for the firſt part of the reaſon.

Now followeth the ſecond part, which is this; *But they ſought not a place in earth:* and therefore the concluſion followeth, *That they deſire a Countrey, which is heaven:* in theſe words,

*But now they deſire a better.*]

But ſome will ſay, the Patriarchs were dead many hundred yeares before this was written; How then can they bee now ſaid, to *deſire a Countrey? Anſw.* The Author of this Epiſtle here obſerveth, and followeth the manner of them that write Hiſtories; who ſpeake of things paſt long agoe, as though they were now preſent.

Now it is ſaid, they deſire *a better Country:* Theſe Patriarchs had laid before them two countries, the Land of Canaan, and the kingdome of Heaven; and of theſe two, they might chuſe whether they would, to be their portion and inheritance, upon which they would beſtow their hearts: Now, they eſteemed heaven (though it was to come) better than Canaan, though preſent; and therefore made choyce of heaven, and longed for it.

Where we learne, that as we muſt be thankfull to God, for all his bleſſings; ſo among them all, wee ſhould chuſe the beſt. This *David* doth: for being put to chuſe, whether he had rather live in ſafe-guard, and in ſolace, with the wicked and ungodly, than in baſe eſtate, and in great danger neere to Gods Sanctuarie: Hee ſaith, Pſalm. 84. 10. *Hee had rather bee a doore-keeper in the houſe of his God, than to dwell in the Tabernacles of wickedneſſe.* And

A *Salomon* is highly commended by the holy Ghoſt, 1 King. 3. 10, 11. for chuſing a *wiſe and underſtanding heart, before riches and honour.* *Moſes* alſo (as we ſhall ſee afterward) had his choyce, whether he would live gloriouſly, and at eaſe, in *Pharaohs* Court; or with the Church of God in adverſity; now *Moſes* having the gift of diſcerning, *refuſed to be called the ſon of Pharaohs daughter, and choſe rather to ſuffer adverſity with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon.* Which holy examples doe all teach us; that when God ſetteth before us divers ſorts of his bleſſings, wee in ſpirituall wiſdome, muſt make choyce of the beſt. On the contrary, *Eſau* had this choyce ſet before him; his brothers *red broth*, and his B *birth-right:* but he choſe the worſt, and therefore in the new Teſtament, the holy Ghoſt noteth him with this marke, to be *profane Eſau* for his labour. And the Gaderens alſo are branded with a note of infamy to all ages, for chuſing their *hogs* before *Chriſt*, and his ſalvation. And the like choyce is ſet before us every day: for God of his mercy, in the preaching of the Word, for his part, doth ſet forth unto us *Chriſt Ieſus* crucified: and in him remiſſion of ſinnes, and ſalvation: Now, on the other ſide, commeth the devill, and ſetteth before us all ſorts of vaine pleaſures and delights; ſhewing to every man thoſe ſinnes to which he is given; and with them all the profits or pleaſures that uſually accompany ſuch ſinnes. Now, moſt men C having this choyce ſet before them, doe leave the true and ſubſtantiall bleſſings of God, and come to Satans painted Pageants, and there make choyce of ſinne, with thoſe baſe companions that doe attend her. This is too apparant to be denied: for howſoever the word of God bee preached unto us, and wee doe heare the ſame, yet we preferre the vanities and pleaſures of the ſinnefull world, before *Chriſt crucified:* making no account of him, nor of our owne ſalvation by him, in compariſon of the preſent profits and pleaſures of ſinne. But we muſt pray to God to give us ſpirituall *wiſdome*, and the gift of diſcerning, that now when God ſets before us things ſo farre differing, wee may have grace to diſcerne betweene them: and withall, D to preferre and make choyce of the beſt, and to refuſe the worſt. But as for them that are ſo mad in their choyce, that they now preferre ſin before the bleſſings of God in *Chriſt*, they ſhall ſee the day, when they would wiſh themſelves to be Dogges, Toades, or Serpents, rather than men and women: and yet (though they would be glad of that exchange of ſtate) they ſhall never compaſſe it, but ſhall remaine woefull men and women for evermore, becauſe that once they made ſo profane a choyce: when the path of life was ſet before them, they choſe the way of death rather than of life; and therefore when they would deſire death, they ſhall not have it, but ſhall live a life more bitter for ever, than any death in the greateſt pangs.

Thus

Thus wee see in generall their choice was of the better. Particularly the Text addeth,

*This is, an heavenly.*]

In which words is laid downe the last and chiefe point in this reason, to wit, that the Patriarchs desired a better Countrey than the land of *Canaan*, and that was an *heavenly Countrey*, even Heaven it selfe; the proofe whereof is principally intended in this place.

Now whereas the Patriarchs, being our fore-fathers in faith, and patternes whom wee must follow, *did desire Heaven:* by their example everie one of us is taught the same dutie, to aime at another and a better *Countrey*, than that in which we live, even at the Kingdome of Heaven: and not to thinke that this world is the countrey wee are borne for. This better Countrey we must all seeke for, whatsoever we be, high and low, young and old, learned and unlearned, if wee will follow these godly Patriarchs. And this wee must doe not at death only, seeking this world all our life long, for that is to despise Heaven: but even in the time of our youth, and strength of our dayes, must wee set our hearts on Heaven: endevouring so to use this world, and the things thereof, that when wee *die* wee may come to Heaven, that blessed Countrey, which we desired, and fought for in our lives.

And to perswade us hereunto, consider the reasons following: First, worldly wisdome teacheth this: If a man dwell on his owne land, and in his owne house, he is careless: But if in another mans house, whereof he hath no lease, but contrariwise is certaine to bee put out, hee knoweth not when: this man in time will provide himselfe of another, that so he may remove into it, and not be destitute: and if it be within his power, hee will provide a better, that so he may not remove for the worse. Behold, while we live in this world, our bodies are tents and tabernacles wherein our soules doe dwell for a time: and besides, this time is uncertaine; for there is no man that can say certainly, hee shall live to the next houre. Therefore, we must everie one of us, provide for himselfe a dwelling place in Heaven, where we may abide for ever in all blessednesse.

Againe, consider the state of all sorts of men in the world; for sinne, Atheisme, and profanenesse abound everie where, the blaspheming of Gods holy name, and the breaking of his Sabbath: besides daily sinne against the second Table: Now all these cry continually for vengeance, and for Gods judgements to bee inflicted upon us, and we know not how God will deale with us for our sinnes; whether hee will take from us our goods, and good name, our health, friends, or life it selfe; and therefore it standeth us in hand, to provide for our selves a resting place, wherein we may abide for ever, after this fraile life full of miserie is ended.

Thirdly, if we shall not doe this, marke what followeth: this, and no other, is our estate; By nature, we are the children of wrath, and of the Devill: and by our manifold sinnes, wee have made our case farre worse: Now, what is due unto us, for this corruption, and for these transgressions? Surely, not Heaven, but another place; even the contrarie, the place of eternall woe and destruction, the bottomlesse pit of Hell. Now, if this bee our due by nature, then let not sinne, nor Satan deceive us; perswading us, that we may come to Heaven, and still continue in the state of our corrupt nature; but let us labor by all meanes to eschew this place, which is due unto us by nature; that through the gift of faith in Christ, we may come to the heavenly Citie, which these godly Patriarchs so seriously sought for. But if wee remaine in our sinnes, and so die, we are sure to goe to the place of destruction, and there to remaine in woe and torments, with the Devill and his Angels for evermore: so that it stands us in hand, to use all good meanes to come to Heaven, or else our case will be most miserable of all creatures; for, perdition and destruction will bee our portion world without end.

This must awake and stirre up our dead and drowsie hearts, that are so besotted with sinne, that though we heare, yet we neither learne, nor practise. In worldly things; we can take care and paines: but if we will doe any thing for our owne everlasting good, let us labour by all meanes to come to Heaven; for if wee misse of that Citie, it had beene good for us, wee had never beene borne: or that wee had beene the vilest creatures in the world, rather than men. For, when the unreasonable creatures die, there is an end of all their miserie; but if we die, and bee not prepared for that place, our death will bee unto us the beginning of all woe and miserie.

*Wherefore God is not ashamed of them to bee called their God, for hee hath prepared for them a Citie.*

In these words is laid downe a second reason, whereby is proved that these Patriarchs *died in faith, seeking their country in Heaven.* The reason is drawen from the testimony of God himselfe, recorded by *Moses* in the booke of Exodus, where God saith, He is *the God of their fathers, the God of Abraham, Isaac, and Iacob,* Exod. 3. 6.

*The Exposition. Wherefore*] that is, that this might appeare and be evident, that these Patriarchs died in the faith, and sought this countrey of Heaven, God was content to vouchsafe and grant unto them this favour, to bee called their God.

*Was not ashamed*] To be, or not to bee ashamed of one, properly belongs to men; and it cannot be affirmed properly of God, that hee is *ashamed* or *blusheth* (as the word signifieth;) but the meaning is, that God vouchsafed unto them this favour, and shewed them this honour and dignitie. *Quest.* What was this honour and dignitie which he shewed unto them? *Answ.* To

be

*be called their God.* By which is meant thus much, that God accepteth them in his mercy, to be such, with whom he would make his covenant of salvation, and not with them alone, but with their seed after them. Secondly, that he chose them to make the covenant in their names for all the rest. Thirdly, he vouchsafed them a speciall and extraordinary favour, even that himselfe would beare their names, and they should beare his; making his glorious name renowned to the worlds end, by this title, *The God of Abraham, Isaac, and Iacob.* Hereupon the reason is framed thus; God would not bee called in speciall manner the God of unfaithfull men, but rather would bestow such a speciall favour upon Beleevers; but that favour did God vouchsafe to these three Patriarchs; therefore doubtlesse they lived and died in that holy faith.

A In that it is said, *God was not ashamed to be called their God*; Here first we learne, that God doth not vouchsafe his mercy equally to all men, but some men have more prerogative in his favors and mercies than others. *Kings* make choyce among all their subjects, of some men, whom they will preferre to be of their counsell or guard, and to whom they will give speciall countenance, and dispense their favours more liberally than to all: Even so God among all *Abrahams* kinred maketh choice of these three persons, *Abraham, Isaac, and Iacob*, to bestow on them such speciall honour, as he vouchsafed not to any of their fore-fathers afore them, nor posterity after them. No marvell therefore though he bestow not his speciall mercy upon all, seeing hee dispenseth not his inferiour favours unto all alike. And yet for all this, hee is no accepter of *persons*: for hee onely is properly said to bee an accepter of persons, that preferreth one before another, in regard of some quality in the person: but God vouchsafed this honour unto these three, onely of meere mercy and good will, and not for any thing he respected in them.

This confuteth the conceit and errour of many men, broached abroad in this age, that God doth equally love all men as they are men, and hath chosen all men to salvation, as they are men, and hath rejected none: for (say they) it standeth with equity and good reason that the Creator should love all his creatures equally; and this opinion they would build upon the generall promise made to *Abraham*: because that in *him* God said *all the nations of the earth should be blessed*, Gen. 22.18. But we must understand that (All) is not alwayes taken generally, but sometime indefinitely for many: and so *Paul* speaking of this covenant of grace in Christ, saith, The Lord made *Abraham a father of many nations*, Romans 4.17. where repeating the covenant recorded by *Moses*, hee putteth *many* for *all*. Againe, grant that *Abraham* were the *father of all nations*, and that in him *All the kindreds of the earth were blessed*: Yet it followeth not, that therefore God should love *all men* equally and alike: for hee may love the *faithfull* of all nations, and yet not love all *men in all nations*: for, in his bountifull mercy in Christ, hee preferreth some before others. And this answer seemes the better, because we may have some reason to thinke, that God will save of every nation some, but no ground to imagine he will save all of any nation; much lesse all of every nation.

2 Here wee may see, *That God honoureth those his servants that honour him*, as hee saith to *Eli* the Priest, 1 Sam. 2.30. Which is a point to be marked diligently; for this God is the glorious king of heaven and earth: yet he abaseth himselfe, and is content to be named by his B creature, advancing them by abasing himselfe to be called their God, *The God of Abraham, Isaac, and Iacob.* Where we may apparantly see, rather than God will not have them honoured that honour him, hee will abase himselfe, that they thereby may be honoured.

Hence we may learne many things: First, that D all that professe religion truly, must inure themselves to *goe through good report and ill report*, and in all estates to bee content, for Gods honours sake, as *Paul* saith; *I have learned in whatsoever state I am, therewith to be content: I can be abased, and I can abound; every where in all things I am instructed, both to be full, and to bee hungry; to abound and to have want.* Thus spake that holy man of God: and so must we all endevour to say, and accordingly to practise. And C the reason is good, because if a man honour God, howsoever he be contemned, or not regarded in the world, yet God will honour him, and esteeme highly of him: that will prove the way to all true honour, as it hath done, even in this world to all that tried it. Phil. 4.11.

D Secondly, hence we learne which is the true way to get sound honour amongst men; namely, to honour God. Good estimation in the world is not to bee contemned, for the Lord commandeth all inferiours to honour their superiours, whereby hee also bindeth every man to preserve his owne dignitie. Now God honoureth them that honour him: therefore the surest way to get true honour amongst men is D this: Let a man first lay his foundation well, and begin with God, and set all the affections of his heart and thoughts on this, To honour God. *Quest.* How may a man honour God? *Answ.* By forsaking the rebellious waies of sinne and ungodlinesse, and walking in the way of righteousnesse thorow the course of his life. This doth God take to bee an honour unto his high Majestie. And when a man doth thus unfainedly, then God will honour him, even among men, so farre forth as shall be for his good: for God hath all mens hearts in his hand, and will make them to honour those that honour him: so S. *Paul* saith, *If any man therefore purge himselfe from these, hee shall bee a vessell unto honour*: not onely in glorie eternall after death, but 2 Tim. 2.21.

but also in grace and favour with Gods Church. This confuteth the opinion, and condemneth the practice of many, who would faine have good report in the world, and bee spoken well of by all men: but what course (I pray you) take they to come by this good name? They doe not begin with God, and lay their foundation by honouring him; but they strive to please men, whether it bee by doing well or ill they care not, their only care is to please all; for that is their rule and resolution, all must bee pleased; and because most men are ill, they rather chuse oftentimes to doe ill than they will not please the greater sort. But hee that beginneth to get honour by pleasing men, beginneth at a wrong end; for by the testimony of the holy Ghost in this place, the way to get sound approbation before men, is first to begin with God, and to honour him.

Thirdly, if God will honour them that honour him, then by the contrary, consider what a miserable case many a man is in: *For those that dishonour God, God will dishonour them againe*; as we may see at large and very plainly in the example of *Eli* and his two sonnes: for *them that honour me* (saith the Lord unto him) *I will honour, and they that despise mee shall be despised*, 1 Sam. 2. 30. And in Zachary we may reade, that *the man that by blasphemy, theft, or perjury, dishonoureth God, the firing curse of the Lord shall enter into his house, and remaine in the middest thereof, and consume it with the timber thereof, and the stones thereof*: Zach. 5. 4. And because *Eli did more honour his children than God*, 1 Sam. 2. 31. therefore the Lord threatneth the destruction of him and his family: and according as the Lord had threatned so it came to passe. For when the Israelites fought with the Philistims, chap. 4. 11. his two sonnes were slaine, and he at the hearing of the newes *fell downe and brake his necke*.

Now if this be so, what shall we say of our owne nation and people, amongst whom it is as common to dishonour God, as ever it was amongst the Papists or Pagans; partly by light using of his holy titles, and taking his name in vaine: and partly by swearing, and open blasphemy; and sometime even by abominable perjurie. Nay, it is many mens rule, that they may sweare, dissemble, lie, and forsweare for advantage. These sinnes are some of them rife in all sorts of people, and hardly shall you talke with a man that doth not by vaine oaths dishonour God: yea, it is so common, that children, so soone as they can crawle or lispe out a word; the first thing they can speake is to curse, or sweare, and take Gods name in vaine, whereby God is dishonoured every way: so as it is a wonder that the earth doth not open, and swallow up many men quicke, for their swearing and blasphemy. And whereas Gods judgements are often grievously inflicted upon us in many places of the land; wee may perswade our selves, that among other sinnes it is for

A our blasphemie and taking Gods Name in vaine. And if it be not speedily redressed, it is to bee feared left God will raine downe his judgements upon us, and in his wrath sweepe us all away; and take away the father with the childe, the good with the bad, because there is no reformation of so vile, and yet so needlesse a sinne.

*To be called their God.*]

Observe here further, that *Abraham*, *Isaac*, and *Iacob*, could all of them say, *God is my God*. Now that which these worthy Patriarchs could say of themselves, wee must every one of us in our owne persons labour for; for their example is and must bee a rule for us to follow. We therefore must labour for this assurance, by
B Gods grace to say as the holy Patriarchs did say, *The true Iehovah is my God*: and of this I am resolved, and undoubtedly assured in mine owne conscience.

*Quest.* How shall we be able to say unfeinedly, God is my God? *Ans.* By becomming his servants and people in deed and truth; for to him who is one of Gods people, God is alwaies his God. But how shall we become Gods true servants? *Ans.* By setting our hearts upon the true God, and giving them wholly unto him and to his service; and restraining our selves from all occasions of sinne, because sinne displeaseth him. *Quest.* But how shall a man set his heart wholly on God? *Answ.* This hee doth when he loveth him above all, and feareth him
C above all, and above all things is zealous for Gods glory; when hee hath full confidence in Gods word and promises, and is more grieved for displeasing God, than for all things in the world besides. Or more plainly thus; then a man doth set his heart on God, when his heart is so affected, that when God commands, hee is alwaies ready to obey: So the Lord saith, Hosea 2. 23. *I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God.* And in the Psalmes the Lord saith, Psal. 27. 8. *Seeke yee my face*: then the holy mans heart as an Eccho giveth answer, *I seeke thy face, O God.* And such an one is the heart of him that is indeed the servant and childe of God, and one of Gods people.

D *For he hath prepared for them a city.*]

These words are a reason of the former, proving that God was not ashamed to bee called their God, because he prepared a citie for them. And indeed, this shewes evidently, that God was greatly delighted with them, rather than ashamed of them; for had he beene ashamed of them, hee would have shut them out of his presence. Herein therefore he declared his love and favour, that by preparing this city, hee procured that they should live in his sight for evermore.

Hence wee learne, that hee which hath *God*
E *for his God*, hath all things with him, according to the common proverbe, *Have God, and have all.* And on the contrary, *Lacke God, and*

*lacke*

lacke all. And therefore *David* saith, Psal. 145. 15. *Blessed are the people whose God is the Lord.* Other things which here might be added have beene handled before.

## Abrahams Faith.

Verse 17.

***By faith Abraham offered up Isaac when he was tempted, and hee that had received the promises offered his onely begotten sonne.***

***18 To whom it was said, in Isaac shall thy seed be called.***

***19 For hee considered that God was able to raise him up, even from the dead: from whence hee received him also after a sort.***

IN the former verses wee heard the faith of *Abraham*, *Isaac*, and *Iacob* commended jointly together. Now the holy Ghost returneth to the commendation of their faith severally. And first, he begins with *Abrahams* faith, whereof he had formerly propounded two works or actions: First, his going out of his owne country. Secondly, his abode in a strange Land. Now here followeth the third, which is the most notable worke of all, wherein his faith shines most gloriously; and his example herein is unmatchable. The particular points herein are these: First, the worke of his faith is plainly laid downe *in his offering up of Isaac.* Secondly, the same worke of faith is notably commended by three speciall arguments: to wit, first, by three great impediments that might have hindered the worke of faith: as we shall see in their place, v. 17, 18. Secondly, by his victory over these impediments, v. 19. Thirdly, by the issue of this temptation, and his work of faith therein, in the end of the 19. verse.

For the first. The fact of *Abrahams* faith here commended is this: *That he offered up Isaac his sonne.* It may first of all bee demanded, How *Abraham* could offer up his sonne *by faith*, considering it is against the law of Nature, and the Law of God, for a man to kill his owne sonne: which *Abraham* must doe, if he did offer him up in sacrifice unto God. For answer hereunto, we need goe no further than the Story, Gen. 22. where wee may see, hee had a ground for his faith: for though the generall commandement be, *Thou shalt not kill*, yet he had a speciall commandement, *Abraham, kill thy son*: and by vertue of that, he did it: and did it in and by faith. But if that be so, then thereupon riseth another and a greater doubt: namely, How can these two commandements stand together, one being contrary to the other? *Ans.* Here a speciall point is to bee observed: namely, that whensoever two Commandements are so joyned, that a man cannot practise both, but doing the one, the other is broken; then one of them must give place to the other: For howsoever all Gods Commandements binde the conscience, yet some binde it more, some lesse, because some are greater, and some lesser than others. Whence this rule may be set down; that when two Commandements of God crosse one another, then a man must preferre the greater. As for example, this is Gods Commandement, *Honour God*, commanded in the first Table. Againe, the fifth Commandement saith, *Honour Parents and Magistrates.* Now if Parents or Magistrates command any thing, the doing whereof would dishonour God, being contrary to the first Table; then the fifth Commandement giveth place unto the first: and a man must rather disobey Magistrates and Parents, than dishonour God: for the maine duties of the first take place before the maine duties of the second. And therefore Christ saith, *If any man come to mee, and hate not his father and mother, wife & children, brethren and sisters, yea, and his owne life also, he cannot be my Disciple*; meaning, that if father or mother, wife or children, would draw us from God, we must hate them rather than disobey God. Againe, a commandement *ceremoniall*, and a commandement of *love and mercy* concurre together, and it so falleth out that they should be both kept and cannot: in this case therefore the ceremoniall Law of the first Table, must give place to the law of Charitie and Love in the second Table: because the ceremonies are the inferiour duties of the first, but charitie and mercie the principall duties of the second Table. For example: the Lord injoyneth us in the fourth Commandement to rest on the Sabbath day. Now it falls out that our neighbours house is on fire upon the Sabbath day: whether then may I labour with my neighbour that day to save his house? *Ans.* I may; for the strict observation of rest on the Sabbath day is a ceremony: but the quenching of fire in my neighbours house is a worke of mercy, and a maine duty of the second Table, and therefore must take place before a ceremoniall duty of the first Table.

Thirdly, God hath given us ten Commandements, concerning all ordinary duties both of pietie and mercie: yet if God give us a particular and speciall Commandement contrarie to any of the ten, that must stand, and the ordinary commandements must give place and

and yeeld unto it: as for example, the ſecond commandement forbiddeth any man *to make any graven Image*; yet *Moſes* by a ſpeciall commandement made a brazen Serpent in the wilderneſſe to bee a figure of Chriſt. So the ſixth commandement, *Thou ſhalt not kill*, is an ordinarie Commandement, and bindeth the conſcience of every man to obey the ſame; yet God comes with a ſpeciall Commandement to *Abraham*, and ſaith, *Abraham, kill thy ſonne:* and therefore the ordinarie commandement of the ſecond Table giveth place for the time. And ſo all the Commandements, *Thou ſhalt doe thus and thus*, unleſſe God command otherwiſe: for God is an abſolute Lord, and ſo above his owne Lawes, hee is not bound unto them, but may diſpenſe with them, and with us for the keeping of them at his will and pleaſure. And thus was *Abraham* warranted to ſacrifice his ſonne; namely, by vertue of a ſpeciall and perſonall commandement to himſelfe alone.

But if *Abraham* had not had this particular commandement, the ſacrificing of *Iſaac* had beene unlawfull and abominable; for the killing of a man is a heinous ſinne: much more is the killing of a mans owne ſonne without a ſpeciall commandement; for that is againſt nature: and therefore the Lord by *Ieremie* doth ſeverely condemne the Jewes *for burning their ſons and daughters in ſacrifice*, Jer. 7.31. without any warrant from him; though it may bee they would pretend their imitation of *Abraham* in the ſacrificing of *Iſaac*: yea, and to ſhew his deteſtation of that fact, hee changeth the name of the place, calling it the *valley of ſlaughter*, v. 32. and in the new Teſtament it is uſed to ſignifie *hell*, Mat. 5.29, 30. And becauſe this ſinne is ſo odious, it is rather to be thought that *Iephte* did not kill his daughter in ſacrifice to the Lord, (as ſome thinke he did) eſpecially being a man commended for his faith by the holy Ghoſt: but thereof we ſhall ſpeake when we come to his example, ver. 32.

Thus we ſee *Abraham* had ground for this fact to doe it by faith, even Gods ſpeciall command. But here it will be ſaid, that *Abraham* did not offer up his ſonne indeed; for though he had bound him, and laid him on the Altar, yet when hee lifted up the knife to have killed him, the Angel ſtaied his hand, and ſuffered him not, Geneſ. 22. 11, 12. How then can it bee true which is here ſaid, that he offered him up? for the writer of the ſtory muſt make true reports; but it ſeemes the writer hereof is deceived in the very principall point, affirming *Iſaac* was offered, when in truth he was not. *Anſ.* God is the Author and inditer of this Storie, and in Gods ſight and eſtimation hee was offered, though not in the worlds: and therefore it is ſo ſaid in regard of Gods acceptance, becauſe *Abrahams* purpoſe was to have done it; and if he had not beene ſtaied, he had done it.

Where we note a point of ſpeciall comfort, to wit, that God in his children and ſervants doth accept the will for the deed: ſo *Paul* ſaith, 2 Cor. 8.12. *If there be a willing minde, it is accepted according to that a man hath, and not according to that he hath not:* ſpeaking of their releeving of the poore; he telleth them, that God regardeth not ſo much a mans worke, as the heart wherewith he doth the worke. And therefore the poore *widow* in the Goſpell, Luk. 21.3. is ſaid by our Saviour Chriſt, to have caſt more into the treaſury (though it were but two *mites*) than many rich men that caſt in great abundance: more in heart, not in ſubſtance.

This ſerveth to ſtay the heart of many a man that is found bruiſed in conſcience; for ſeeing his weake obedience, and the greatneſſe of his ſinnes paſt, hee begins to call his election into queſtion: now what muſt a man doe in this caſe? *Anſ.* Surely he muſt goe on forward in obedience, and endevour himſelfe to continue therein: and then though he faile many times through infirmity, yet for his endevour, God will accept of him, and be pleaſed with the ſame.

This doctrine is very comfortable to a diſtreſſed conſcience; but yet it muſt not make any man bold to ſinne: for many abuſe this doctrine, and ſay, that though they live in ſinne, yet God will accept them, for they love God in their heart. But they deceive themſelves: for this mercifull dealing of God in accepting the will for the deed, is onely towards thoſe that endevour themſelves ſincerely to leave their ſinnes, to beleeve in God, and to walke in obedience; but ſuch as flatter themſelves lying in their ſinnes, *God will not be mercifull unto them*, Deut. 29.19, 20.

Here further it may well bee demanded; How *Abraham* could take *Iſaac* and bind him, and lay him on the Altar to have offered him: for though the common opinion bee, that he was but 12. yeares old, yet the more received opinion of the beſt Writers is, that *Iſaac* was 25. or 27. yeares old. How then could *Abraham* being an old man of more than 120. yeares, be able to binde *Iſaac* being a young and luſty man, and lay him on the Altar to kill him? For though *Abraham* had a commandement to kill *Iſaac*, yet we finde not that God commanded *Iſaac* to ſuffer himſelfe to be killed; now Nature moves every one to ſeeke to ſave his owne life, and to reſiſt ſuch as would kill us. How then was *Iſaac* brought to yeeld thus far to his Father?

For anſwer hereunto, we are to know, that *Abraham* was no ordinary man, but a Prophet, and that an excellent and extraordinary Prophet: ſo God himſelfe teſtifieth of him to *Abimelech*; *He is a Prophet, and he ſhall pray for thee:* yea, he was eſteemed and reverenced as a Prophet, and an honourable man, even of the Heathen. The *Hittites* tell him, *Thou art a Prince of God among ſt us*; Gen. 23.6.

Now being a man of ſo high place, and ſo great regard even in the world; doubtleſſe he

he was of much more authoritie in his owne house. It is therefore very likely that hee tells *Isaac* his sonne, that he had a speciall commandement from God to kill him in sacrifice. Now *Isaac* being an holy man, and well brought up, hearing this, is contented to bee sacrificed, and obeyes his Father herein.

This I speake not as certaine, but as most probable; and it is the judgement of the best learned, who have good experience in the Scripture.

This circumstance well observed, serves greatly for the commendation of them both: of *Abraham* the father, that had so religiously brought up his onely sonne, that was most deare unto him, that hee would not resist the will of God revealed unto him, though it cost him his life. Oh that Parents would follow *Abraham* in so doing to their children; then would it goe well with the Church of God. Againe, *Isaacs* behaviour is here admirable, that hee would not resist his weake and aged father, but suffered him to binde him, and to lay him on the Altar; yeelding himselfe unto death when his father told him, My sonne, God will have it so.

This example must bee a patterne of obedience, not onely for children towards their parents; but for us all towards Gods Ministers, when they shall tell us what God would have us doe: wee must submit our selves and yeeld, though it turne to our bodily paine and griefe; for *Isaac* yeelds, though it were to the losse of his life. But alas, who will follow *Isaac*? For let the Minister speake against our carnall pleasure and unlawfull gaine; let him crosse our humour and affections, then wee refuse to heare and will not obey. Nay, if the Minister of God, as the Lords Priest, come with the sacrificing knife of Gods word to the throat of our sinne, to kill the same in us, that so wee may be pure and acceptable sacrifices unto God; doe we not resist him, and say in our hearts, We will none of this doctrine? Or, if hee like a Prophet of God, come and offer to binde our consciences with the cords of obedience, and to lay our affections on the altar of the Law; then we resist, and are either too young, or too old; too rich, or too learned; or too great to bee taught and bound to obedience. But let us know, that if wee will bee true *Isaacs*, even the sonnes of faith and obedience, and the true heires of *Abrahams* faith, (as we would beare the world in hand) then as hee did submit himselfe to bee bound of his father, so must we yeeld our selves to the Ministers of God, to bee bound by his Word: and suffer the same Word to bee in us, the two edged sword of the Spirit, to cut downe sinne and corruption in us, and to make us new creatures; that so both in body and soule wee may become pure and acceptable sacrifices unto our God. Thus much of the fact it selfe, wherein *Abrahams* faith is set forth.

Now follow the arguments or reasons whereby the same worke of faith is commended unto us: The first argument is taken from the great impediments which might hinder his faith; and they are in number three: First, that he was brought to this worke, not by ordinary command, but by an extraordinary course in temptation: *Being tempted.* Secondly, that he was to offer his owne childe: yea, *his only begotten sonne.* Thirdly, that hee *who had received the promises*, must offer him and kill him, *in whom the promise was made.*

For the first impediment. In the ordinary translation it is read thus, *When hee was tried:* But that is not so fit, being rather an exposition of the meaning, than a translation of the word. For the very word signifieth, *to be tempted:* and the meaning is, when hee was *tried.* I would therefore rather reade it thus, *when hee was tempted:* or *being tempted*, as the word signifies.

In the handling hereof, first wee will intreat of the nature of this temptation, and then come to the circumstances belonging to the same.

*Temptation* (as it is here used, may bee thus described:) *It is an action of God, whereby hee proveth, and makes experience of the loyaltie and obedience of his servants.* First, (I say) *it is an action of God:* This is plaine by the testimony of *Moses* in Gen. 22. 1. where (if wee reade the history) we shall finde, that *God did prove Abraham. Object.* But against this it may bee objected, that Saint *Iames* saith, Jam. 1. 13. *God tempteth no man:* and therefore no temptation is the action of God? *Answ.* That place in *Iames* is thus to be understood; *God tempteth no man:* that is, God doth not stirre up, or move any mans heart to sinne. Yet further it will be said, That temptation is an action of Satan: for so in the Gospel we may reade (Mat. 4. 3.) that he is called the *tempter? Answ.* Some temptations are the actions of God, and some the actions of Satan: God tempteth, and Satan tempteth: but there is great difference in their temptations: first, in the manner: for Satan tempteth a man to sinne against the will of God, and to doe some evill; God tempteth a man to doe something, which shall be onely against his owne affections or his reason. Secondly, God tempteth for the good of his servants: but Satan tempteth for the destruction both of their bodies and soules.

Againe I say, *Whereby he maketh triall, &c.* Here some will say, God knowes every mans heart, and what is in them, and what they will doe long before; and therefore hee needeth not to make triall of any man? *Answ.* God makes triall of his servants, not because hee is ignorant of that which is in their heart; for he understandeth *their thoughts long before:* but because hee will have their obedience made knowne; partly to themselves, and partly to the world: so that he makes triall of his servants, not for himselfe, but for our sakes.

Now further, God tempteth men three waies;

wayes; first by his judgements and calamities in this world: so the Lord saith to the Israelites, Deut. 8. 2. *Thou shalt remember all the way which the Lord thy God lead thee this forie yeares in the wildernesse, for to humble thee, for to prove and to know what was in thy heart.* That journey might have beene gone in *forties dayes*, but God did leade them in it *fortie yeares*, to prove and trie by this unwonted calamitie, whether they would obey him or not. So likewise, God suffered *false Prophets*, and *Dreamers of dreames* to come among the people, for this end, *To prove them, and to know whether they loved the Lord their God, with all their heart, and with all their soule*, Deut. 13. 3. Now this first kinde of temptations, by *outward Iudgements*, is most grievous, when the Lord layeth his owne hand upon his servants so heavily, as they shall thinke themselves to be quite forsaken. In this temptation was *David*, as we may reade at large Psalme the 6. and Psalme 38. and *Iob* being afflicted, not onely outwardly in bodie, but inwardly in minde, cryeth out, that the *arrowes of the Almightie were in him*, Iob 6. 4. and through the whole chapter hee bewaileth his grievous estate by reason of this temptation.

Secondly, *God tempteth* his servants by withdrawing his graces from them, and by forsaking them in part; and this temptation is as grievous as the former: herewith was good King *Hezekias tempted*, for as we may reade, God left him to a sinne of vaine-glory, and the end was *to trie him, and to prove all that was in his heart*, 2 Chron. 32. 31.

Thirdly, God tempteth his servants by giving unto them some strange and extraordinarie commandement: As in the Gospell, when the *young man* came to our Saviour Christ, and asked him what good thing *hee might doe to have eternall life?* Matth. 19. 16. Christ biddeth him, *Goe and sell all that he had, and give to the poore.* This commandement had this use, to be a commandement of triall *unto the young man*, whereby God would prove what was in his heart, that the same might bee made manifest both to himself, and unto others. And under this kinde we must comprehend this temptation of *Abraham*: for when God said, *Abraham, offer up thy sonne in sacrifice*; it was not a commandement requiring actuall obedience, (for God meant not that *Abraham* should kill his sonne) but only of triall, to see what he would doe. And these are Gods temptations, whereby hee proveth his servants.

Yet further, the temptations of God whereby hee tempteth his children have two ends. 1. They serve to disclose and make evident the graces of God, that be hidden in the hearts of his servants: so S. *Iames* saith, *My brethren, count it exceeding great joy when ye fall into divers temptations*, Jam. 1. 2. The reason followeth: *Knowing that the triall of your faith bringeth forth patience*, vers. 3.

Where wee see this end of temptation set downe; To manifest the gift of patience wrought in the heart. And S. *Peter* saith to the Church of God, *That they were in heavinesse through manifold temptations, that the triall of their faith being much more precious than gold that perisheth (though it be tried with fire) might be found unto their praise, and honour, and glory, at the appearing of the Lord Iesus*, 1 Pet. 1. 6, 7. Where temptations have this use, to make manifest the soundnesse of mens faith in God, as the fire doth prove the gold to be good and precious. So in this place, The temptation of *Abraham* serveth for this end, to make manifest his notable faith and obedience unto God, with a reverent feare of his Majestie, as the Lord himselfe testifieth, saying, *Now I know that thou fearest God, seeing for my sake thou hast not spared thy onely sonne*, Gen. 22. 12. Meaning this: Now I have made thy faith, and love, and feare of me so manifest, that all the world may see it, and speake of it.

Secondly, Gods temptations serve to manifest hidden sinnes and corruptions, partly to a mans owne selfe, and partly to the world. And for this end God tempted *Hezekias*. For being recovered of his sickenesse, after that the King of *Assur* his great enemie was vanquished, especially when the Embassadours of the King of Babel came *to inquire of the wonders which were done in the Land*; God left him that he might see his sinnes, and the corruptions of his nature, as pride, and vaine-glory, wherewith he was puffed up at the comming of the Embassadours to him. And thus he, who little thought that pride and vaine-glory could have taken such hold on him, perceiving how his heart was lift up in him, was doubtlesse much humbled at the sight of his so great corruption: for when the Prophet came unto him, hee submitted himselfe to the word of reproofe, Esa. 39. 8. 2 Chr. 32. 31.

First, whereas *Abraham* the servant of God was tempted, that is, was proved and tried by God himselfe; Here we are taught, that if we perswade our selves to be the servants of God, as *Abraham* was, then wee must looke to have temptations at Gods owne hand: for his example is a patterne for us: and therefore in him we must see that which we must looke to have; for it could not be needfull for *Abraham*, but it may be also needfull unto us. In regard whereof Saint *Peter* counteth it a thing necessary, that men should *fall into sundry temptations, that the triall of their faith might bee unto their praise*. So that in this life we must looke for triall: and the more glorious our faith is, and the more like to our father *Abrahams*, the more trials shall we undergoe. 1 Pet. 1. 16.

Againe, seeing we must be tried, therefore every one of us must labour for soundnesse of grace in our hearts; as of faith, repentance, hope, and of the love of God, (though they bee but little in measure:) for we must come to triall,

and it must appeare, whether we be hot or cold. Now if we have not soundnesse of grace in us, in the time of triall, then looke, as the drosse consumeth in the fire, when as gold commeth out more cleare; so shall hypocrisie, formalitie, and all temporizing profession, come to nothing, in the midst of tentation; when sound grace, and a good conscience shall passe thorough, and shine more pure and perfect after than before.

Thirdly, considering wee are to looke for *trialls and temptations* from God: therefore we must be carefull to remember, and practise that counsell of Christ to his Disciples, before his passion: *Watch and pray, lest ye enter into temptation*, Matth. 26. 41. And because they were careless in practising this dutie, therefore they fell into temptation: especially *Peter* fell most grievously, by denying his master. We must perswade our selves, that the same commandement is given to us: for God will prove us by temptations, to make manifest the corruptions that be in our hearts: we therefore considering our owne estate, we must pray for Gods assisting and strengthening grace, that when temptations shall come, we may be found sound and stedfast in the triall.

Thus much of the nature of *Abrahams* temptation; now follow the *circumstances* to be considered therein: And first, of the *time* when *Abraham* was tempted. Hereof we may reade, Gen. 22. 1. *After these things*, saith *Moses*, *God did prove Abraham*. The words will admit a double reference. But this I take to be most proper and fit for that place, to wit; that after God had made most excellent promises unto *Abraham*, and given him most wonderfull blessings and privileges, that *then he tempted him*.

Hence we learne this notable lesson: That those people in Gods Church, which receive from God more graces than others, must looke for more temptations. This we shall see to be true in *Christ Iesus* the head of the Church: for when he was *baptized, and had received the holy Ghost*, Matth. 3. in the forme of a Dove, and had this voice of God the Father pronounced upon him, that *he was his wel-beloved Sonne in whom he was well pleased*: then presently followeth this, that he *was led into the wilderness to be tempted of the Devill*: Matth. 4. 1. being full of the holy Ghost, as Saint *Luke* saith: So likewise when God had testified of *Iob*, that he was an *upright and just man, one that feared God, and eschewed evill*, Iob 1. 8. then Satan tooke occasion thereby to tempt him: as in all the whole course of that booke we may plainely see, wherein are set downe most wonderfull temptations and trialls whereby he was proved. So *Iacob* must *wrestle with the Angel*, Genes. 32. 24, 28. and by the power of God, overcome God himselfe. This was a notable prerogative, to prevaile with the Lord; but yet he must *prevaile with his foile*, (v. 31.) and at the same time, and ever after draw

Luke 4. 1.

A one of his legges after him, even to his dying day. Saint *Paul* was *rapt up into the third heaven, into Paradise, and heard words which cannot be spoken; yea, which are impossible for man to utter: yet lest hee should be exalted out of measure, through abundance of revelations, there was given unto him a pricke in the flesh, the messenger of Satan to buffet him*: 2 Cor. 12. 7. God will honour him with revelations, but yet Satan shall have leave to buffet and beat him as it were blacke and blew. In all which wee may see, to whom God vouchsafeth a greater measure of grace, to them he appointeth singular trialls and temptations above other men. And the reason is: First, because Gods graces doe better appeare in temptations than out of them: as gold is best tried in the fire, and thereby proved most pure and perfect: Secondly, temptations serve to abase the servant of God, and to bring him downe in his owne conceit, that he be not proud of those things that are in him, or puffed up with conceit that there is more in him, than indeed there is. This we saw in *Pauls* example; *He was buffeted of Satan, lest hee should be exalted with abundance of Revelations*. We may see a type hereof in worldly affaires: The best Ship that floateth on the Sea, when it carrieth in it most precious Jewels, is ballaced with gravell or sand, to make it sinke into the water, and so saile more surely, lest floating too high, it should be unstable: even so dealeth the Lord with his servants, when he hath given them a good measure of his graces, then doth hee also lay temptations upon them, to humble them, lest they should be puffed up in themselves.

The second circumstance to bee considered in this temptation, is the *greatnesse* thereof. It was the greatest that ever was, for ought we reade of; That God *should command him to kill his owne sonne*. For if God had told *Abraham*, that his *sonne Isaac* must have died, it would have beene very grievous and sorrowfull newes unto him: and yet more grievous, if he had told him that he should have died a bloody death. But yet this was most grievous of all, that *Abraham* himselfe with his owne *hand* should sacrifice his owne sonne; nay, his *onely* sonne; and that which is more, he must kill his onely childe, in whom the promise was made, that in *him should his seed be called*: this must needs be a great wound unto his heart; and yet to augment his griefe, he must not doe it presently, nor where he would, but goe three dayes journey in the wildernesse. During which time Satan undoubtedly wrought mightily upon his naturall affections to dissuade him from obedience: which could not chuse but be farre more grievous unto his soule.

Out of the grievousnesse of this temptation wee may learne this lesson: that God in tempting a man, doth sometime proceed thus farre. Not onely to crosse his sinnes and corrup-

tions,

tions, but even to bring him to nothing, in regard of humane reason and naturall affections. For this Commandement (*Abraham kill thy sonne*) might have made *Abraham* (if he had consulted with flesh and blood) even distracted in himselfe, and without reason, not knowing which way to turne himselfe. And accordingly, let all Gods children, especially such as have the greatest graces, looke for such temptations, as shall lay their humane reason flat upon the ground, and bring them to this point, even utterly to denie themselves.

The third circumstance in this temptation, is this; What *Abraham* did, when he was tempted? the Text telleth us, that *by faith he offered up Isaac, being tempted.*

*Abraham* being thus tempted, whether he would obey Gods Commandement, or not; obeyes God in offering up his sonne, and yet layes hold upon Gods promise made in him. For we must know, that *Abraham* had a promise of blessing, in *Isaac:* and being now commanded to kill *Isaac*, he did not now cast off his hope, and desperately thinke it could not be performed, if this Commandement were obeyed; but by the great power of faith, he both obeyes the Commandement, and yet still beleeves the promise: For so saith the Text, *By faith he offered up Isaac:* Therefore in the very action of killing *Isaac*, he beleeved the promise, that *Isaac* should live. And this was the excellencie of *Abrahams* faith. For if God should with his owne voice bid a man kill his sonne, it may be some would be found, that would doe it; but to doe it, and still to beleeve a contrary promise made before, betokeneth the vertue of an admirable faith.

In this circumstance we may learne a good instruction; to wit, in all temptations that befall us, still to hold fast the promises of God. Though in the Devils purpose, they tend to the loosening of our hold; and in all common reason, we have good cause to let them goe: yet for all that, wee must never let goe, but still hold the promise fast, and rather let goe all reason in the world, than Gods promise. And this is not onely true faith, but even the excellencie of faith. For example: Gods promise is (John 3.16.) *God so loved the world, that he gave his onely begotten Sonne into the world, that whosoever beleeved in him, should not perish, but have everlasting life.* Now when we are in the extremitie of all temptations, we must still hold fast this promise, and venture our soules upon the truth of it. This was *Abrahams practise*; for in this temptation, Gods meaning was to trie *Abraham*, and to see what he would doe: Now *Abraham*, he holds fast the promise, and yet obeyes God; though all the reason in the earth, cannot tell how that promise, and that commandement could stand together. But this was *Abrahams* faith, though I know not, nor reason knoweth not; yet God knoweth: and therefore, seeing I have his commandement, I will obey it; and seeing I have his word and promise, I will beleeve that also, and never forsake it. And even thus must we strive to doe in all temptations whatsoever; yea, even in those that come from Satan, which are full of malice and all violence. In our heart and conscience we must still hold and beleeve the promise of God: and this is ever the surest and safest way to get the victory over Satan, to hold, That Gods promise shall be performed, though we know not how, but rather see the contrary. And though in humane reasoning, it be a note of ignorance, and want of skill, to sticke alwayes to the conclusion and question; yet in spirituall temptations and trialls, this is sound divinitie, Alwayes to hold Gods promise, and to sticke fast to that conclusion: and not to follow Satan in his arguments, neither suffer him by any meanes to drive us from it.

Further, in that this fact of offering up *Isaac*, was onely *Abrahams* triall; we may observe, that it did not make him just before God, but onely served to prove his faith, and to *declare* him to be *Just*. And therefore, whereas Saint *James* saith, James 2.21. *That Abraham was justified through workes, when hee offered his sonne Isaac upon the Altar.* His meaning is, that *Abraham did manifest himselfe to be just before God*, by offering up his sonne; and not, that by this fact *Abraham* of a sinner was made just; or, of a righteous man, was made more just: For indeed, good workes doe not make a man just, but onely doe prove and declare him to be just.

Thirdly, God gave *Abraham* this commandement; *Abraham kill thy sonne:* but yet he concealed from him, what was his purpose and intent herein; for God meant not that *Abraham* should kill his sonne indeed, but onely to *trie* what he would doe; whether he would still *beleeve* and obey him, or not. Whereuppon we see, that God, who is truth it selfe, reveales to *Abraham* his will; but not his whole will: whence ariseth this question:

Whether it be lawfull for a man, according to this example of God, when he tels a thing to another, to conceale his meaning, in whole, or in part? For answer hereunto, we must know, there are two extremities, both which must be avoided in this case: 1. That a man must alwayes expresse all that is in his minde. 2. That in some cases a man may speake one thing, and thinke another, speaking contrary to his meaning. But this latter is no way lawfull, and the other is not alwayes necessary. We therefore must hold a meane betweene both; to wit, that in some cases a man may conceale his whole meaning, saying nothing, though he be examined: namely, when the concealing thereof, doth directly stand with the glory of God, and the good of his brother.

Thus godly Martyrs have done: for being examined before tyrants, where and with whom they worshipped God; they have chosen rather

to die, than to diſcloſe their brethren: and this concealing of their mindes was lawfull, becauſe it touched immediately the glory of God, and the good of his Church.

Secondly, a man may conceale part of his minde: but that muſt be alſo with theſe two caveats: Firſt, that it ſerve for Gods glory: Secondly, that it bee for the good of Gods Church.

Thus did *Ionas* conceale the condition of mercie from the Ninivites, when he preached deſtruction unto them, ſaying; within fortie dayes and Ninive ſhall be deſtroyed: though it is evident by the event, that it was Gods will they ſhould be ſpared, if they did repent. But that condition God would have concealed, becauſe, it would not have beene for the good of the Ninivites to have knowne it; ſith the concealing of it cauſed them more ſpeedily, and earneſtly to repent.

But out of theſe caſes, a man (being called to ſpeake) muſt declare the whole truth, or elſe he ſinnes greatly againſt Gods commandement, forſaking the propertie of the godly, Pſal. 15.2.

And thus much of the firſt impediment of *Abrahams* faith.

The ſecond impediment to *Abrahams* faith, is contained in theſe words:

*Offered his onely begotten ſonne.*]

We know that the love of Parents deſcends to every childe naturally, but eſpecially to the onely begotten; upon whom (being but one) all that is beſtowed, which, when there are many, is divided among them. And therefore in all reaſon, this might greatly hinder *Abrahams* obedience, That God ſhould command him to offer his ſonne, yea, his onely begotten ſonne: But yet by faith he overcommeth this temptation, breakes through this impediment, and offers up his *onely ſonne*.

Where we note, that true *faith* will make a man overcome his owne nature. Love is the ſtrongeſt affection in the heart, eſpecially from the father to the childe, even his onely childe; And a man would thinke it impoſſible to overcome this love in the parent, unleſſe it were by death; there being no cauſe to the contrarie in the childe. But yet behold, *Abraham* by faith ſubdued this ſpeciall love which he bare to his onely childe: God himſelfe teſtified of *Abraham*, that his love to *Iſaac* was great, Geneſ. 22.2. and yet by faith he overcommeth this his love.

This point is carefully to be marked, as declaring the great power of true ſaving faith; for, if faith can overcome created and ſanctified nature, then undoubtedly the power thereof, will inable man to overcome the corruptions of his nature, and the temptations of the world: for it is an harder thing to overcome our nature which we have by creation, than to ſubdue the corruption thereof, which comes in by tranſ-

A greſſion. And hence ſuch excellent things are ſpoken of faith: it is called *the victorie that overcommeth the world*, 1 John 5.4. And *God* is ſaid *by faith to purifie the heart: faith ſtrengtheneth the heart*: Acts 15.9. And *through faith we are kept by the power of God unto ſalvation*. 1 Peter 1.5.

Is this the power of faith to overcome nature, and the corruption thereof? then howſoever religion be received, and faith profeſſed generally among us, yet undoubtedly there is little true faith in the world: for even among the profeſſours thereof, how many be there that ſubdue the ſinnes of their lives, and ſuppreſſe the workes of their wicked nature? ſurely very few. Now where corruption beareth ſway, and ſin reigneth, B there ſound faith cannot be: for if faith were ſound in men, it would *purifie their hearts*, and cleanſe the corruptions thereof, and bring forth obedience in life.

Secondly, this power of true faith in mans heart muſt teach us, not to content our ſelves with a generall faith and knowledge in religion, but to goe further, and to get a ſound faith that may *purifie the heart*, at leaſt in ſome true meaſure, for ſaving faith will cleanſe a man in every part of ſoule and body, and ſtrengthen his ſoule in temptations.

*Queſt.* Here it may be asked, how it can be truely ſaid, that *Iſaac* was *Abrahams* onely begotten ſonne, ſeeing *Iſmael* was alſo his ſonne, and was borne before *Iſaac*, as is evident, Gen. 16? I anſwer, two wayes: firſt, that C *Iſmael* by Gods appointment was put out of *Abrahams* houſe, for it was the expreſſe commandement of God, *to put forth the bond-woman and her ſonne*, (Geneſ. 21.10.) and ſo was made no childe of *Abraham*. Secondly, *Iſmael* was his childe indeed, yet not by *Sarah*, but by *Agar* a bond-woman; and ſo was (as I may ſay) baſe borne, whereupon he is reputed for no ſonne; but *Iſaac* is his onely begotten lawfully: which may be an *Item* to beware of the bed defiled, ſeeing ſuch off-ſpring is ſo debaſed with the Lord.

Now followeth the third impediment of *Abrahams* faith; which is alſo a notable circumſtance whereby the ſame faith is commended: and it is taken from the perſon of *Abraham*, D in theſe words, *who had received the promiſes*.

*The meaning of the words. Who*] This muſt be referred to the perſon of *Abraham* of whom the holy Ghoſt here ſpeaketh. *Received the promiſes*] That is, by faith; for when God made his promiſes unto *Abraham*, he did not onely heare them; but (which is the principall point of all) he beleeved them, and applied the ſame effectually unto his owne ſoule; ſo much doth the word [*received*] import. Now it is ſaid that he received (not one promiſe) but the *promiſes* plurally; for theſe cauſes: firſt, becauſe God having made one maine promiſe unto him touching Chriſt, did repeate and renue the

ſame

same divers times. Secondly, because God had made divers particular promises unto him; as first, *that he would be his God, and the God of his seed:* Genes.17.7. Secondly, *that he would give him a childe in his old age:* Genes.17.19. Thirdly, *that unto him and his seed, he would give the Land of Canaan for ever:* Genes.12.15. Fourthly, *that in Isaac he would blesse all the Nations of the earth.* Gen.21.12.

And because the receiving of Gods promises in generall could seeme no great impediment to *Abrahams* worke of faith; therefore the holy Ghost annexeth his receiving of a particular promise in *Isaac* in the 18. verse, *To whom it was said, in Isaac shall thy seed bee called.* Which might seeme impossible to stand with the doing of this worke in sacrificing his sonne; and therefore the consideration of it in *Abraham*, must needs bee a great impediment to him in this worke: for hee goes about to kill *Isaac* (in obedience to Gods command) in whose life hee beleeved to receive the blessings promised of God.

Here then observe a most wonderfull impediment to *Abrahams* faith, which above all might have hindred him from obeying God: for, how could he choose but reason thus with himselfe? God hath made unto me many gracious promises, and that which is more, he hath said, *That in my sonne Isaac the same must be accomplished:* and *in him all the Nations of the earth must be blessed:* Now then, if I shall kill and sacrifice my sonne, how shall these promises be accomplished? And reason in this case would say, I see no way, but that the promise is gone, and all hope lost. But what doth *Abraham* in this case? for all this, he doth *sacrifice his sonne*, and that *by faith*; still beleeving and holding assuredly, that though *Isaac* were sacrificed and slaine, yet in him should all the Nations of the earth be blessed.

Here then we note this speciall point, wherein the faith of *Abraham* doth notably appeare; That when *Abrahams* case, in respect of enjoying the promise of God, might seeme desperate, and void of all hope and comfort, then he beleeveth: for when *Isaac* was dead, in all reason he could have no hope of the accomplishing of Gods promises unto him, because they were made to him in *Isaac: Isaac* was the man in whom *all the Nations of the earth should bee blessed*; and yet when all hope is past in mans reason, then good *Abraham* set his heart to beleeve.

This practice of *Abraham* must be a patterne for us to observe and follow, all our lives long, in the matter of our salvation: if it fall out that we shall doubt of our salvation, and feele many things in us that would carrie us to despaire; when we are in this case, and feele no comfort, then let us call to minde *Abrahams* practice, who beleeves Gods promise, when the foundation thereof is taken away: even so let us doe at the same instant, when the promise of God seemes to be frustrate, and we have no hope of the accomplishment thereof, then we must cast our soules upon it. For we must not onely beleeve, when we feele comfort in our conscience concerning Gods mercies; but even then when God seemes to stand against us, and when we feele in our soules the very gall of hell, then (I say) we must beleeve.

In *Pauls* dangerous voyage towards Rome, when he was in the Ship with the Mariners and Centurion, there arose a great tempest, *and neither Sunne nor Starres appeared for many dayes:* so that as the Text saith, *All hope that they should bee saved was taken away*, Acts 27.20. Now what saith *Paul* in this extremitie of danger? *Now I exhort you to be of good courage: for there shall bee no losse of any mans life, save of the Ship onely,* (Verse 22.) and so perswaded them to take bread. Even so, when our case falls out to be this; that either by reason of sinne and of the temptation of Satan, or else by reason of some outward calamities and troubles, we feele our soule (as it were) overwhelmed with sorrow, and even entring into destruction, and can neither see (as it were) *light of Sunne or Starres*; then we must set before us Gods promises, and labour to beleeve the same. So *David* being in great affliction, and grievous temptation, saith thus of himselfe, Psal. 77.2.7,8,9,10. *In the day of my trouble I sought the Lord, my sore ranne in the night, and ceased not, my soule refused comfort.* Yet at the very same instant he prayed, *When his spirit was full of anguish*; and though hee seemed (as it were) to despaire, (when he said, *Will the Lord absent himselfe for ever? and will he shew no more favour? Is his mercie cleane gone? Doth his promise faile for evermore? And hath God forgotten to be mercifull, &c?*) yet he checkes himselfe, and saith, *This is my death and my weakenesse.* Even so, everie true member of Gods Church, in the extremitie of all temptations, and in the time of desperation, is bound to beleeve the promises of God; and indeed, that is the fittest time for *faith* to shew it selfe in: for *faith* (as we have before heard) *is the ground of things hoped for, and the subsisting of things which are not seene.*

Now further it is said, *Abraham received Gods promises*; that is, he applied them to his owne soule and conscience, and beleeved them, and made them his owne by faith. This is a notable point, and worthy the marking: God made his promises to *Abraham:* now *Abraham* he doth not onely heare, and learne the promises; but applies them to himselfe, and by faith makes them his owne. And thus ought we to doe with all the gracious promises made in Christ. But the manner of our dayes is farre otherwise; for when the mercifull promises of God are laid downe unto us in the ministerie of the Word, we are content to heare, and (it may be) to learne, and know the same: But where is the man to be found, that will apply them

them to his owne conſcience, and by faith make them his owne? Men commonly are like unto way-faring men, or travellers on the Sea, that paſſe by many goodly faire buildings, rich Townes, and Iſlands; which, when they behold, they admire, and wonder at: and ſo goe their way, without making purchaſe of any of them. And thus deale the moſt men with Gods merciſull promiſes. In the miniſterie of the Word, God layes open unto them his rich mercies, and bountifull promiſes in Chriſt; and men approve thereof, and like them well: whereupon, many doe willingly apply themſelves to know the ſame, but for all this, they will not *receive them by faith*, and ſo apply them to their owne ſoules.

But we muſt take a better courſe: and when we heare of the promiſes of God made unto us in Chriſt, we muſt not content our ſelves with a bare knowledge of them, but labour to beleeve them, and apply them unto our ſelves, to our ſoules, and conſciences: and ſo by faith make them our owne. As it is ſaid of *Abraham*, and in him, of all the faithfull; *The bleſſing of Abraham came on the Gentiles, through Ieſus Chriſt, that we might receive the promiſe of the ſpirit, through faith*, Galat. 3. 14.

Further obſerve, the holy Ghoſt ſetteth downe that particular promiſe which God made to *Abraham*, in his ſonne *Iſaac*: *To whom it was ſaid, in Iſaac ſhall thy ſeed be called*, Geneſ. 21. 12. Rom. 9. 7. In which places it is ſaid, that *in Iſaac ſhould his ſeed bee called*. The meaning whereof is plaine, and thus much in effect: *Iſmael ſhall not be thy ſonne and heire, but Iſaac is the childe which ſhall be thy heire; he it is, in whom I will accompliſh the promiſes of life and ſalvation made to thee.*

From the words thus explaned, firſt wee muſt obſerve *Pauls* collection gathered from Gods dealing with thoſe two perſons (Rom. 9. 7.) namely, that God before all worlds hath choſen ſome men to ſalvation in his eternall counſell, to manifeſt the glory of his grace; and hath refuſed and rejected others, leaving them unto themſelves, to ſhew forth his juſtice upon them.

This doctrine is gathered out of this place, after this manner: Such as is Gods practice and dealing towards men, in time; ſuch was his eternall counſell and decree, (for as God before all time determined to deale with men, ſo in time hee dealeth with them.) Now Gods practice and dealing with *Iſaac* and *Iſmael* is this; *Iſmael* is vouchſafed to bee made partaker of temporall bleſſings; but yet he is cut off from the ſpirituall Covenant of grace, and *Iſaac* is the man that muſt receive the Covenant, and by vertue thereof be made partaker of life everlaſting. And ſo accordingly it is with others; God hath decreed to chuſe ſome men to ſalvation, and theſe are admitted into the Covenant: others he hath decreed to reject, and they are cut off from the Covenant, and from life everlaſting. Theſe two perſons, *Iſaac* and *Iſmael*, are Types of theſe two ſorts of people whom God doth elect, and reject: *Iſaac* repreſenteth thoſe that are choſen to ſalvation, who become the true members of Gods Church; and *Iſmael* is a Type of thoſe that are rejected. Now in regard of this different dealing of God with mankinde, chuſing ſome, and refuſing others, we muſt all put in practice Saint *Peters* leſſon with feare and trembling being very carefull, and *giving all diligence to make our election ſure*, 2 Peter 1. 10. for all be not elected to ſalvation, but ſome are rejected; all bee not *Iſaacs*, but ſome are *Iſmaelites*. If all were elected and choſen to ſalvation, then no man needed to care for it; but ſeeing ſome are rejected, and never vouchſafed to come within the covenant indeed, therefore it ſtandeth us greatly in hand to take the good counſell of the Apoſtle, and *to give all diligence to make our election ſure*.

Secondly, whereas it is ſaid, *Not in Iſmael, but in Iſaac ſhall thy ſeed be called*: We may note the ſtate of Gods Church in this world, in regard of the different ſorts of men that live therein. For *Abrahams* family was Gods Church in thoſe dayes, and therein were both *Iſaac* and *Iſmael*; though both his children, yet farre differing in eſtate before God. *Iſmael* indeed was borne in the Church, and there brought up, taught, and circumciſed; but yet he was without the Covenant in Gods ſight: Now *Iſaac* was not onely borne, and brought up in the Church, and circumciſed, but alſo received into the Covenant; and herein differed farre from *Iſmael*: for, he is the ſonne of *Abraham* in whom God will continue the Covenant of grace unto life everlaſting, to his poſteritie. And ſo it is with Gods Church at this day, in it there be two ſorts of men; one, which are baptized and brought up in the Church, heare the Word, and receive the Sacraments; but yet are not ſaved, becauſe they have not the promiſe of the Covenant effectually rooted in their hearts. The other ſort are they, which being baptized in the Church, heare the Word effectually, and receive the Lords Supper worthily to their ſalvation; becauſe God doth eſtabliſh his Covenant in their hearts. This difference is plaine in Scripture, in the parables of the draw-net, (Matth. 13.) of the Sower, and of the tares: as alſo by Chriſts behaviour at the laſt judgement, (Matth. 25. 32.) ſevering the ſheepe from the goats, both which live together in the Church. And by Saint *Paul*, who ſpeaking of thoſe which are borne and brought up in the Church, ſaith; that ſome are *children of the fleſh*, and ſome *children of the promiſe*, Rom. 9. 8.

This being ſo, that every one which lives *in the Church* is not *of the Church*; that is, is not a true member of the Church, and the true childe of *Abraham*; it muſt make us all carefull, to uſe all holy meanes, whereby we may be fully aſſured that the Covenant of grace belongs

longs unto us; for, it is not enough for us to dwell in the Church, to heare the Word, and to receive the Sacraments, (for so did *Ismael*, and yet never was saved) unlesse therewithall we have the Covenant of grace belonging unto us, and the assurance thereof sealed in our consciences, by Gods holy Spirit.

Againe, consider who spake these words; *But in Isaac shall thy seed be called*: We shall finde in Gen. 21.12. it was God himselfe. *Let it not* (saith God unto *Abraham*) *be grievous in thy sight for the childe, and for the bond-woman: in all that Sarah shall say unto thee, heare her voyce*; which was, to *cast out the bond-woman and her sonne Ismael. For* (saith God) *in Isaac shall thy seed be called.*

Here observe a notable practice of *Abraham*, as a good direction how wee ought to judge of all those that live in the Church, submitting themselves outwardly to the ministerie and regiment thereof. *Abraham* here hath two sonnes, *Isaac*, and *Ismael*; hee circumciseth them both, and instructs them both (for *hee taught all his household* to know God, and to feare, and obey him, Genes. 18.19.) he judgeth them both to be in one state, in regard of Gods Covenant; though they were not: but that difference is made by God. *Abraham* doth not on his owne head, and by his owne will, put *Ismael* out of the Church, which was in his family; but God bids him put him out, and then he put him out, and not before: till such time he kept him in, and held him to be within the Covenant, as well as *Isaac* was. Even so must we deale towards those that live in the Church: secret judgement must be left to God; and (till God manifest the contrary) in the judgement of charitie, we must hold them all elect. This is the practice of Saint *Paul* in all his Epistles: writing to the Corinths, (1 Cor. 1.2.) hee calls them *all sanctified*: and to the Galatians, (Gala. 1.2.) he calls them *all elect*: speaking so in the judgement of charitie, although he knew that among them there were many profane and wicked men; and though he reprove many great errours and heinous sinnes among them.

And thus much of the first argument whereby *Abrahams* faith is commended unto us; namely, the great impediments which might hinder the same.

Now followeth the second argument or reason, whereby his faith is commended; to wit, *Abrahams* victory over these impediments, or the meanes whereby hee overcame them, and induced himselfe to obey God, in these words:

VERSE 19.

*For he considered, or reasoned, that God was able to raise him up, even from the dead.*

HEre is the true cause that made *Abraham* to offer his sonne, and yet beleeve the promise, *that in him his seed should be called.* We may perswade our selves, that *Abraham* had rather have died himselfe (if it might have stood with the will of God) than to have sacrificed his sonne. How then doth he induce himselfe to offer him up? *Answ.* By this which is here set downe: *he reasoned that God was able to raise him up, even from the dead.*

Here are divers points to be considered of us: First observe, the Text saith not, that *Abraham* murmured, or *reasoned against God*: but *reasoned with himselfe, that God was able to raise up his sonne againe*: and thereby induced himselfe to sacrifice his sonne unto God.

Hence we learne, that when God layes upon us any hard commandement, we must not plead the case with God, or murmure against him: but with all quietnesse and meeknesse obey. This is a notable grace of God commended unto us by God himselfe: *In rest and quietnesse* (saith God, Isay 30.15.) *shall be your strength: in quietnesse and confidence shall yee be saved.* Many thinke it impossible to endure or doe some things, which God imposeth on his children: But our spirituall strength stands in these two, in *silence*, or *rest*, and in *quietnesse*; by these we shall be enabled. When *Nadab* and *Abihu*, the sonnes of *Aaron*, offered strange fire before the Lord, which he had not commanded, *There went out a fire from the Lord, and devoured them; so they died before the Lord.* Now when *Aaron* their father asked *Moses* a cause hereof, *Moses* said, *It was that which the Lord spake, hee would be glorified in all that came neere him; which when Aaron heard*, the Text saith, *He held his peace, and said not a word*: so *David* behaved himselfe in the case of distresse; *I held my peace, and said nothing, because thou Lord diddest it.* And this is a speciall point for us to learne and practise; we must not grudge or repine at Gods hard Commandements, nor plead the case with him, but in all quietnesse and silence obey God in all that he saith unto us.

Againe, whereas it is said, that *Abraham reasoned, that God was able, &c.* Here we learne, that it is a necessarie thing for a man that beleeves, to have good knowledge in Gods word: that when a temptation comes against his faith, by knowledge and reasoning out of Gods word, he may be able to put backe the same; for, all our reasoning in matters of faith, must bee grounded on the Word: so doth *Abraham* in this place, against this strong temptation, reason out of Gods Word to stay himselfe: so that knowledge in the Word of God, is necessarie to him that beleeves. And therefore that Doctrine of the Church of Rome is erroneous, and here condemned, which saith; that if a man become devout, and beleeves as the Church beleeveth, (though he know not what the Church beleeveth) yet this faith will save him: but this is a meere device of their owne, and hath no ground in the word of God: for (as we see here) knowledge in the word is necessary for him that hath

hath true saving faith.

But what is *Abrahams* argument, whereby he moves himselfe to obey God? Surely this; *He reasoned that God was able to raise up Isaac from the dead.* One part of his reason he takes for granted, which here he conceales: for this promise was made unto him, *In Isaac shall thy seed be called.* Now this he takes for granted, *that God will never change his promise.* From whence he reasoneth thus: *God is able to raise up Isaac my sonne from the dead to life againe*; and therefore I will sacrifice my sonne according to his commandement: for this I know certainely, that *in Isaac shall my seed be called*, seeing God hath promised that, as well as he commandeth this other.

In this example, we see a meanes set downe unto us to induce us to obey God in all hard and difficult cases imposed by God: which is a point to be considered carefully of every one of us. For say that any of us shall be so touched in conscience for our sinnes, that we even despaire of our owne salvation: what must we doe in this case? we must take *Abrahams* course, and dispute with our selves for our selves, and we must draw our arguments from the *promise* of God, and from the *power* of God; we must joyne the promise and power of God together. As for example: thus we must say; *God hath made this promise*, this I have heard, and I doe beleeve it, *that God so loved the world, that he gave his onely begotten Sonne, that whosoever beleeved in him should not perish, but have everlasting life.* This is Gods promise, and it shall never be changed. Now therefore howsoever my case be heavie and desolate, yet God is able to comfort me, and to bring my soule out of hell, and from this case of desperation; therefore though he kill me, I will trust in him, and I will use all holy meanes whereby I may overcome this hard and grievous temptation. So, if it shall please God to call us to suffer any thing for the name of Christ, and his holy profession; flesh and blood we know is weake, and Nature will make this objection, *that life is sweet*: what course therefore shall we take? we must doe as *Abraham* here doth; unto the certainty of Gods *promise* we must adjoyne his *power*, and reason thus; *God hath made this promise*, that he will be with them that suffer any thing for his owne name sake, and I know that he is able to deliver me: and though he will not, yet he can make me able to beare it; therefore I will patiently suffer and abide whatsoever his holy hand shall lay upon me. Thirdly, is a man so troubled with some sinne, that he cannot get out nor overcome it? Then also let him set before him this fact of *Abraham*; and unfeinedly endevour to doe hereafter. For that which is past, let him labour to beleeve this promise of God, *At what time soever a sinner doth repent him of his sinne, he will put all his wickednesse out of his remembrance.* And for the time to come (being first resolved, that God can inable him to leave his sinnes) let him strive by good meanes to leave his sinne, avoiding the occasions of it, and praying against it; and this will be as a cable-rope to draw him out of the pit of sinne. This course we must take, and this doe, in every hard case that shall befall us.

John 3.16.

And thus much of the meanes whereby *Abraham* induced himselfe to obey God.

The third and last reason whereby *Abrahams* faith is commended unto us, is the issue and event thereof, in these words:

*From whence he received him also after a sort.*

*From whence*; that is, from death. *After a sort*, or (as it may be read) *in some shew*. This is said, because *Isaac* in the thought and purpose of *Abraham*, was but a dead man: for *Abraham* was fully resolved with himselfe upon Gods command, to have sacrificed him; yea, he had gone so farre, as to put the sacrificing knife unto his sonnes throat, and had slaine him indeed, had not the Angell of God stayed his hand: and therefore when the Angell said, *Lay not thy hand upon the childe, neither doe any thing to him*, even then did *Abraham* in some shew receive *Isaac* from death.

Here we learne divers points: 1. That whosoever shall rest on Gods providence, and good pleasure, even in cases of extremitie, when he shall be out of all hope with himselfe, shall at the last have a good issue. This we see to be true by *Abrahams* example in this place. As we said before, he himselfe (no doubt) had rather have died tenne thousand times, than to have *Isaac* slaine, in whom the promise was made: but yet, beleeving Gods promise, that that should never change, he rests himselfe on Gods good pleasure and providence, and goes on in obedience; and so in the end received a blessed issue. This is very cleerely set downe unto us in the Historie recorded by *Moses*. For when *Abraham* had gone three dayes journey in the wildernesse, and had built an Altar, then *Isaac* said unto *Abraham*, Gen. 22.7. *Father, here is the fire and the wood, but where is the lambe for the burnt offering?* Then *Abraham* said, *My sonne, God will provide him a lambe for a burnt offering*, verse 8. And thus yeelding himselfe to Gods good pleasure and providence, he received his sonne againe; as a dead childe restored to life. So, when we are in cases of extremitie, when all goes against us, and when we can see no hope of any good issue or end, and all good meanes seeme to faile us; if we can then cast our selves on Gods providence, and rowle our selves upon God; we shall have comfort in the end, and a good issue out of all. We doe all of us in word acknowledge Gods providence: but when we come to the pinch, that we fall into cases of extremitie: then we use unlawfull meanes, and doe not with *Abraham* cast our selves upon God, but seeke helpe of the devill, and wicked men. But all such persons must looke for a cursed issue. They therefore, that feare the Lord,

being

being put to any plunge, or extremitie, must cast themselves upon God wholly, and wait for his good time & pleasure, and then will the issue be both joyous and comfortable unto their soules.

Here some circumstances of this fact are to be considered out of the larger storie. The first is this: What did God unto *Abraham* at this time, when he was about to kill his son? *Ans.* God now gave him a commandement, to *stay his hand, and not to slay his son*: by vertue whereof, *Abraham* stayes his hand. God before commanded him to goe *three dayes journey in the wildernesse, and there to sacrifice his sonne*: Hereupon *Abraham* goes; but now being come to the place, having bound his sonne, and being readie to cut his throat; God bids him *stay his hand*: and then also *Abraham* obeyeth God, and doth not kill his sonne. Here we see *Abraham* is at Gods command, and as we say, at his becke: Hee doth not follow his owne will and pleasure, but when God cals, hee is wonderfull pliable to doe Gods command, what soever it be, one way or other.

This practice of *Abraham* must be a looking-glasse for us, wherein to see, what manner of persons we ought to be. Look what God commands us to doe, that we must doe; and what he forbids us, that we must not doe. But this is a rare thing to be found in these dayes: our practice generally is contrarie; for in our lives we follow our owne humours and affections, never regarding what God doth either will or nill. But if we will be *Abrahams* children, we must follow *Abrahams* practice in this place; *For the sonnes of Abraham will doe the workes of Abraham*, Joh.8.39. Good servants will come and goe, doe and undoe, at their Lords pleasure: and forget themselves to obey their Masters: And so must it be with us, if we call God our good Lord and Master.

Matth.8.9.

Luke 6.46.

The second circumstance to be considered, is the *time* when *Abraham* received his son from death; to wit, at the verie same time when his knife was at his sonnes throat, and he himselfe readie to offer him up for a sacrifice unto the Lord: at the same instant God spake unto him by his Angell from Heaven, and said, *Abraham stay thy hand*, Gen.22.10. This circumstance is worth the marking: for God lets him alone three whole dayes in great perplexitie, and *Abraham* goes forward, according to Gods command, even to lay his knife to his sons throat.

Here then we see, what is the Lords dealing with his servants; He lets them alone for a long season in temptation and pitifull distresse: and at the length, when it comes even to the extremitie, and when the knife is (as it were) at the throat; then hee shewes himselfe, and brings comfort unto them.

The Spouse (in the Canticles) which is the Church of God, or a true Christian soule, whether you will (for it is true both in the generall and particular) Cant.3.2,3. *Shee seekes Christ everie where, in the streets and open places, but she findes him not; then she goes to the watchmen* (which are Gods ministers) *and there enquires after him whom her soule loved*, and they cannot tell her where she might finde him: so that now all hope of finding him might seeme to be past: but when she was a little from *them, then she found him*, and Christ comes to her when she was most in feare not to have found him at all.

The people of Israel, were many yeares in bondage in Egypt: and when the time came that *Moses* was sent of God to fetch them thence, and to be their guide and deliverer, when he had brought them out, and carried them to the red Sea, then came *Pharaoh* with a huge armie after them to destroy them, Exod.14.25. Before they had been in great affliction and bondage: but now they were quite past all hope of recoverie; for they had before them the red Sea, and on each side of them great hills and mountaines, and behinde them the huge hoast of *Pharaoh*; and therefore they cried out unto *Moses*; who then by Gods commandement did divide the red Sea, and made it drie land, and delivered them through the midst of the red Sea: but as for their enemies, *Pharaoh* and all his hoast, the Lord drowned them in the midst thereof.

So for our selves, when God shall exercise any of us in cases of extremitie, we must looke to be so dealt withall at Gods hand; He will let us alone for a time, and never helpe us till the pinch: and therefore, we must wait for his good pleasure with patience; for this he will doe to trie us to the full, and to make manifest the graces of God wrought in us.

The third circumstance to be considered, is this: *In what manner did Abraham receive his sonne from the dead?* This we may read of, Gen. 22.13. *He must take a Ram that was caught behinde him in a bush, and offer him in stead of Isaac*: so *Isaac* is saved, and the Ram is sacrificed and slaine.

Now whereas *Abraham* offered *Isaac* in sacrifice to God, and yet *Isaac* liveth, and the Ram is slaine in his stead: Hence some gather this use, and we may profitably consider of the same; to wit, that the sacrifices which we offer unto God, now under the Gospel, must bee living sacrifices: for *Isaac* he was offered in sacrifice to God, and yet he lived and died not, but the Ram is slaine for him. So must we offer our selves in sacrifice unto God, not dead in sinne, but living unto God in righteousnesse and true holinesse. And thus shall we offer up our selves living sacrifices unto God, when as we consecrate our selves unto Gods service, and obey him in our lives and callings. And looke as under the Law, the burnt offerings were burnt all to smoake and ashes; so must we in our lives, wholly and altogether, give our selves unto God, and renouncing our selves, be nothing to the world, but wholly dedicated to God. Neither must we come unto him in our sinnes: for sinne makes our sacrifice dead, lame, halt, and blinde, which God doth abhor; but we must bring our selves

living

living ſacrifices unto God (as *Paul* ſaith, Rom. 12.1.) *I beſeech you brethren, by the mercies of God, that you give up your bodies a living ſacrifice, holy and acceptable unto God, which is your reaſonable ſervice of God.*

Hence alſo ſome gather, that this ſacrificing of *Iſaac* was a ſigne and type of Chriſts ſacrifice upon the Croſſe. For as *Iſaac* was ſacrificed and lived, ſo did Chriſt; though he died, yet roſe againe, and now liveth for ever: but becauſe it hath no ground in this place, though it be true which is ſaid of both, therefore I will not ſtand to urge the ſame.

And thus much of this third reaſon, whereby *Abrahams* faith is commended, with the circumſtances thereof: and conſequently of all the examples of holy *Abrahams* faith.

## Isaacs Faith.

VERSE 20.

### *By faith Iſaac bleſſed Iacob and Eſau concerning things to come.*

IN the three former verſes, the holy Ghoſt hath particularly commended the faith of *Abraham*: Now in this verſe, he proceeds to ſet downe unto us the faith of *Iſaac* particularly alſo. Wherein we are to marke theſe foure points: Firſt, a bleſſing wherewith *Iſaac* bleſſed *Iacob* and *Eſau*: Secondly, the cauſe of this bleſſing, that is, his faith: Thirdly, the parties bleſſed, which are *Iacob* and *Eſau*: Fourthly, the nature and matter of this bleſſing in the end of the verſe; *Concerning things to come*. Of theſe in order.

Firſt, for the bleſſing. That we may know the nature and qualitie of it, we muſt ſearch out the kindes of bleſſings how many they be.

In Gods Word we finde three kindes of bleſſings; firſt, whereby *God bleſſeth man*. Now God bleſſeth man, by giving unto him gifts and benefits either temporall or ſpirituall: and ſo he bleſſed all his creatures in the beginning, but eſpecially man.

The ſecond kinde of bleſſing is that, whereby *man bleſſeth God*: and this man doth by *praiſing God*, and *giving thankes unto him, who is the Author of all bleſſings*. So *Paul* ſaith, *Bleſſed be God even the Father of our Lord Ieſus Chriſt, which hath bleſſed us with all ſpirituall bleſſings in heavenly things in Chriſt*: Eph. 1.2. beginning his Epiſtle, with this kinde of bleſſing, that is, by *praiſing God*. And ſo *Zacharie* after the birth of his ſonne, and the receiving of his ſight, he ſings unto God this ſong of praiſe, *Bleſſed be the Lord of Iſrael*, Luke 1.68. that is, praiſe and thankſgiving be unto the Lord, &c.

The third kind of bleſſing is that, whereby one man doth bleſſe another: and under this kinde we muſt underſtand *Iſaacs* bleſſing in this place.

A Now further, this kinde of bleſſing whereby one man bleſſeth another, is either *private* or *publike*. A *private bleſſing* is that, whereby one private man whatſoever he be in his place, prayes to God for a bleſſing upon another. And this is common to all men: for every man may bleſſe another, that is, pray to God for a bleſſing upon another; but eſpecially it belongeth to Parents thus to bleſſe their children, by praying to God for a bleſſing upon them. And therefore the Commandement goes thus, *Honour thy father and thy mother, that they may prolong thy dayes in the land which the Lord thy God giveth thee*, Exod. 20.12. Now Parents prolong their childrens dayes by bleſſing them; that is, by teaching and inſtructing them in religion, and by
B praying unto God for a bleſſing upon them, that he would bleſſe them. Secondly, there is a publike kinde of bleſſing, which is done by the miniſter of God, in the name of God. And after this ſort *Melchiſedech bleſſed Abraham, as he returned from the ſlaughter of the Kings*, Hebr. 7.1. *and without all contradiction*, (ſaith the Author of this Epiſtle) *the leſſe is bleſſed of the greater*, verſe 7. Further, theſe publike kinde of bleſſings are of two ſorts; either *ordinary* or *extraordinary*. An ordinary kinde of publike bleſſing is that, which is pronounced and uttered out of Gods word by an ordinary miniſter, upon the people. Example of this we have in the ordinary Prieſts in the old Teſtament; whoſe dutie was in the ſervice of God, to bleſſe the people
C before their departing. And the forme of bleſſing which they ſhould uſe, is preſcribed unto them by *Moſes*, after this maner from the Lord: *Thus ſhall ye bleſſe the children of Iſrael, and ſay unto them: The Lord bleſſe thee, and keepe thee, the Lord make his face to ſhine upon thee, and be merciſull unto thee: The Lord lift up his countenance upon thee, and give thee peace.* Where we ſee the maner of the Prieſt was to bleſſe the people, not in his owne name, but in the name of God, ſtretching out his hand over the heads of the people. Numb. 6.23.

This kinde of bleſſing was then ordinarie, and yet ſome way figurative; ſignifying unto them the bleſſings which Chriſt Jeſus the Mediator, God and man, ſhould not onely pronounce, but
D even give unto the Church in the new Teſtament: which our Saviour accordingly performed to his Diſciples at his Aſcenſion. For the Storie ſaith; When he was riſen againe, he led them to Bethania, (where he aſcended) *and lift up his hands and bleſſed them*. And S. *Paul* declareth this bleſſing of Chriſt more at large, ſaying, Eph. 4.8, 11, 12. *Chriſt aſcended on high, and lead captivitie captive, and gave gifts unto men: ſome to be Apoſtles, ſome Prophets, and ſome Evangeliſts, and ſome Paſtours and teachers; for the gathering together of the Saints, for the worke of the miniſterie, and for the edification of the body of Chriſt*. Where wee ſee, that our Saviour Chriſt did not onely pronounce a bleſſing upon his Church, but was alſo the Author thereof from God his Father. And as the

Prieſts

Priests in the old Testament, had an ordinarie kinde of blessing the people: so the Ministers of God in the new Testament, they have the same in substance; for the Ministers may blesse their people two wayes: First, by praying unto God for them: Secondly, by pronouncing a blessing upon them, according to Gods holy Word. A forme of this blessing we have from the Apostle S. *Paul*, who blessed the *Corinthians* after this sort; *The grace of our Lord Iesus Christ, and the love of God, and the communion* (or fellowship) *of the holy Ghost be with you all.* 2 Cor. 13.

Secondly, an extraordinary kinde of blessing is, when an extraordinary Prophet, or servant of God, doth set downe and pronounce a blessing unto any, and foretelleth their estate from God. Thus did *Noah* blesse his two sonnes, *Shem* and *Iapheth*, Gen. 9.25,26,27. and pronounced a curse upon wicked *Canaan*. This he did, not as an ordinary father, but as an extraordinary Prophet, not onely praying for a blessing upon his two sonnes, but also foretelling them what should be their condition or estate afterward. So in this place, whereas *Isaac blesseth Iacob and Esau*, it is no private blessing, but a publike; and yet indeed, not an ordinary publike blessing, but extraordinary, by telling unto *Iacob* and *Esau* before-hand, what should be their particular estates and conditions, and what blessings they should have from God, both in this life, and in the life to come. For we must not here conceive of *Isaac*, as an ordinary Father, but as an holy Patriarch and Prophet of the Lord, and an extraordinary man; foreseeing and foretelling by the spirit of Prophecie, the particular estate of his two sonnes; and also what particular blessings they and their posteritie should receive from God.

The meaning then of these words, *Isaac blesseth Iacob and Esau*, is this; that *Isaac* being a Prophet, an extraordinary man, and a famous Patriarch, did by the spirit of prophecie foresee and set downe, and tell before-hand, what should be the particular estate of his two sons, *Iacob* and *Esau*: and as he did foretell it, so likewise he prayed unto God that the same might come to passe; as it did afterward. And thus much for the meaning.

Now though this were an extraordinary kinde of blessing, which *Isaac* used; yet from hence, we may all of us learne an ordinary dutie; for looke as *Isaac* blessed his two sonnes, so we by his example must learne to abstaine from all wicked speeches; as cursing and banning, and exercise our tongues in *blessing*, not making them the instruments of sinne, to curse and revile, as many doe: for *vengeance is mine, saith the Lord.* He must curse, that hath absolute power and authoritie to inflict the same, when he will. But we are not absolute Lords over any man, nor any creature; and therefore we must remember Saint *Peters* lesson, 1 Peter 3.9. *We must not render evill for evill, nor rebuke for rebuke; But contrariwise blesse*: and he rendreth a reason, *Knowing* A *that we are thereunto called, to be heires of blessing.* Farre bee it from us therefore, to open our mouthes to curse either men or any of Gods creatures: and indeed vile and abominable is the practice of many, who exercise their tongues in cursing and banning, not onely men, but also other creatures of God. But let such as feare God, both learne and practise the contrary.

The second point to be considered, is the cause of this blessing; to wit, *Isaacs* faith; *By faith Isaac blessed Iacob and Esau.*

Here first we are to consider, how *Isaacs* faith blessed *Iacob* and *Esau*? surely thus: He did most notably gather together all the promises of God made to him, and to his two children, which were specially three: First, *I will be thy* B *God, and the God of thy seed.* Secondly, God had promised, that *he and his seed should possesse the land of Canaan.* Thirdly, that his two children should be two mightie Nations, and that *the elder should serve the younger.*

Now *Isaac* doth not consider these blessings a-part one from another, but hath them all in memorie; and on them all (receiving them by a lively faith) he builds his blessings; for by faith in these promises, he did certainely fore-see what should be the future estate of his two sonnes, and accordingly doth he pronounce particular blessings upon them both.

But it may be thought, that *Isaac* did not blesse his sonnes by faith; for if we reade the Historie in Genesis, we shall see, that he blessed C them by errour, and was deceived therein: for he was purposed to have blessed *Esau* onely with the speciall blessing, when as he gave the same to *Iacob* unwittingly; how then could he doe this by faith? For the answering of this, we must consider two things: First, it is true indeed, that *Isaac* was blinded overmuch with a fond affection, toward *Esau*, and loved him otherwise than he ought, and therefore was purposed to have blessed *Esau* with the speciall blessing. This was a fault in *Isaac*: but yet it takes not away *Isaacs* faith, nor makes it to be no faith; But it shewes that *Isaacs* faith was weake, and joyned with some infirmitie in forgetting Gods particular promises. Secondly, howsoever at the first *Isaac* erred in his purpose for the blessing of his children, yet afterward he corrects D himselfe for it. For as we may reade in the Historie, after he had indeed blessed *Iacob*, supposing it had beene *Esau*, when *Esau* came for his blessing with his Venison, the Text saith, That *Isaac was stricken with a marvellous great feare*, and said, *I have blessed him, and therefore he shall be blessed*: correcting his fault in his former purpose: yea, and though *Esau* sought it with teares, yet he could not move *Isaac* to repent himselfe of blessing *Iacob*, Hebr. 12.17. wherefore if is undoubtedly true, that he gave these blessings unto his children by faith.

Now from this that *Isaac blessed his children by faith*, we learne many instructions: The first concerneth Parents; that howsoever they cannot

not as *Isaac* did, like Prophets and Patriarchs, pronounce blessings upon their children, and foretell what shalbe their particular estate afterward: yet if Parents would as farre as they may, follow the practice of *Isaac*, they should bring great comfort and consolation to their owne soules, both in this life and in the life to come.

*Isaac* set before his eyes all the promises that God had made both concerning him and his sonnes, and by faith in these promises, is moved to blesse his children; so if Parents would have true comfort in their children, they must search through the whole booke of God, and see what promises God hath made unto the godly and to their seed; and withall, they must by faith apply unto their owne soules, all those gracious promises, endevouring also to make their children to know the same, and to walke worthy thereof: and then as their obedience shall increase, so will their joy increase, not onely in God, but mutually one in another. This will stay their hearts in all assaults, yea, even in death it selfe.

Secondly, whereas *Isaac* blessed his children by faith: here we may take just occasion to speake of such wicked persons as are commonly called blessers; who are too much esteemed of, by many at this day, and their wicked practices counted blessings, and good meanes of helpe, when as indeed they are most vile and wretched creatures. This may bee thought a hard censure, because they are taken for cunning men and women, and for good people, following *Isaacs* example in blessing mens children and cattell: they are thought to doe no harme at all, but much good by helping strange mischances that befall men in their bodies, children, or goods. Thus would some excuse and defend these Wizzards and blessers, who are the wretched limbs of the Devill: but let us know, that if they will blesse aright, it must be by faith. Now what faith have they? hath God made any promise to them, that by their meanes he will helpe those that come to seeke helpe at them for their children and cattell? nay verily, there is no such matter: God never made promise to any such; nay, he hath flatly forbidden, not onely such practices as they use, but also for men to *seeke* to any such persons: and therefore they cannot blesse mens children and cattell by faith. But they say, they doe these things by faith: yet it is by faith in the Devill, and in his promises. For this is certaine, that as God hath his Lawes and Sacraments for those that enter covenant with him; so on the contrarie the Devill hath words, spells, and charmes, as his Lawes and rites, wherein he exerciseth his slaves: and by a Satanicall faith in the devils word and promise, doe these Wizzards and wise-women blesse mens goods and children. This is true by the common confession of many of them, to omit all other proofe. And therefore we must hold them for the limbs of the devill, and his wicked instruments to draw men from God; and so in no case goe to them for

Levit. 19. 31.

helpe: for in so doing, we *forsake the living Lord* and his helpe, and seeke for helpe at the Devill; than which what can be more odious? But say we receive some outward helpe by their meanes: yet marke the issue; the Lord hath said, Levit. 20. 6. *If any turne after such as worke with spirits, and after sooth-sayers to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.* Therefore unlesse we feare not the curse of God, we must be warned hereby, not to seeke for helpe at their hands. For they are graceless people, who have no feare of God before their eyes: but they set themselves against God and his Word. And indeed these common blessers which seeme to doe no hurt, but to blesse mens children and cattell, are more dangerous than notorious witches, who can only hurt mens bodies and goods, when God permits; whereas these blessers ensnare the soule, and draw whole Townes and Countries to the approbation and partaking of their wickednesse.

Isa. 8. 19, 20.

The third point to be considered is, the parties blessed, that is, *Iacob and Esau*. Here marke first the order which the holy Ghost useth: he setteth *Iacob* in the first place, and yet *Esau* was the elder brother: what is the reason of this? *Ans.* We must know, that the Scripture useth a three-fold order in the naming of persons:

1. The order of *Nature*, as when the first borne is put first. And thus *Davids* sonnes are numbred according to their age; first *Ammon*, then *Daniel*, the third *Absalom*, *&c.*

1 Chro. 3. 1, 2.

2. The order of *dignitie*, when as those are put in the first place, not which are the eldest, but which are the best, and most in Gods favour. This order the holy Ghost uses in naming *Noahs* sonnes, Genes. 5. 31. saying, *Noah* begat *Shem*, *Ham*, & *Iapheth*; when as *Iapheth* was the eldest, and by order of nature should have beene put first: yet with *Shem* God continued the covenant.

3. The order of *Historie*, when as one that is first, or chiefe in dignitie, is placed last, because his historie begins in the last place. So our Saviour Christ is mentioned last in the Genealogie made by S. *Matthew*, because his history began in the last place, though in dignitie he were the first and principall. To apply this to our purpose: The order which the holy Ghost here useth, is not the order of *Historie*, nor of *nature*, but of *dignitie*; because *Iacob* was chiefe in favour of God, therefore the holy Ghost putteth him in the first place.

Here then we see in this order of dignitie, that the first blessing (of life everlasting) belongs to *Iacob*: *Esau* must have his blessing, but in the second place.

Here observe these two things: First, *Iacob* is received into Gods Covenant, and *Esau* put by, *Iacob* gets the principall blessing, and *Esau* loseth it: but what? are these things so for *Iacobs* desert, or for the default of *Esau*? Nay verily: the good pleasure of God is the chiefe cause hereof: for as touching the blessing;

if

if we reade the history, we shall see, that *Esau* at his fathers commandement, went and hunted, and tooke paines, and got his Father venison, and told him nothing but truth. But *Iacob* never went to hunt, but gets a Kid dressed, and comes to his father with it, and while he talkes with his father doth foulely glose and lie: so that in all reason it might seeme, that *Esau* deserved the better blessing: yet God will have it otherwise, and the principall blessing belongs to *Iacob*. Wherein wee may note, that Gods speciall love to a man, whereby he receives him into his covenant, is not grounded on mans behaviour, but on his owne good will and pleasure.

Secondly, in that *Iacob* here had the principall blessing: wee learne that the counsell of God doth overrule the will of man. For Father *Isaac* had purposed to have blessed *Esau* with the chiefest blessing: but yet Gods counsell was contrary, and the same overrules *Isaacs* will. For though *Isaac* had cause to suspect that it was not *Esau*, both because hee came so soone, as also for that the voyce was apparant not to be *Esaus*, but *Iacobs* voyce; yet Gods counsell overruled his will: and when hee came to handle his sonnes hands, he could not discerne betweene a Kids skinne, and the skinne of a man: what's the cause hereof? Surely it was Gods will and counsell, that *Iacob* should have the chiefest blessing: and therefore hee overrules *Isaacs* will, and blindes his senses, and makes him to blesse *Iacob* with the chiefest blessing.

The consideration hereof is profitable unto us: for it is a received opinion with many at this day, that God did purpose to save all men. Now when question is made, Why then are not all men saved? They answer, because men will not though God will. But this opinion is erroneous: For, it makes mans will to overrule Gods counsell: as if they should say, God willeth it not, because men will it not: or else (which is worse) God willeth it, but it commeth not to passe, because men will not doe it. But Gods will and counsell is the highest and chiefest cause of all: and looke whatsoever hee willeth, that bringeth he to passe: and because all men are not saved, therefore wee may safely thinke and say, that God did never decree to save all men.

Now further, more particularly of *Iacobs* blessing: first, it may be asked, How could *Iacob* be blessed, seeing hee came dissemblingly and lying to his father?

*Answ.* Wee must know, that howsoever *Iacob* sought the blessing by fraud, yet hee might be blessed: for he failed not, neither did amisse in seeking for the blessing, but onely in the manner of seeking it: it was his duty to seeke it, though not after that manner which he did: he should rather have staied that leasure and time, wherein God had caused *Isaac* to blesse him, without his sinne in seeking it.

A Secondly, consider the manner how *Iacob* receives his fathers blessing; namely, in his elder brother *Esaus* garment.

Here wee may see a notable resemblance of Gods manner of blessing us: When wee looke for a blessing at Gods hand, we must not come in our owne garments, in the rotten rags of our owne righteousnesse; but wee must put on Christs garment, the long white robe of his righteousnesse. And so comming unto God, as *Isaac* said of the savour of *Esaus* garments, which *Iacob* had put on, (Genesis 27. 27, 28.) *Behold, the smell of my sonne is as the smell of a field; God give thee therefore of the dew of Heaven, and the fatnesse of the earth, and plenty of wheat and wine*: So will God say unto us, that B the *righteousnesse of Christ*, which we have put on by faith, *is a sweet smelling savour in his nostrils*, Eph. 5. 2. Now seeing all the blessings we enjoy, come to us in Christ, and our acceptance with God, is in his righteousnesse; wee therefore must labour to put on Christ every day, by becomming new creatures: wee must seeke to resemble him in knowledge, righteousnesse, and holinesse: so shall our assurance of Gods blessings increase upon us more and more.

Lastly, marke that howsoever *Iacob* was blessed otherwise than *Isaac* had purposed; yet after the blessing is pronounced, it must needs stand; for so when *Esau* came, *Isaac* said unto him, *I have blessed Iacob; therefore hee shall bee blessed*: Gen. 27. 33. Even so, the Ministers of C Gods word, in the assembly of the Church, who have power to pronounce Gods blessings upon the people; howsoever they be but weake men, and may bee deceived, being subject to errour, as other men are: yet when they pronounce Gods blessing upon their congregation in the ministerie of the word; if they doe it in sincerity of heart, and uprightnesse of conscience, that blessing shall stand. And so on the contrary, looke whom they curse, for just cause out of GODS Word, their curse shall stand.

Further, as *Isaac* blessed, but knew not whom; so the Ministers of God in the dispensation of the word, they must blesse Gods people, though they know not who they are particularly, that doe receive it. D

Thus much of *Isaacs* blessing *Iacob*. Now I come to his blessing of *Esau*: for hee also was blessed, as the text saith; yet in the second place though hee were the elder brother. *Quest.* How could *Esau* bee blessed at all, seeing *Isaac* had but one blessing? *Answ.* *Esau* was onely blessed with temporall blessings, and not with spirituall. *Object.* But some will say, *Esau* was a bad man, and wicked; now it is said, that to *the impure, all things are impure*: how then could the bestowing of temporall things bee blessings to him? *Answ.* Temporall things bestowed on the wicked are blessings, and no blessings: they are blessings in regard of God

that gives them: but they are no blessings, in regard of men that receive them and use them amisse.

*Quest.* How came it to passe, that *Esau* being the elder brother, loseth his birth-right, and blessing both; how came it to be *Iacobs*?

*Answ.* The cause was his prophanenesse, as we may see and read in the next chapter; where it is said, Heb. 12.16. that *he sold his birth-right for a portion of meat*, even for a messe of red broth; and being so prophane, as to contemne so high an honour, he must be content to have his blessing in the second place. And hence wee may observe a good instruction.

There is many a young man in these our dayes baptized, as *Esau* was circumcised, and living in the Church, as he did in *Isaacs* house; who, during the prime of his youth, is given to nothing but to his pleasure; that is as good to him as *Iacobs* red broth was to *Esau*: take this pleasure from him, and take away his life: herein is all his joy, and he delighteth in nothing so much, as to spend his time in hunting, hawking, dicing, gaming, wantonnesse, and drinking. Now know for certaine, this is a right *Esau*; and yet many such have wee among us, who thinke of themselves, that they are the jolly fellowes, and they onely carry the brave mind: but as for *Iacob*, and such as make conscience of their wayes and word; those alas are silly fellowes. Now what is to bee said or thought of these? Surely this, if they doe not (and in that time) looke to their estates, and to themselves, it will cost them their lives, even the life of their soules. *Esau* lost his birth-right by his prophanenesse; and so will these men doe if they continue in this estate; they will blot their names out of the booke of life, and root themselves quite out of the kingdome of Heaven. Therefore let all young men whatsoever they bee, high and low, take heed how they live in sinne, and goe on in their wickednesse; for if they take *Esaus* course, and continue in prophanenesse, doubtlesse they will have *Esaus* end. How wonderfully doth Satan bewitch them, that while they goe on in sinne, they should thinke so highly of themselves, and so basely of those that make conscience of their wayes? Wherefore in the feare of God let such betime redresse their wayes and courses; lest when Gods curse is upon them, they crie too late for mercie. And thus much of the parties blessed.

The fourth point to be considered, is the nature or matter of this blessing, in the end of the verse;

*Concerning things to come.*

The meaning of these words is this: That old *Isaac*, their father did pronounce blessings upon his sonnes, not onely for the time present, but for the time to come; in blessings temporall and spirituall, (as we may reade, Gen. 27.28, 30.) where hee giveth to them both the *fatnesse of the land, and plenty of wheat and wine*; and especially to *Iacob*, that he should be Lord *over his brethren*. But some will say, it may seeme to prove otherwise; for while *Iacob* lived, hee was alwayes humble and subject to *Esau*: and when hee came to his owne countrey from among the *Aramites*, as he met with *Esau*: he sent presents to him: and when he saw him, he *went before, and bowed himselfe to the ground 7. times, untill he came neere to his brother*. *Answ.* That prophecie of *Iacob* and *Esau*, that the *elder should serve the younger*, must not be restrained to the persons of *Iacob* and *Esau*, but referred to their posterity; especially in the dayes of *David* and *Salomon*: for then were the *Edomites* who came of *Esau*, in subjection to the *Israelites*, the posterity of old *Israel*. Whereupon *David* speaking as a King, saith, Psal. 60.8. *Moab shall be my washpot, over Edom will I cast my shooe*: meaning thereby, that hee would bring the posterity of *Esau* into a base and low estate of subjection unto him; according as wee may see verified, 2 Sam. 8.14.

But some will say, that *Isaac* when he blessed *Esau*, pronounced that he should have a fertile *soile, and the fatnesse of the earth should be his dwelling place*, Genes. 27.39. whereas in *Malachi* the Lord saith, Malach. 1.3. *he hated Esau*. And a token thereof was this; *that he had made his mountains waste, and his heritage a wildernesse for dragons*: meaning that hee should dwell in a barren Land. How can these two agree? *Answ.* First, we may say thus: That the land of Edom was a fertile land; but yet in respect of the land of Canaan, but a barren and waste land. Secondly, *Isaac* speakes here of *Idumea*, as it was in his time; not as it was afterward: for it might be fertile in *Isaacs* time, and yet after become barren: for God will curse a Land, by turning *fruitfulnesse into barrennesse, for the wickednesse of them that dwell therein*, Psal. 107.34.

And thus much for the example of *Isaacs* faith. Now follow the examples of the faith of *Iacob*.

## Iacobs Faith.

VERSE 21.

*By faith Iacob when hee was dying, blessed both the sons of Ioseph, and worshipped on the end of his staffe.*

IN these words, the holy Ghost laies downe the notable and worthy example of *Iacobs* faith: which is here commended by two actions. First, his blessing of the two sonnes of *Ioseph*: Secondly, his *adoring or worshipping of God*. In the first action consider these points:

1. The

1. The *blessing* it selfe: 2. The circumstances belonging to the same; As 1. *The time* when *Iacob* blessed them, that is, *when hee was dying*: secondly, by what meanes hee did bleese them, namely, by *faith*: thirdly, the *parties* blessed *Ephraim and Manasses*. Of these in order.

First, for the *blessing*: Of this kind of blessing wee intreated in the former verse, in the example of *Isaacs* faith; and therefore need not now repeat the same. Onely this wee must remember, that this blessing of *Iacob* is not the common or ordinary blessing of a father, but the extraordinary blessing of an holy Patriarch and Prophet of God. The blessing it selfe stands in three things: 1. *Iacob* makes the sonnes of *Ioseph* his owne sons, adopting them and taking them into his family. And this is the meaning of these words in Genesis, where *Iacob* saith as he is blessing them, *Let my name be named upon them, and the name of my fathers, Abraham and Isaac*, Gen. 48. 16. that is, they shall be received into my family, and be my children, called after my name.

2. Hee gives them two portions in the Land of Canaan: for *Iacob* was made an instrument of God, by way of prophecie to distinguish and divide the Land of Canaan among his children.

3. He doth as a Prophet, by the spirit of prophecie, foretell the condition and estate of *Ephraim* and *Manasses* in their posterity; to wit, that they should be great nations, and of them should come two great people: in these three things doth *Iacobs blessing* consist.

Out of this blessing of *Iacob*, we learne two things: first, that God alloweth this liberty to a master of a family, to adopt and chuse for the upholding of his house, a child or children, in the want of issue from his owne body. For here old *Iacob* for the continuance of his posterity, and the inlarging of the Church of God, adopteth his sonnes sonnes into his owne family, to be his owne sonnes: And this he doth by *faith*. And therefore a Lord and Master in his family may doe the like: but yet with this caveat; hee must ever take heed that in this adopting hee doe not unjustly hinder his owne issue or kindred.

D Againe, whereas *Iacob blesseth these two sonnes of Ioseph*, by fore-telling the particular estate of their posterity, for their portion in the Land of Canaan, here we learne, that in many things God doth vouchsafe to reveale his will and counsell in a speciall manner unto them that be his children: As in this place he revealeth unto *Iacob* the particular estate of the two *sonnes of Ioseph*. In like manner, when God was to destroy the Sodomites: *Shall I hide* (saith the Lord) *from Abraham that thing which I doe, seeing that Abraham shall be indeed a mighty Nation? for I know him that hee will command his sonnes and his houshold after him, that they keepe the way of the Lord.* And the Prophet *Amos* saith, (chap. 3. 7.) *Surely the Lord wil*

A *doe nothing, but he revealeth his secrets to his servants the Prophets.* So saith our Saviour Christ to his Disciples, *Yee are my friends*: and hee giveth a reason, *because* (saith hee) *I have revealed unto you all that I have heard of my Father*, John 15. 15. So that those which are (in Christ) the friends of God, they shall in a particular and speciall manner know those things which God wil not reveale unto others. And looke as this is here verified to *Iacob* in a speciall manner, so it is true generally in all Gods servants and children, he revealeth some particular things unto them, more than he doth unto others. For besides that generall knowledge which they have in his word, he reveales particularly unto them the knowledge of their

B owne *election, of their justification, sanctification, and glorification to come*: though not by way of prophecie, yet by the working of his spirit in the ministery and meditation of his word. And thus much of the blessing. Now follow the circumstances.

The first circumstance to bee considered, is the time when *Iacob* blessed the two sonnes of *Ioseph*, noted in these words, when *he was dying*, that is, being ready to dye, not in the act of dying.

In this circumstance we may learn two especiall duties: one for masters of families; the other for the Ministers of Gods word: for here *Iacob* beares the person not onely of a Father, but of a Prophet. First, masters of families are

C here taught to set in order their houses and families whereof they have charge, before they die: for *Iacob* having a great charge, and many children, cals for the sonnes of *Ioseph, Ephraim* and *Manasses*, before his death, and makes them his owne, to perfect his family.

*Quest.* How (will some aske) must a man set his house in order when he dies. *Answer.* By doing two things after *Iacobs* example: for first, hee disposeth of his temporall things, and distributeth his temporall inheritance in the Land of Canaan. Secondly, hee gives them charge of some duties concerning himselfe, and some others, especially concerning religion and Gods worship, and then he dies: and it

D is said, *When he had made an end of giving charge unto his sons, he pluckt up his feet into his bed, and gave up the Ghost*, Gen. 49. 33. So likewise, Masters of families, they must set their houses in order by the like two duties: 1. By a due disposing of their temporall goods and possessions: and 2. by giving exhortation and charge unto their children and family, concerning the worship of God, and the practice of true Religion. This (as wee may also reade 1 Kings 2.) was the practice of good King *David*: when he was about to die, and as he saith, *to goe the way of all flesh*, hee cals for *Salomon* his sonne, and makes him King in his stead, and gives him a most notable charge concerning Gods worship, Verse 3. reade the place, it is worth the marking. So the Prophet *Isaiah*,

when he comes to *Hezekiah* from the Lord, he aimes at these two: and bids him *set his house in order, for hee must die, and not live*: Isay 38.1. and so ought every master of a family, after their example, both learne and practise these two duties.

Secondly, Gods Ministers must hence learne their duty: for *Iacob* was a notable Minister and Prophet in Gods Church, which was then in his family. *Iacob hee blessed the sonnes of Ioseph*, that hee might receive them into his family, and into the covenant; that so hee might continue and preserve the Church of God after his death: for looke as *Isaac* his father did call him into the covenant, and blessed him, so dealeth hee with the two sonnes of *Ioseph*. And accordingly every Minister of God, in his place ought to have speciall care to convey and derive true religion, and the Gospell of Christ from hand to hand, so much as they can while they live; that so after their death it may bee published and maintained. In the new Testament wee have a worthy Commandement for this purpose; S. *Paul* having instructed and taught *Timothy* in the wayes of godlinesse and religion, chargeth him, *that what things hee had heard and learned of him, the same he should deliver to faithfull men, which should bee able to teach others also*: that so Gods Gospell and religion going on from hand to hand, and from person to person, might increase from time to time. S. *Peters* practice herein, was notable, 2 Pet. 1. 15. *I will endevour therefore alwayes, that ye may be able to have remembrance of the things of God after my departure*: having professed before, that *while he lived, he would stirre them up by putting them in remembrance*, vers. 13. And in like sort, all Gods faithfull Ministers must doe their whole endevour before they die, that the Gospell may bee preached when they are gone.

2. *Circumstance*. By what meanes did *Iacob* blesse the two sonnes of *Ioseph*. *Answ*. By *faith* in the promises of God; so the Text saith, *By faith Iacob blessed the two sonnes of Ioseph*. And if we consider the matter well; wee shall see it was a notable faith: for he was now a poore pilgrime in Ægypt, and yet by faith gives them portions in the land of Canaan.

*Quest*. Why (will some say) did he not keepe himselfe in the land of Canaan.

*Answer*. *Iacob* indeed dwelt there for a time, but yet as a sojourner, having no more liberties than he bought for himselfe; no not so much as water for his camels, or a place to bury the dead: and besides, hee was driven out of this his owne Land by famine, and was faine to flie into Ægypt for food and sustenance; and there to live as a poore pilgrim and stranger, forth of his owne country: and yet for all this extremity (as though hee had beene some mighty potentate of the world, or some Emperour) he makes his will, and bequeathes unto his children the land of Canaan, allotting to every one his part A and portion; which must needs be a worke of a notable faith, wonderfully apprehending and applying the promise of God.

In his example we are taught a notable duty in the matter of our salvation; when as any of us (by reason of the rigorous temptation of sin and Satan, and by their assaults) shall seeme to our selves to bee (as it were) thrust out of our inheritance in the heavenly Canaan, what must we doe? We must not despaire; but even then set before our eyes, and call to remembrance the promises of God made unto us in Christ concerning life everlasting: and thereon we must rest and stay our selves. Then let temptations assault us, and drive us whether they can: still we must hold fast the promise with B both hands of faith; and above hope, *by faith* appoint and designe unto our selves, a part and portion in the kingdome of heaven. And so doing, we shall be true Israelites, and true followers of this faithfull Patriarch; who by faith (beyond all likelihood) allots the Land of Canaan to his posteritie.

3. *Circumstance*. The *parties* whom he blessed; namely, *the two sonnes of Ioseph, Manasses and Ephraim*. Hereof wee may reade at large, Gen. 48. 8, 9, &c. where among many things, observe this one: *Ioseph* brings his two sonnes *Manasses* and *Ephraim*, unto *Iacob* his father, that he might blesse them as he lay on his bed. Now *Iosephs* minde was, that *Manasses* (the elder) should have the chiefest blessing; and C therefore he set *Manasses* at *Iacobs* right hand, and *Ephraim* (the younger) at his left: But *Iacob* being to blesse them, layes his hands acrosse, putting his right hand on *Ephraims* head, and the left on the head of *Manasses*: whereby, hee gave the birth right (which was a principall prerogative) unto *Ephraim*, contrary to *Iosephs* desire. Unto *Manasses* hee gave a blessing also, but farre inferiour to *Ephraims*. Now here we may not think, that *Iacob* did this upon any fond affection, (as parents oftentimes doe, because they love one childe better than another) but he did it after a speciall manner: by the direction and instinct of Gods spirit, which so appointed it. For, when *Iacob* blessed them, hee knew not (of his owne knowledge, by the benefit of his senses,) which was *Ephraim*, and D which *Manasses*. Againe, looke as *Iacob* gave the blessing at this time, the principall unto *Ephraim*, and the lesser to *Manasses*; so afterward they came to passe. For (as we may read) the tribe of *Ephraim* was farre more populous, and more glorious than the tribe of *Manasses*. And therefore, in the bookes of the Prophets (Hos. 4. 16. and 5. 9. and 6. 4, &c.) wee shall finde, that the name of *Ephraim* is given to all the ten tribes: and they are called by that name because it was the most noble tribe of all, and the most valiant, and (as it were) the shelter of all the rest. Yea further, of this tribe came (1 Chron. 7. 27. *Iehosuah*, that noble captaine: and (1 King. 11. 26.) *Ieroboam*, and many other

mighty

mighty Kings of Israel.

Where wee may learne, that God is the disposer of honours and dignities in this world hee giveth those to whom hee will, to some more, and to some lesse, as pleaseth him: yea, sometime hee raiseth up men of base and low degree, to great dignity; as *David* saith, Psal. 113.7. *Hee raiseth the needy out of the dust, and lifteth the poore out of the dung.* Now whence comes this? Is their hearing, their great strength, their beauty, or wonderfull skill, and knowledge, the cause of their preferment? or the wealth of their parents, or any thing in them? No surely: If we speake of the first cause, we see in this example, that the preferment of *Ephraim* above *Manasses*, was for no cause in *Ephraim*; for what was in *Ephraim* that was not in *Manasses*, when *Iacob* blessed them? Surely, nothing: for he was but a childe as the other was, and a younger child also; but he was preferred by reason of Gods good will towards him. And so it is with all those that are advanced to preferment in this world. Wherefore, seeing honour and dignity commeth not from themselves, or any thing in them: therefore they must not ascribe it to their owne wit, learning, strength, or friends; but wholly to the gift of God, as the first cause: and so must labour to use it to the honour of him that onely gives it, of his good pleasure; else they sacrifice to their owne net: Hab. 1.16.

*Quest.* Why doth the holy Ghost in this place put *Iosephs* name downe, who was not blessed, and conceale the names of the two children that were blessed? *Answer.* If wee reade the History in Genesis, wee shall see the reason hereof. For, when *Ioseph* heard that his Father *Iacob* was sick: though he was a mighty Prince and a noble Potentate among the Ægyptians, and his Father but a poore Pilgrime: yet hee comes to his sicke Father before his death, and brings his two sonnes with him, to have his father to blesse them before he died; and therfore the holy Ghost here nameth *Ioseph*, to shew unto us what respect hee had of his Fathers blessing: hee made more account thereof, and did more esteeme it, that so hee might have his sonnes within the covenant, than of all the Kingdomes in the world: and therefore hee brings them both to his Father to be blessed, a little before his death.

Now looke what minde and affection *Ioseph* beares, the same should bee in every one of us. Whatsoever our estate be, whether honourable, or base and meane; wee must with *Ioseph* esteeme more of Gods covenant, and to bee members of Gods Church, than of all the honour in the world besides; and we must esteeme our place and preferments that we have, or our children may have, to bee nothing in comparison of the blessing of God, and his favour. Yea, wee must chuse with *Ioseph* rather to leave our honours and dignities for a time, or (if it were) for ever, than to lose the blessing of Gods A grace: and blessed shall those Fathers be with *Ioseph*, who had rather have their children blessed of God, than advanced in the world. The second action of *Iacobs* faith is in these words, *And worshipped on the end of his staffe:* and it is a notable worke for the commendation of his faith. But before we come unto it, there are certaine questions which may profitably be considered: as first, for the translation; how the words should be read. The papists read theth thus; and adored the top of his rod: that is, (say they) the top of *Iosephs* Scepter who came to visit him. From whence they would gather and ground their abominable Idolatry, in the Adoration of creatures, and namely, of holy things, as Crucifix, Reliques, Images, as also of God at B and before such holy things. But we must know that their translation is false and erroneous, and cannot be justified, howsoever they may bring some mens witnesse and testimony for the same. For in reading it thus, *and adored the top of his Rod*; they leave out a substantiall word of the Text, to wit, this word *upon*; whereby they corrupt the Text, and deprave the meaning of the holy Ghost.

Againe, their observation and collection hence is most abhominable: for to worship an Image or other holy thing, or God himselfe in or at the same, is flatly forbidden in the second Commandement, *Thou shalt not make thy selfe any graven Image, &c. Thou shalt not bow downe to them.*

C But our translation in this place is true and right, according to the words of the Text, and the meaning of the holy Ghost, *that he worshipped upon the end of his staffe.*

Yet further there may be a question moved about the words: for if wee reade the History in Genesis, it is there said, that *Iacob worshipped towards the end or top of his bed*, Genes. 47. 31.

Now, there is a great difference betweene these two, *To worship on the top of his staffe: and on the top of his bed.*

How therefore can they stand together? *Ans.* They may stand well together, and bee both true: for when *Iacob* was about to give up the Ghost, and was ready to dye, hee raised up D himselfe upon the pillow towards the beds head, and thereon rested his body. Now because his body was weake and feeble, he staied himselfe also upon his staffe: and thus comparing the places together, wee see there is no repugnancy in them. Againe, this we must know, that the same sentence of Scripture may bee diversly read in divers places of Scripture, without any impeachment to the truth, certainty, or perfection of Scripture: for when the holy Ghost speaketh the same thing often, yet in different termes (as in this place) the diversity of words doth inlarge or open the sense and meaning, but no way corrupt or deprave the same. And thus much for the words.

Now to come to the fact it selfe: in *Iacobs*

worship, three circumstances are to bee considered: 1. The occasion: 2. The time: 3. The manner of it.

The occasion of *Iacobs* worship here spoken of (as we may reade, Gen. 47.) was this: when the time drew neere that *Iacob* must die, he called for his sonne *Ioseph*, and charged him deeply, That he *should not bury him in Ægypt when he was dead, but that he should carry him thence, and bury him in the buriall of his fathers*; *Ioseph* consents unto his fathers request; and yet *Iacob* for certainty makes him to *sweare* that he shall doe so, and *Ioseph* sware unto him. Now upon this issue that *Iacob* had with *Ioseph*, the Text saith, *that Israel worshipped towards the beds head*: that is, he praised God, and gave thankes unto him for this benefit that he should be buried with his Fathers, *Abraham* and *Isaac*. And yet this benefit did not so much concerne himselfe as his children: for the carying of his bones thither, was to be a token and pledge, and a certaine assurance unto them, That the land of Canaan should bee theirs, and that God would bring them thither againe.

In this circumstance, observe a notable duty belonging unto fathers and Masters of families: they must in their life time have care of their posterity, and use all meanes to helpe them, and benefit them in their faith; not only while they are alive, but also after they are dead, after the example of this holy Patriarch: and when they have obtained this benefit for them, they must be glad in their hearts and rejoice, and thereupon take occasion to praise the Lord, as *Iacob* did in this place.

2. Circumstance. The *manner how hee worshipped*: Which is set downe in these words, on *the end of his staffe*. This circumstance is worth the marking: for good *Iacob*, by reason of the weakenesse of his body and old age, was not able to come forth of his bed, and kneele down or prostrate himselfe; but raiseth himselfe up upon his pillow towards his beds head: and by reason of feebleneesse, being not yet able to sit upright, he doth leane and beare himselfe upon his staffe.

Here wee learne, that wee must not onely worship God with our soules and hearts, but with our bodies also: for God hath created both, and therfore will be worshipped in both, 1 Cor. 6. 20. Old *Iacob* might have excused himselfe, that by reason of the weakneesse of his body, hee was not able to adore God with any bodily reverence: but yet wee see he leanes upon his staffe; and so, making supply to his bodily weakneesse, adoreth God with his body.

*Quest.* In what kinde of gesture then must we worship God with our bodies?

*Answer.* The word of God doth not prescribe any, by way of limitation. For sometimes our Saviour Christ prayed *kneeling*, Luk. 21. 41. sometimes *groveling*, Matth. 26. 59. sometimes *standing*, John 11. 41. as also did the Apostles.

A And the Scripture approveth the Publican, who stood afarre off and prayed, Luke 18. 13. *Elias* also, 1 King. 18. 42. is said to pray *with his head betweene his legs*; so that we have no certaine forme prescribed us: onely this, we must use that gesture which may best set forth and declare our humble heart, and holy affection unto God.

Here then is confuted an opinion of those, which thinke that a man may worship God with his heart, and yet worship images with his body; that hee may bee present at Idolatrous worship, yet keepe his heart unto God. But *Iacobs* behaviour, in this place, doth both confute and condemne them: for hee thought his body as due to God, as his soule; and therefore B worshipped God with both.

3. *Circumstance: The time* when hee worshipped God thus; namely, *when hee was dying*, even then he worshipped God. In this circumstance we may note divers things:

First, here behold the bad practice of the world; for many men when they are dying, now-adayes, are so farre from following *Iacobs* example in worshipping and praising God; that then they are faine to cal for men to teach them how they should worship God: having spent the former part of their life carelesly, in regard of their soules; following worldly profits and pleasures, never thinking of their duty to God till they die. But what a fearefull course is this, that men should thus brutishly goe on from day to day, not knowing how to worship God; C Well, all such as love their owne soules, and would be like to godly *Iacob*; or (as our Saviour Christ said to *Nathaniel*) would be true *Israelites*, John 1. 47. the naturall sonnes of old *Israel* indeed: they must have care so to live in this world, that they may worship God when they die: and therefore they must not deferre, but learne betime the knowledge and feare of God; that when death comes, they may be able to shew forth, and practise the same. It is a lamentable thing, to consider how the devill bewitcheth mens hearts, so as they live in the world, as though they should never goe out of it; never caring for religion till the day of death come upon them, and then it is too late to learne. But this is to follow *Esau* and not *Iacob*; D who is therefore condemned by the holy Ghost.

2. Againe, in this that *Iacob* worshipped God at his death, wee learne this; *that as men live, so they die, for the most part*: *Iacob* was brought up in Gods worship, and therein lived all his life long; and looke as he lived, so he died: for when hee died, *hee worshipped God, resting his body on the end of his staffe*. This same truth is verified now, and shall bee for ever; let a man worship God through the course of his life, and when hee dieth he shall be able to worship and praise God. On the other side (take notice of it) he that lives in covetousnesse, in prophanenesse, in fornication, and wantonnesse,

neſſe, for the moſt part ſo dies: Come to a coverous man at his death, and talke with him, and you ſhall finde nothing in him ordinarily, but raving, and talking about his bargaines, his bils, and indentures, and other worldly things. And ſo we may ſay of other lewd livers: looke what minde they had while they were living, and that ſhall you finde moſt in their mouthes while they are dying: which ſhewes plainely, that as men live, ſo they die.

But ſome will ſay, that oftentimes the godly man raves and ſpeakes lewdly, and (it may be) profanely before his death. *Anſw.* It is true indeed: the beſt man is not freed from any kinde of bodily ſickneſſe, but is ſubject to them, as well as the wicked; as to burning fevers, and ſuch like: by the violence and rage of which diſeaſes, they are often driven to rave, to ſpeake fondly, and ſometimes lewdly; yea (it may be) profanely. But what is that to the purpoſe? for though a godly man (for the time of his fit) cannot expreſſe the grace of his heart, but rather corruption of his nature; yet when hee hath recovered himſelfe, hee is ſorrie for the ſame, and is then readie and willing to praiſe God with all his heart. So that if we would die well, as *Iacob* did, praiſing God, then let us lead our lives as he did, namely by faith, and the direction of his word and promiſes. Then come death when it will, and how it will: we may indeed bee ſore aſſaulted by ſickneſſe and temptation, but yet wee ſhall never be overcome: for God is faithfull that hath promiſed an iſſue to his children in temptation, 1 Cor. 10. ver. 13.

Laſtly, *whereas Iacob worſhipped God at his death*; Here we learne, that *ſound zeale will never decay*. Many men have zeale indeed, but it comes only from the ſtrength and ſoundneſſe of their bodily conſtitution: and looke, as ſtrength decayes, ſo doth that kinde of zeale. But ſound zeale will not decay and weaken with the body: but (as *David* ſaith of the righteous, Pſal. 92. 13, 15.) will *flouriſh like a palme tree, and grow like a Cedar in Libanon, it ſhall ſtill bring forth fruit in a mans age, and flouriſh*. This wee ſee was true in *Iacob*; for though hee were old and feeble with ſickneſſe, yet hee ſhewed forth ſound zeale in his heart, at the houre of his death. Even ſo will it be with us that profeſſe religion: if zeale be ſound in our hearts, it will ſhew it ſelfe: and the older wee are, the more fruits of grace wee ſhall bring forth: and then ſhew forth more true zeale, than in younger yeares. For though bodily ſtrength decay, yet ſound zeale will never decay: but when ſtrength faileth, then will zeale flouriſh (if it be ſound) like to the palme tree, which will bud and ſprout, though the roots of it be cut off. Wherefore, if we would ſhew forth zeale in our age, we muſt get ſoundneſſe of it in our youth: for that will put forth it ſelfe in the time of death. And thus much of *Iacobs* example.

## Ioſephs Faith.

VERS. 22.

*By faith Joſeph when hee died made mention of the departing of the children of Iſrael, and gave commandement of his bones.*

WE have heard in the former verſes the ſeverall examples of the faith of the three Patriarchs, *Abraham*, *Iſaac*, and *Iacob*. Now in this verſe the holy Ghoſt ſetteth downe the example of *Ioſephs* faith. The words in this verſe are plaine and eaſie, and need no expoſition: They are a plaine and briefe ſumme of the end of the 50. Chapter of Geneſis. Let us therefore come to the points of doctrine, and inſtructions which are to be learned and gathered forth of the words.

First, note in generall, the great reſemblance of this example with the former: of *Ioſeph* a godly ſonne, with *Iacob* a godly father: for both of them ſhew forth their faith when they die. For it is ſaid of both, *By faith when he died*: So that in ground and circumſtance of time, they both agree.

Herein we may obſerve: first, that the good examples of *Superiors* (whether they be civil or Eccleſiaſticall) are of great force to bring other men on, and to make them forward in the duties of religion: their zeale (as *Paul* ſaith to the Corinthians in this caſe of Almes) provoketh many. *Iacob* the father, a worthy Prophet and Patriarch, and giving an holy and bleſſed example unto *Ioſeph* and his children, doth ſhew forth at his death moſt notable behaviour: wherein he worthily expreſſeth the truth of his faith. Now his example works with *Ioſeph*, and hee in his death behaves himſelfe in the ſame manner that his godly father did before him: and therefore *Superiours* muſt looke to all their ſayings and doings carefully, that they may be worthy examples to their *Inferiours*, to draw them on in religion, and in the feare of God.

Secondly, hence inferiours alſo muſt learne to follow the godly, holy, & religious examples of their governours and ſuperiours (whether they be civil or Eccleſiaſticall:) as we may ſee in this place, *Ioſeph* doth imitate the godly example of his father *Iacob*. Hereof Saint *Paul* giveth ſtrait charge unto the Philippians, ſaying, *Brethren, bee followers of mee, and looke on them*

*them which walke so, as yee have us for an example*, Phil. 3. 17. And in the next Chapter, exhorting them to honest conversation, hee bids them *doe those things which they had heard, received, and seene in him*. But are these duties practised among us? bee the elder sort teachers of good things to the younger? and do the younger follow their elders in well-doing? nay verily: but such are our times, too many among us, both those who give, and those which follow good examples, are as *signes and wonders*, as the Prophet speaketh; they are made a reproach, and a by-word among men, and are foully disgraced by odious termes, Esay 8. 18. But this indeed is a practice of *Ismael*, that mocked *Isaac*, Gen. 21. ver. 9. And we againe, must undoubtedly know, that unlesse it be reformed, that hand of God which hath beene stretched out against us in many fearefull judgments will not be pulled backe, but stretched out still, till it bring unto destruction: for God will not suffer his ordinance to be contemned, and his holy ones to be abused; he looketh for better fruits at our hands, and therefore wee must learne of these godly Patriarchs, both to give and to follow good examples.

In the example of *Ioseph* more particularly we are to observe two points: 1. *Ioseph's* faith: 2. The actions of his faith whereby it is commended.

For the first: it is sayd, *that by faith Ioseph when hee died, &c. Ioseph* for ought wee finde in Scripture, had not such meanes to come by faith, as his Ancestors had before him. For the three Patriarchs, *Abraham, Isaac, and Iacob*, had otherwhiles the appearance of God unto them, otherwhiles his holy Angels brought them messages from God, and sometime they had his will revealed unto them by dreams and visions; all which were notable helps and meanes both to beginne and to increase *faith* in them: but *Ioseph* wanted all these meanes, or at least many of them. For reade his whole Historie, and you shall not finde, that either Angel appeared unto him, or else that God by dreames and visions spake unto him: and no marvell; for he lived out of the visible Church where Gods presence was, in superstitious and Idolatrous Ægypt: and yet for all this, hee is here matched in the matter of faith, with the three worthy Patriarchs.

It is then a good question, how *Ioseph* should come by this faith?

*Answ.* We must know this, that though hee had not the like extraordinary meanes with the Patriarchs; yet he wanted not all meanes: for in his younger dayes, hee was trained up in his Father *Iacobs* family, & by him was instructed in the wayes of God, and in the practice of religion; and in his latter dayes also, he had the benefit of his Fathers company and instructions in Ægypt. Now *Iacob* was not an ordinary Father, but a notable Patriarch and an holy Prophet; in whose family God had placed his

A visible Church in those dayes, wherein *Iacob* was the Lords Prophet and Minister. Now *Ioseph*, both in his younger age, and also after his Father came to Ægypt, did heare and learne of him the wayes of God: and by that meanes came to that excellent faith, for which he is so commended here and matched with his Fathers the holy Patriarchs.

Here we learne, that the preaching of Gods Word by his Ministers (though extraordinarie meanes, as revelations and visions, be wanting) is sufficient to bring a man to faith; yea, to such a faith as the three Patriarchs had. Indeed in the Ministerie of the Word, he which speaketh unto us, is but a man as others are; but yet the Word which he delivereth is not his owne, but the mightie Word of God: and looke what is truly pronounced by him unto us out of Gods word, the same is as certainly sealed unto us by his Spirit, as if God himselfe from heaven should extraordinarily reveale the same. And howsoever in former times men had visions and dreames, and Angels from God himselfe to reveale his will unto them: yet this Ministerie of Gods Word in the new Testament, is as sufficient a meanes of the beginning and increasing of true faith, as that was then.

This plainly confuteth all those that neglect or contemne the Ministerie and preaching of the Word, and looke for extraordinarie revelations, and for visions and dreames, for the begetting and increase of faith and grace in their hearts. But our Saviour Christ doth notably checke all such in the Parable of the rich man, by the words of *Abraham* to *Dives*; saying of *Dives* brethren, that they *had Moses and the Prophets; if they will not heare them, neither will they beleeve though one should come from the dead againe*; (verse. 31.) insinuating, that if a man will not beleeve by the preaching of the Word, there is nothing in the world will make him to beleeve; neither revelations, nor visions, no not the words of them that rise againe from the dead.

Secondly, the consideration of the sufficiencie of Gods ordinance in the holy Ministery, to beget and to increase true faith, must stirre us up to all care and diligence, not onely to heare the Word of God preached unto us, but to profit by it both in knowledge and obedience: and thus much for the first point.

The second point to be handled, is the commendation of *Iosephs* faith by two actions thereof: to wit, 1. His *mention of the departure of the children of Israel out of Ægypt*: 2. His *commandement concerning his bones*. Of both which we will speake briefely, because the speciall points herein were handled in the former verse.

For the first, *Ioseph when he died made mention of the departing of the children of Israel*, that is, *out of Ægypt into Canaan*.

Here we may observe a most notable worke of *faith*: it makes a man to keepe in memorie the

the mercifull promises which God hath made unto him. This is it which commends *Iosephs* faith for a lively faith, That being about to die, he remembreth this mercifull promise of God, made to his fore-fathers touching their posterity; to wit, that *after they had continued as strangers in a strange Land 400 yeares, they should then have a good issue and a happy deliverance, and be brought into the Land of Canaan*, Genes. 15.13. This is a notable worke of faith, as may appeare by two notable effects hereof in the life of a Christian. For first, by this remembrance of Gods mercifull promises, the servant of God in all times, and in all difficulties and extremities doth find comfort unto his soule. This brings to his minde the wonderfull goodnesse and mercie of God, by which he is comforted. When *David* was in a most desperate case, so as he cried out by reason of affliction and temptation, *Will the Lord absent himselfe for ever, and will hee shew no more favour? Is his mercie cleane gone? doth his mercie fayle for evermore?* Psalm. 77. with such like most fearefull speeches. How then did hee comfort himselfe in this distresse? *Answ.* Surely, by *remembring the workes of the Lord, and his wonders of old, and by meditating on all his workes*, and gracious acts which he had done for him. So likewise in another place, in great anguish of spirit, he saith to his soule, *Why art thou cast downe my soule, and why art thou disquieted within me?* Psalm. 43.5. Yet in the next words hee thus stayes himselfe; *Waite on God, for I will yet give thankes unto him who is my present helpe, and my God.* How came *David* to lay so in this distresse? *Answ.* By meanes of faith, which doth revive and refresh the death of man, by bringing to his remembrance the mercifull promises of God.

Saint *Paul* pressed with corruption, cryed out: *O wretched man that I am, who shall deliver me from the bodie of this death?* Rom. 7.24. Yet in the next words he saith, *I thanke my God through Iesus Christ our Lord: then I my selfe with my minde serve the Law of God, &c.* How come the latter words to follow on the former? *Ans.* In the first words indeed, hee is cast downe with the view and sight of his naturall corruption, which drew him headlong into sinne: but yet the latter words are a remembrance of the mercifull deliverance from sinne, which God had wrought in him by *Christ*: and therefore hee breaketh out to this saying, *I thanke my God therein Iesus Christ, &c.*

Secondly, the remembrance of Gods promises serveth to bee a meanes to keepe a man from sinne: for mans nature is as readie and prone to sinne, as fire is to burne when fewell is put to it. But when by faith he cals to minde Gods mercifull promises, especially those which are made unto him in Christ; then hee reasoneth and striveth against temptation, and layes the Word as a shield unto his soule, to keepe out the firie darts of Sathan: yea, hee applyes the same word to his owne soule, as a corrasive unto corruption: whereupon it is said, that *faith purifieth the heart*, Act. 15.9. How? namely, beside the applying of Christs bloud, it brings to memorie Gods mercifull promises in Christ; which stayes a man from committing such things, as would pollute and defile the heart. And therefore is *faith* said to be *our victorie over the world*, 1 Joh. 5.4. because by applying to our soules Gods promises in Christ, we doe not only contemne the world, in regard of Christ; but also stand against the assaults thereof: so that it is a most notable and excellent worke of faith.

Lastly, observe the circumstance of time, when *Ioseph* made remembrance of their departing. The text saith, *When hee was dying.* Hereof we have spoken in the former verse; yet this one thing may here againe be well remembred: *Ioseph* cals to minde the promises of God at his death, which concerne the temporall deliverance of his people: and we by his example, when wee are dying, must learne to call to remembrance the gracious promises which God hath made unto us in Christ, touching our eternall deliverance from the spirituall bondage of the Devill. Oh! great will be the fruit hereof; not onely for inward comfort to our owne soules, and joy to such as love us: but also wee shall hereby give a worthy evidence to the world, that we have beene sound in the faith: wherein wee shall leave a good president to those that follow us.

The second fact of *Iosephs faith* is this: *He gave commandement concerning his bones.* The meaning thereof is this: that *Ioseph* lying on his death-bed, gave a solemne charge to his brethren, to have special care how and where they buried him: that his bones might not be lost, but so preserved while they stayed in Ægypt, that at their departure they might bee carried into the Land of Canaan, and there buried in the sepulchre of his Fathers. The causes why *Ioseph* gave this commandement were these: 1. Hereby to testifie unto his brethren and posterity, that how soever he lived a long time in the pompe and glorie of Ægypt, yet his heart was never set thereon: but hee had greater delight, and more esteemed to be counted a true member of the Church of God, than to be a noble Prince in the land of Ægypt. For if he had loved and liked the pompe of Ægypt, he would have had his sepulchre among them; but giving commandement to the contrarie, it sheweth plainly, that his heart was never set on that glorie and pompe in which he lived.

By whose example we are taught, that in using the world, and the things thereof, we must not set our hearts on them; but as the Apostle saith, 1 Cor. 7.31. *Use them as though wee used them not*: still have our affections set on heaven, which is our spirituall Canaan.

2. Hereby *Ioseph* would testifie unto his brethren, what he esteemed his chiefe happinesse: namely,

namely, that in faith and hope hee was joyned unto his fathers, and ancestors, that beleeved in God, and that he was of their religion, and looked for a resurrection & another life as they did. And this he would have knowne, not only to his brethren and posteritie, but to the Ægyptians also, among whom he lived.

3. *Ioseph* hereby intended principally, to confirme the faith of his brethren and posterity in Gods promise, for enjoying and possessing the Land of Canaan after his death: and this was a notable way to strengthen their faith. For when they should see or remember his corps, it was unto them as a lively sermon, to shew them plainely, that howsoever they lived for a while in bondage in Ægypt: yet the day should shortly come, wherein they should bee set at libertie, and brought (as free-men) into the Land of Canaan. And undoubtedly, *Ioseph* would therfore have his bones kept among them, that they might be a pledge unto them of their deliverance.

Yea more further, the storie saith, (Gen. 50. 25.) that *Ioseph* did not onely charge his brethren generally; but binds them by an oath to carry his bones: hereby shewing, that it was a matter of great weight which he did injoyne them; even a signe and pledge of the truth of Gods promise in their deliverance. Whence we learne, that it is a matter of great moment, for every Christian, both carefully and reverently to use the *Sacraments*, which God hath given as pledges of his covenant of grace, made with us in Christ. For shall *Ioseph* cause his brethren and posteritie to sweare concerning his bones, that so they might more reverently regard that pledge and signe of their outward deliverance? And shall not we with reverence and good conscience, both esteeme and use those holy pledges of our eternall deliverance by Christ Jesus?

The Papists from this place would justifie their practice, in reserving and honouring the Reliques of Saints. Now by Reliques, they meane the parts of the bodies of Saints departed; as the head of *John Baptist*, the armes or bones of this or that Saint, the milke of the virgin *Mary*, and also the parts of the crosse whereon Christ suffered, with such like. *Answ.* First, let us know, that their Reliques are nothing else but forged devices of their owne, and no true Reliques of Saints; as by one instance may appeare. For the parts and parcels of wood, kept in Europe, which they say are parts of the crosse whereon Christ died, are so many, that if they were all gathered together, they would load a ship: which shewes plainely, that herein they use notorious forgerie, for it was no greater than a man may beare. And the like is their behaviour in the rest. Secondly, the keeping of *Iosephs* bones, was for a good end and purpose; namely, to testifie his owne faith, and to confirme theirs, in beleeving Gods promise for their deliverance out of the bondage of Ægypt: but their Reliques serve rather to extinguish faith in Christ, than to confirme it: for they nourish men in fond devices, and foule superstitions, and not in the truth of Gods promises. Thirdly, we doe not reade in all the Bible, that *Iosephs* bones were ever worshipped; and therefore from this place they have no ground whereon to build their superstitious *worshipping of Reliques*. And thus much of the example of *Iosephs* faith.

## MOSES Parents Faith.

VERSE 23.

***By faith, Moses when he was borne, was hid three moneths of his Parents, because they saw he was a proper child: neither feared they the Kings commandement.***

In this verse the holy Ghost proceeds further, and setteth downe unto us a notable and worthy example of the faith of *Moses Parents*. If we would see the historie at large, we must reade the 2. Chapter of Exodus: of which these words are an abridgement, or briefe Epitome. Now, here the faith of *Moses* Parents is commended unto us by two notable actions: 1. The hiding of *Moses* their childe when he was borne. 2. Their courage and boldnesse in that action; in *not fearing the Kings commandement*. Of their hiding of him, we will first intreat generally, and then come to the circumstance thereof. In generall. Their hiding of the childe was this: They kept him close, and unknowne to the Ægyptians for three moneths space; because the King had given commandement and charge to all his people, that they should *drowne every man-child borne among the Hebrewes*, Exod. 1. 22. In this action of their faith, we may observe some speciall points:

First, *Moses* was to be a worthy Prophet, and Captaine or guide unto the people of Israel: and therefore, howsoever other men-children were drowned upon the cruell command of *Pharaoh*, yet the Lord provides for him so soone as he is borne, that he shall be hid, and so preserved from the tyranny & rage of *Pharaoh*.

Whence we learne, that God in the middest of all persecution, doth evermore preserve the seed of his Church. There bee two estates of Gods Church in the world: the first is quiet and peaceable, when the Gospell is publikely

likely professed, taught, and received without hostile opposition, as by Gods great mercie it is in our Church at this day. The second is an hidden estate, when as it cannot shew it selfe visible, but the open profession of the Gospell is suppressed by the rage of the enemie the Devill, and by wicked and cruell men that be his instruments. Thus God suffered his Church sometimes to be shadowed, and in these times many of his deare children to be slaine and put to death for the sinnes of his Church, yet so, as that alwayes he preserves the seed of his Church. When *Esay* had shewed the Jewes the fearefull desolation of their Land; that the Cities should be wasted without inhabitant, and their houses without man; yet then hee saith, *There shall bee a tenth in it, and the holy seed shall bee the substance* or *underprappe thereof*, vers. 12. God doth not deale with his Church, as he doth with the enemies thereof: hee but loppes of the branches in his Church, when as hee stockes up the root of his enemies, Isay chapter 27. verses 7, 8. When hee visited *Sodome* and *Gomorrha*, hee destroyed them utterly out of the earth; but the Lord doth ever keepe fast the seed of his Church, that when the storme of persecution is blowne over, his Church may spring and flourish afterward.

Here some may say, Seeing God purposed to make *Moses* such a worthy mā over his people, why did he not by some wonderfull, powerfull, and mighty manner, preserve him against the rage of *Pharaoh*? *Answ.* God indeed was able to have sent a legion of Angels for his preservation, or to have done it after some strange visible manner; but yet he would not: for we must know and remember, that it is Gods pleasure to shew his power in weake meanes. Hee can preserve every servant of his from all kinde of injury: but hee will not alwaies doe so. When Christ himselfe our Saviour, was in his infancie persecuted by *Herod*, God his Father was then able to have preserved him in Judea, and to have overthrowne his persecutor by many legions of Angels; yet he would not, but only useth the poore helpe of *Ioseph* and *Mary*, with the ordinarie weake meanes of flight; and all this he did, that he might be glorified in the weaknesse of his servants; for when all meanes faile, then doth hee magnifie his power and providence in preserving those that trust in him. And thus much of this Action in generall.

The circumstances to be considered in the hiding of *Moses*, are foure: 1. The time when he was hid: the Text saith, *When hee was borne*. *Moses* (as we said) must be afterward a notable servant, and a worthy instrumente of God, whereby hee would worke the deliverance of his people, out of the bondage of Ægypt: and yet we see, he is faine to be hid so soone as hee is borne.

Hence we learne, that those that be the servants of God, & are in special favour with him, must looke for trouble and affliction in this life, from the cradle to the grave, from the day of their birth, to the houre of their death; *Moses* is in danger of his life by *Pharaoh*, so soone as hee is borne. And so was our Saviour Christ by *Herod*, when he was but a babe; whereupon his Parents fled with him into Ægypt for his safetie. And answerable to their infancie was the rest of their life; full of danger, full of trouble: And as it was with them, so is it with others; 2 Tim. 3. 12. *He that will live godly must suffer persecution*; and he that *will be Christs disciple, must take up his crosse every day, and follow him.* Luk. 9. 23.

This is a point which all of us must marke; we must not look to have ease and joy on earth; It is enough for us to enjoy that after this life. If Christ himselfe carrie his crosse out of the gate, we then with his disciples *must take up our crosse and follow him every day.*

The 2. circumstance to be considered is this, How long was *Moses* hid? namely, *three moneths. Quest.* Why was he hid no longer? *Ans.* Because they could not; for it is likely, there was search for him, and therefore they *made a basket of reed, and dawbed it with slime and pitch, and laid the childe therein, and put it among the bulrushes by the rivers brinke.* Exod. 2. 3.

Thus did the Parents adventure the childes life, for the saving of their owne: wherein we may see a great want & weakenes in their faith; for they kept their childe a while by faith; but afterward committed him to the dangers of the waters, of wilde beasts, and fowles of the aire. So that it is plaine their faith was weake, and mingled with feare, and with some doubting. For in keeping the childe three moneths, they shew forth lively faith: but when as they expose him to danger for their owne safetie, herein they bewray some want of love, and weakenesse of faith: and yet wee see they are here commended for their faith. Which sheweth plainely, that if a man have true and sound faith, though it be but weake, yet God in mercy will take knowledge of it, and commend it, passing by the weakenesse of it; yea, and more that faith will give the promises of life everlasting made in Christ.

The third circumstance to bee considered is this; Who it was that kept *Moses* three moneths. In Exodus it is said, that his *Mother kept him*: but here it is said, *his Parents kept him*; where the holy Ghost includes his Father also. How can both things be true? *Answ.* We must know, that the Mother was the chiefe doer in this worke; and the Father, though he was not a doer, yet he gave his consent. Now we must remember, that consent is a kinde of doing, whether it bee in good things or in evill: for when *Saul* did but *keepe the persecutors cloathes that stoned Stephen*, (Act. 7. 58.) whereby hee signified his consent; thereupon hee confesseth himselfe to *bee guiltie of his death*, Act. 22. ver. 20. Exod. 2. 3.

Lastly,

Lastly, observe the Cause, or rather the *Occasion* that moved the Parents to save their childe. It was a notable *comelinesse* and *beauty*, which did appeare in the bodie of the childe, when he was borne. This moved them to reason thus with themselves: Surely God hath given such beauty and comelinesse unto this child, that it is very likely he will use him hereafter, to bee some notable instrument of some great worke: we therefore will keepe him alive. This point must be marked of us: for beside their naturall affection, this also was a motive to make the Parents save the childe.

Hence we may learne, that those whom God will imploy above others in some speciall service for his owne glory, are usually endowed with some speciall gift above others; yea, many times with outward grace and comelinesse in the body. For this beautie in *Moses* bodie, moved his Parents to seeke to save his life; they perswade themselves that God had not imprinted that in him for nought. *Saul* (we know) was made King over Israel: and it is noted, that the Lord had given him a goodly stature; for he was *higher than any of the people from the shoulders upward*. And so *David had a good countenance, and a comely visage*: for the Lord purposed to make him King over Israel. Now as hee did excell his brethren in beautie and comelinesse, so he was to bee farre above them in this speciall service of God in governing his people.

1 Sam. 10. 23.

1 Sam. 16. 12.

Hence we learne, first, that comelinesse and beautie is a gift of God: Secondly, that those which excell others in these gifts of nature, must looke also that answerably they excell them in holinesse, and zeale in the service of God, and doing good unto men, as *Moses* and *David* did. But alas, wretched is the practice of these times: for commonly those which have comelinesse and beautie above others, doe use it as a bait and occasion unto all sinne and naughtinesse; as to whoredome and lasciviousnes, that therby they may more fully satisfie their owne wretched and Satanicall lusts: but this must carefully be looked unto, of all such as have the gifts of nature in more excellent manner than others. For if they use them, or rather abuse them to be meanes of sinne, and to set forth the pride and vanitie of their hearts they have much to answer for unto God, at the dreadfull day of judgement. Hath God given thee beautie and comelinesse: and doest thou use it as a bait to insnare others for the satisfying of thy lust? then looke unto it thou evill servant, for thou doest not hide but consume thy Masters talent, imploying it to his dishonour; therefore it shall be taken from thee: and in stead thereof, thou shalt have uglinesse and deformity, and so in soule and body be tumbled into hell with uncleane spirits. And thus much of the first action of their faith, with the circumstances thereof.

The second action, whereby the faith of

Moses Parents faith.

A *Moses* Parents is commended unto us, is this; *They did not feare the Kings commandement*. These words must not bee understood absolutely and simply, but with limitation. For many places of Scripture are spoken simply, which must bee understood with respect; as when it is said, Matth. 11. 18. *Iohn came neither eating nor drinking*, that is not, *eating nothing at all*, but *eating little*: and *Christ* saith, Matth. 10. 34. *He came not to bring peace, but the sword*: that is, (as *Luke* expounds it, Luk. 12. 51.) *rather debate than peace*. And so in this place, *Moses* Parents feared not the Kings commandement; that is, they did not feare it overmuch, or wholly, or onely, or so much as others did in this like case.

B Here then first wee may learne, how farre forth we must obey superiors and migistrates: wee must obey them not simply, but in the *Lord*, Ephes. 6. 1. that is, in all their lawfull commands; but when they command things evill & unlawfull, then we must stay our selves, lest obeying them we rebell against God. For this we have sufficient warrant in this place, as also in the Apostles; who being commanded (Act. 4. 18, 19.) that in *no wise they should speake or teach in the name of Iesus*: answered, *Whether it be right in the sight of God, to obey you rather than God, judge ye*. And the *midwives* of Ægypt are commended by the holy Ghost, Exod. 1. 17. for saving the young children alive against the Kings commandement. And

C the three men of the Jewes, *Shadrach*, *Meshach*, and *Abednego*, are renowned with all posteritie, for disobeying the commandement of *Nebuchadnezzar*, (Dan. 3. 16, 17.) of worshipping the golden Image. By which examples, wee may see plainely, that our obedience to men, must be in the Lord only. Neither is our refusing to doe their unlawfull commands, any disobedience indeed: because the fifth commandement in this case ceaseth to binde, and gives place to the commandements of the first table, which are greater, as we shewed before, ver. 17.

Secondly, see here this godly boldnesse, in not overmuch fearing the Kings commandement, is made a worke of faith: whence wee

D learne, that true faith in the promises of God, doth serve to moderate a mans affections. There is no man, but if he be left to himselfe, hee will goe too farre in the sway of his affections: experience sheweth that many through anger and joy, have lost their lives; some for feare have forsaken religion, and sorrow hath cost many a man his life: yea, any affection, if it be not moderated and stayed, will bereave a man of his senses, and make him a beast, and no man.

But behold the use and power of true faith: It serveth to mitigate a mans affections: so as if a man be angry, it shall be with moderation: and so we may say of feare, joy, hatred, or any other affection: faith will asswage and stay the rage thereof. For undoubtedly, *Moses* Parents

rents might have been overwhelmed with feare of *Pharaohs* tyranny and cruelty, but that God gave them faith, which did moderate this feare. There is none of us, but if wee looke well into our selves, wee shall see that wee are excessive in many affections, sometime in feare, sometime in anger, sometime in sorrow, and such like. Now would we know how to bridle these strong passions? Then get true faith: it is the meanes whereby a man may moderate and stay the rage of his affection, so as they shall not breake out in extremity. Is a man angry? Why, if hee have faith, he will bridle his anger. Is he sorrowfull? yet it is in measure: and so for the rest, faith will rule them all, and yet extinguisheth none. Which should greatly provoke us to labour for true faith, seeing it is of such use and power in the stay of our affections.

**Vers. 24. By faith, Moses when hee was come to age, refused to bee called the Sonne of Pharaohs daughter.**

**25. And chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season.**

**26. Esteeming the rebuke of Christ greater riches than the treasures of Egypt: For he had respect unto the recompence of reward.**

HEre the holy Ghost comes to the commendation of *Moses* faith, and in these three verses propounds a most notable example hereof.

By *Moses faith*, in this place, wee must understand *saving faith*; which is nothing else, but a gift of God, whereby *Moses* received the promise of God touching salvation by the *Messias*, and of the promised land, made to *Abraham* and to his seed after him, and applyed the same unto himselfe particularly.

Now in the first entrance of this example, the holy Ghost setteth downe a wonderfull thing of *Moses*; namely, that *Moses* had faith; and by it did this great worke. This (I say) is strange, because hee was brought up by *Pharaohs* daughter in the Court of *Pharaoh*, where was no knowledge of the true God, and indeed nothing but idolatry, wantonnesse, and prophannesse. And yet here he is testified of him by the spirit of God which cannot lie, that he had faith; which is a wonderfull thing. And the like is recorded of others in the word of God: As in *Ahabs* Court, (who was a King that made *sold himself to worke wickednesse*) yet the Spirit of God testifieth, that even there was good *Obadiah a man that feared GOD greatly*. And *Herod* was a most deadly enemy to Christ: and yet *Joanna* the wife of *Chuza Herods* friend, ministred of her goods unto Christ. And *Paul* saith, *The Saints which are of Cæsars household salute you*: Where by *Cæsars* house, is meant the Court of *Nero*, who was a most bloudy man, and a wicked persecuter: and yet in his house were the professors of Christs Gospell. By these examples we learne, that Christ hath his children and servants in the middle among his enemies: for these three Courts, of *Pharaoh*, *Herod*, and *Nero*, may bee called a kinde of hell: and yet there were some of Gods servants in them all. Which sheweth us clearely the truth of Gods Word, which saith of Christ, that hee *raigneth in the middle among his enemies*. How-soever they rage, and seek to blot out his name, and root out his kingdome, yet maugre their throats, he will rule in the middle of their kingdomes, and there have those which truly serve him and feare his name. Revel. 2. 13. God had his Church in *Pergamus* where Satans throne was.

1 King. 18. 3.

Psal. 110. 2.

Againe, this fact of *Moses* serves to checke many a man in this age, that is brought up in the Church of God, and under godly Parents and governours, and yet is a hater and mocker of the religion of Christ. Surely *Moses* in the day of Judgement shall stand up against all such, and condemne them. For he had faith, though he were brought up in a most prophane place: and they are voyd of faith, nay, enemies unto it, though they live in the bosome of the Church.

Act. 18. 9

But let us come to the strange fact which *Moses* did, for which his faith is so commended. The Text saith of him first of all, That *when hee was come to age, hee refused to bee called the sonne of Pharaohs daughter*. How *Moses* became her sonne, we may read at large Exod. 2. where it is said, that she having found *Moses in the basket*, preserved him alive, and brought him up as her owne childe, purposing to make him her owne sonne and heire. But this honour of hers hee would not accept; this hee refused by faith, and this is that notable and famous act, for which his faith is here commended unto us.

But some will say, This fact of *Moses* may seeme rather worthy of blame than praise, as being a practice of great rudenesse and ingratitude: for shee preserved his life from

death, and brought him up as her owne child, and vouchsafed him this speciall favour, to make him her heire; and therfore *Moses* should not thus have contemned her favour. *Answ.* Indeed it had beene *Moses* part to have shewed himselfe thankefull, in accepting this favour at her hands, and also enjoying the same, if hee might have done it with the feare of God, and keeping a good conscience. But that hee could not doe: for if hee had dwelled still with her, and beene her sonne and heire, hee should have beene undutifull unto God. Now this is a rule to bee remembred and practised alwaies; that in duties of like nature, the Commandements of the second table doe binde us no further than our obedience thereto may stand with obedience unto the Commandements of the first table: and when these two cannot stand together, then wee are freed from obedience unto the second table; as from performing honour and thankfulnesse unto men, when wee cannot therewithall performe obdience and service unto God. And this was *Moses* case; because hee could not both serve God, and continue his thankfulnesse to *Pharaohs* daughter, (for in staying with her, hee should have made shipwrack of true religion) therfore he forsaketh her favour and honour; and for this cause is here commended unto us. The like did our Saviour Christ: for when *the people would have made him King, he refused it, and fled from among them*, Jo. 6. 15. because it would not stand with that calling, for which hee was sanctified and sent into the world: therefore *Moses* fact was commendable, and doth greatly set forth unto us his holy faith.

In this fact of *Moses* thus generally considered, observe a notable fruit of true faith: It maketh a man esteeme more of the state of adoption to bee the childe of God, than to bee the childe or heire of an earthly Prince. This is plaine in *Moses* in this place. And the like wee may see in *David*: for though he were a King, yet he set all his royalty and majesty at naught, in regard of Gods blessing of Adoption; and therefore he saith, *The Lord* (not the kingdome of Israel) *is my portion*. And againe, when hee was kept from the Lords Tabernacle, and the company of Gods Saints, through persecution; he saith, *The Sparrowes and the Swallowes were more happy than hee*, Psal. 84. because they had nests where they might keepe their young, and sit and sing; but hee could not come neere the Lords altar. And yet more fully to expresse the earnestnesse of his affection this way; he saith, hee had rather bee a man of base office, even a *doore-keeper in the house of God*, than a man of renowne *in the tents of wickednesse*. But howsoever, these men were of one minde herein, yet come to our age, and seeke in Towne, Countrey and people, and wee shall see this fruit of faith is rare to bee found: for generally (though I will not say all) the most of those that are borne of good parentage, as the sonnes of Knights or Squires, and especially of Nobles, are so bewitched with the pride of their earthly Parentage, that they have scarce a thought after Adoption in Christ. Gods heavenly graces will take no place in their hearts, but they utterly contemne all other estates of life in regard of their owne. And this is the common sinne of the whole world: for at earthly preferments men will stand amazed; but seldome shall you finde a man that is ravished with joy in this, that hee is the childe of God, as *Moses* was. But this practice must be a president for us to follow: we must learne to have more joy in being the sonnes of God, than to be heires of any worldly kingdomes; and to take more delight in the grace of Adoption through Jesus Christ, than in the sonne-ship of any earthly Prince.

It is a great prerogative to be heire to a King or Emperour, but yet to bee the childe of God goes farre beyond it, even above comparison. For the sonne of the greatest Potentate may be the childe of wrath: but the childe of God by grace, hath Christ Jesus to bee his eldest *brother*, with whom he is *fellow heire* in heaven; hee hath the holy Ghost also for his *comforter*, and the kingdome of heaven for his everlasting *inheritance*. And therefore wee must learne of *Moses*, from the bottome of our hearts, to preferre this one thing, To bee the childe of God, before all earthly things, either pleasures, riches, or any other prerogatives whatsoever.

Now more particularly in this fact of *Moses* note two circumstances: 1. The *manner how*: 2. The *time* when hee refused to be called the sonne of *Pharaohs* daughter.

For the first; his refusall was not in word, but in deed: for if wee reade the whole History of *Moses*, wee shall not finde, that either hee spake to *Pharaoh* or to his daughter, or to any other to this effect, that hee would not be her heire, nor called her sonne: but wee finde that he did it indeed: for when hee came to age, hee left the Court oftentimes, and went to visit his brethren, to comfort them, to defend them, and to take part with them. And hence wee must learne, not so much to give our selves to know, and to talke of matters of religion, as to doe and practise the same both before God and men. This did *Moses*. It is the common fault of our age, that wee can bee content to heare the doctrine of religion taught unto us; yea, many will learne it, and often speake thereof: but few there bee that make conscience to doe the things they heare and speake of. But let us learne of *Moses* to put those things in practice which wee learne and professe, and in silente doe them: for the fewer words the better, unlesse our deeds bee answerable. If any of us were to walke upon the top of some high mountaine, wee would leave off talking, and looke unto our steps for feare of falling. Behold, when wee enter the profession of Christianity,

ſtianity, wee are ſet upon an high mountaine: for the way of life is *on high*: and Chriſtianity is the *high calling of God*. We therefore muſt be *wiſe*, as *Salomon* ſaith, Prov. 15.24. and looke well to our converſation, having a ſtrait watch over all our wayes thorow the whole courſe of our lives, even to the end of our daies, and not ſtand ſo much on ſpeaking and talking, as on doing *for the doer of his work ſhall be bleſſed in his deed*, Jam. 1.25. This is the thing we muſt looke unto, as the onely ornament of our profeſſion, declaring that we have the power of godlineſſe but if deeds be wanting, our religion is vaine, we are like the *Figtree* which Chriſt curſed, *having leaves and no fruit*.

The 2. circumſtance to be conſidered, is the time when he refuſed this honour: namely, *when hee came to bee a man of yeares and diſcretion*. A man in common reaſon would judge thus of *Moſes* fact: *Moſes* hath rare fortune offered him, he might have beene ſonne and heire to a Princeſſe: Surely this is a raſh fact of his, and voyd of conſideration, to refuſe it; undoubtedly hee farre over-ſhot himſelfe herein, either through raſhneſſe or ignorance. But to prevent ſuch carnall ſurmiſes, the Spirit of God ſets downe this circumſtance of time; ſaying, that hee did not refuſe it in his youth: but when hee *was come to age, that is, to perfect yeares of diſcretion*, and by reaſon thereof muſt needs have conſideration and judgement to know what he did; then did he refuſe this honor, to be *Pharaohs* daughters ſonne and heire. In the ſeventh of the Acts, we ſhal ſee that he was *fourty years old* when he did this. And therefore this is true which is here ſaid, that *when he was come to age* and ſtaiedneſſe, then he refuſed this honour: for fourty yeares is a time, not onely of ripeneſſe for ſtrength, but of ſtaiedneſſe in judgement and diſcretion.

Out of this circumſtance wee learne two points: 1. That it is a common fault of young yeares, to be ſubject to inconſideration and raſhneſſe: for *Moſes* did not refuſe the honour of *Pharaohs* daughter, when he was young, leſt it ſhould ſeeme to bee a point of raſhneſſe: but *when he was come to age*, (as the text ſaith:) inſinuating, that if hee had done it when hee was young, it might have beene eſteemed but a raſh part, and done in ſome haſty paſſion of youth. Every age of man hath his faults: and this is the fault of youth, to be heady and raſh in their affaires, for want of conſideration and experience. And therefore all young perſons muſt have care of theſe ſinnes of youth, and watch the more againſt them, becauſe they are ſo incident to their yeares. Now the way to avoid them, is to follow Chriſts example, Luke 2.52. to labour to *grow, as in yeares, ſo in wiſdome and grace*: and to obey the counſell of *Paul* to *Timothy*, 2 Tim. 2.22. to *flie the luſts of youth, following after juſtice, faith, charity, and peace, with all that call upon the name of the Lord with a pure heart*.

A Secondly, this circumſtance of time, noting *Moſes* deliberate ſtaiedneſſe in this fact, doth plainely advertiſe us, what is or ſhould be, the vertue of old age, and the ornament of yeares; namely, *ſtaiedneſſe* and *diſcretion*: whereby I meane, not onely that naturall temper of affection, which old age bringeth with it; but ſuch religious diſcretion, whereby men of years doe all things in faith, ſo as their workes may be acceptable and pleaſing unto God. For when a man is growne in yeares, and hath had experience and obſervation in the Church of God, he muſt not onely have a generall knowledge and wiſdome, but a particular wiſdome, whereby he may do in faith, whatſoever he takes in hand and therein pleaſe God. But alas, this may bee B ſpoken of old men in theſe dayes, that in regard of this wiſdome they are very babes: a thing greatly diſgracefull to their condition: For *Paul* bids the Corinthians, 1 Corinth. 14.20. that *they ſhould not be children in underſtanding, but of ripe age*: yea, and he forbids the Epheſians, Eph. 4.14. to be *children ſtill, wavering and carried about with every wind of doctrine*. Whereby we may ſee, that aged perſons doe quite degenerate from that they ought to be, when they are babes in knowledge, void of ſpirituall wiſdome. Indeed wee muſt grant that our aged perſons are worldly wiſe; and hee muſt have a cunning head, and (as wee ſay) riſe early, that herein goes beyond them: But bring them to the booke of God, and to give a reaſon of C their actions, that they are done in faith; herein, they are meere babes, and ignorant: neither can they tell what it is to doe a thing in faith, ſo as it may be acceptable to God. Herein, many that are young in yeares, doe quite outſtrip them. What would we thinke or ſay of a child that being ſet to a good ſchoole, ſhould ſtill be in the loweſt forme, though hee had long continued at it? Surely we ſhould judge him either exceeding negligent, or deſtitute of ordinary capacity.

Behold the Church of God is the ſchoole of Chriſt: and if a man have lived long therein, (as twenty, or fourty yeares) and yet be no wiſer in religion, than a young childe; is it not a ſhame unto him? and ſhall wee not condemne him of D great negligence? Wherefore, let all aged perſons here learne their duty; which is, to grow to ripeneſſe in ſpirituall wiſdome, that ſo their *age may be to them a crowne of glorie, being found in the way of righteouſneſſe*, Prou. 16.31.

VERSE 25.

*And choſe rather to ſuffer adverſitie with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon.*

THe meaning of theſe words is this: *Moſes* caſt with himſelfe, that if he ſhould yeeld to become heire to *Pharaohs* daughter, he muſt live with her, and pleaſe her in all things, and ſo

altogether leave Gods Church, and people, and Gods holy religion; which thing to doe, he abhorred in his heart: and withall, he must leave and lose the eternall blessednesse of Gods children, for the honours and sinfull pleasures of the Court, which were but momentany. These things considered, hee chuseth rather to bee in affliction and misery with the people of God, than upon these conditions, to live in *Pharaohs* Court, and to become his daughters sonne and heire.

And because this may seeme a strange choice the holy Ghost doth afterward render a reason hereof, which is this; Because *Moses* liked rather to enjoy the prerogatives of Gods Church (though it were in miserie) than to enjoy any honour in a wicked Court, such as indeed *Pharaohs* was.

In this verse therefore, wee are to note a second fruit of *Moses* faith; to wit, that he preferred the fellowship and communion of Gods Saints, before all other societies in the world. The same also was *Davids* practice, Psal. 16. 3. *All my delight* (saith he) *is in the Saints that dwel on earth.*

This fruit of *Moses* faith, doth discover unto us a grievous fault which raigneth in this age; to wit, the neglect and contempt of the communion and society of Saints. There is a society and fellowship that is loved and magnified among us: but what manner of societie is that? surely of such as give themselves to drinking, jesting, scoffing, riot, mirth, gaming. This is the common and generall good-fellowship: through which, God is greatly dishonoured. Formost men set their delight therein, and are never merry but in such company, wherein indeed they delight themselves in their sensualitie. True it is, men plead that this good fellowship is a vertue. But then was *Moses* farre overseene: for in *Pharaohs* court he might have had all kinde of such good fellowship and companie; yet hee likes it not, but rather chuseth affliction and misery with the people of God, than to enjoy such fellowship in *Pharaohs* Court. And as for the goodnesse of it, it is neither so esteemed, nor called by any, but by them that call good evill, and evill good. Wee see, *Moses* a man of wisdome and learning, Act. 7. 23. no childe, but a man of xl. yeares old, hates and abhorres this good fellowship, as the worst estate in the world: rather chusing the society of a miserable and persecuted Church, than the best of that fellowship which a Kings Court could yeeld. Let us therefore learne more wisdome out of his practice. Some say, this good fellowship is harmelesse; and such men, who thus merrily passe their times, doe no such hurt as many others doe. But I answer, men are borne to doe good. Againe, to mis-spend time, weaken, and wit, are not these evil and harmefull, both in themselves, and in the example? And which is worst of all, it is no fellowship with God, nor any part of the communion of Saints,

A but rather a fellowship with Satan; therefore, let all that will, like true Christians, have true comfort in that article of their Creed, the *communion of Saints*, esteeme the fellowship of good and holy men above all other. For by this communion with Gods Saints, a man reaps great profit, when as the other brings to a man the ruine both of his body and soule. By the society of the godly, we are first made partaker of their gifts and holy graces; and secondly, of their prayers, and the blessings of God upon them; which things, if there were no other, might move us to embrace this blessed societie before all other. And yet further, by being of this societie, a man avoids many of Gods judgments: If there had beene ten righteous men
B in *Sodome*, they had all beene spared from destruction. Wherein wee may see, that they that cleave to such as feare the Lord in deed, never receive harme, but rather much good: for, *for the elects sake* it is, that the world yet standeth: and if they were gathered, heaven and earth would goe together; but for the calling of the Elect, the hand of God is yet staied. Why then should not *Moses* example be our rule, Above all worldly pleasure to rejoyce in the society of Gods Saints. Gen. 18. 32.

Thus much in generall: Now in the particular words, are many notable points of doctrine, which we will touch in their order. *And chuse rather, &c.* Mark here a rare and strange choice as ever we shall reade of. There are two things
C propounded to *Moses*: The first is, honour and preferment in *Pharaohs* Court; to be sonne and heire to *Pharaohs* daughter: wherwith he might have enjoyed all earthly pleasures and delights. The second is, the milerable afflicted condition of Gods Church and people.

And of these two, *Moses* must needs chuse the one: well, what chuseth he? Surely he refuseth the prerogatives and dignity, that he might have had in *Pharaohs* Court, and makes choice of the misery and affliction of Gods people in adversity; that so hee may enjoy the privileges of God's Church. A wonderfull choice: for which his faith is here commended, and he renowned to all posterity. The same choice hath God set before all men in all ages. In former times God set before *Esau* two things: A *messe*
D *of red broth*, and his birth-right: but prophane *Esau* chuseth the worser; hee forgoes his birth-right, so he may have the broth. But far worse did the Gadarens: there was set before them Christ Jesus the Lord of life, and their hogs and cattell: Now they preferre their hogs before Christ; A most miserable and senseless choice. And is it not as ill with us? There is set before us on the one side heaven, and on the other side hell; but men for the most part chuse *hell*, and forsake heaven. Civill worldly men whose delight is all in riches, they prefer earth before heaven; the service of sinne, which is the greatest slavery, before the service of God, which is perfect freedome, and glorious liber-

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ty of the Saints in light: and thus doe all men without Gods speciall grace. Whereupon *Paul* prayes in his Epistles for the Churches, that God would give unto them the *spirit of wisdome, that they may bee able to judge betweene things that differ.* And this wisdome wee must labour for, that when these different things are set before us, we may make a wise choice: otherwise, we shew our selves to be like bruit beasts without understanding, and do quite overturne our owne salvation. In the Ministery of the word we have *life and death, good and evill* set before us, as *Moses* said to the people, Deut. 30. 15, 19. Let us therefore endevour our selves to chuse life, by embracing and obeying the word of God: and so shall we follow both his precept and practice.

*To suffer adversity with the people of God.*]

Here wee may observe what is the ordinary state and condition of Gods Church and people in this world: namely, to be in affliction and under the crosse. Hence *Paul* saith, *That wee must come to heaven through manifold afflictions,* Acts 14. 22. The Lord knoweth what is best for his servants and children: and therefore hee hath set downe this for a ground, that all that *will live godly in Christ Iesus, must suffer persecution* 2 Tim. 3. 12.

Thus the Lord dealeth with his children for speciall causes: for first, all crosses, as losse of goods, friends, liberty, or good name, they are meanes to stir up and awake Gods people out of the slumbring fit of sinne; for the godly are many times overtaken this way. The wise virgins sleepe, as well as the foolish: Now afflictions rouze them out of the sleepe of security. See this in *Iosephs* brethren; who went on a long time without any remorse, for selling their brother: But when they were staied in Ægypt, then they are rouzed up, and can say, Gen. 42. 21. *This trouble is come upon us for selling our brother.*

Secondly, afflictions serve to humble Gods children, Levit. 26. 41. So the Church of God speaketh, *I will beare the wrath of the Lord, because I have sinned against him.* Micha. 7. 9.

Thirdly, they serve to weane the people of God, and to drive them from the love of this world: for if men might alwayes live in ease, they would make their heaven upon earth; which may not bee. And herein God dealeth with his children like a Nurse: when shee will weane her childe, shee layes some bitter thing upon the paps head, to make the child to loath the pap; so the Lord, to draw our hearts from the world, and to cause us to love and seeke after Heaven and heavenly things, hee makes us to taste of the bitternesse of affliction in this world. Fourthly, affliction serves to make Gods children to goe out of themselves to seeke sincerely unto God, and to relie onely upon him: which in prosperity they will not do. This *Paul* confesseth of himselfe and others: *We* (saith he) *received the sentence of death in our selves, because wee should not trust in our selves, but in God,* 2 Corinth. 1. 9. So good King *Iehoshaphat,* when hee was compassed of his enemies, *He cried to the Lord, and said; Lord we know not what to doe, but our eyes are toward thee:* 2 Chron. 20. 12. Yea, the rebellious Jewes are hereby driven to seeke the Lord, whom in prosperity they forsooke: as wee may see at large, Psal. 107. 6, 12, 13, 19.

Lastly, afflictions serve to make manifest the graces of God in his children. The *Lord* (saith *Iob*) *knoweth my way and trieth mee,* Job 23. 10. Deut. 8. 2. *Remember all the way* (saith *Moses* to the Israelites) *which the Lord thy GOD led thee this fourty yeares, for to prove thee and to know what was in thine heart.* Hence *Iames* calleth *temptations, the triall of faith,* Jam. 1. 2, 3. and *Paul* makes *patience the fruit of tribulation,* Rom. 5. 3. For looke as the showers in the spring time, cause the buds to appeare: so doe afflictions make manifest Gods graces in his children. Patience, hope, and other vertues, lie close in the heart, in the day of peace: but when tribulation comes, then they break forth and shew themselves.

Hence wee learne that it is not alwayes a token of Gods wrath, To suffer affliction. If any man or people be laden with crosses, it is no argument, that therefore they are not the children of God: for as *Peter* saith, *Iudgements begin at Gods house,* 1 Peter 4. 17. and any crosse upon a people, family, or particular persons, if it bring forth the fruit of grace in them, is a true signe, they belong to God. Yea, when men wander from God by an evill way, these afflictions are meanes to call them home to God: Psal. 119. 67. *Before I was afflicted, I went astray.* And they that forsake their sin, and returne to God in the time of affliction, are certainely Gods people: for the wicked man fretteth and murmureth against God when a crosse commeth, and hee cannot abide it. But the godly man is humbled thereby, and it makes him more obedient in all duties unto God.

This we should consider: for by an outward profession, wee beare the world in hand, that we are Gods children, and therefore wee come to heare Gods word, and to learne how to behave our selves as beseemeth his children. But if wee would bee knowne to be Gods children indeed, then when any of Gods judgements doe befall us, wee must make this use of them; namely, labour thereby to be humbled for our sinnes, and to forsake our sinnes, and to make conscience of all bad wayes for ever afterward: and then wee shew our selves to be Gods children indeed: but if under the crosse, or after the crosse, we be as dissolute as ever wee were, and still follow our old sinnes, then wee cannot bee judged to bee Gods people and children, but rather a wicked and stubborn generation, which the more they are corrected, the worse they are; like a stithy, the more it is beaten, the harder it is. Let us therefore by the

use of Gods judgements, shew our selves to be Gods children: so shall wee say with *David* with much joy and comfort, *It is good for us that we have beene in trouble*, Psal. 119. 71.

Thus we see *Moses* choice: now come wee to the thing here refused, *To enjoy the pleasures of sinne for a season*. By *pleasures of sinne*, we must understand the *riches and dignity that Moses might have had in Pharaohs Court and Kingdome*. Which are called *the pleasures of sinne*, not because they were so in themselves; for so they were the good gifts of God: but because *Moses* could not enjoy them in *Pharaohs* Court, without living in sin; for hee must have refused the society of Gods Church and people, and so have beene a stranger from the covenant which God made with *Abraham*, *Isaac*, and *Iacob*, and with their seed after them, if hee would have beene sonne to *Pharaohs* daughter.

Here then the holy Ghost setteth downe two notable reasons, which induced *Moses* to refuse these honours and dignities: First, because *they were the pleasures of sinne*; And secondly, because he should enjoy them but *for a season*.

The first reason affordeth unto us many notable points worthy our consideration: 1. Here wee learne, that riches, honour, and dignity severed from true religion, are nothing but the pleasures and profits of sinne. This was *Moses* judgement, as the holy Ghost here testifieth: and it is the plaine truth of God, as *Salomon* after lamentable experience disputeth, and proveth at large: concluding of riches, honour, pleasures, and all earthly things separated from the feare of God, they are nothing else but *meer vanity and vexation of spirit*. And *Paul* saith, *To the impure all things are impure*; his meat, drink, and apparell, which in themselves are otherwise the good gifts of God.

Eccles. all over.

Tit. 1. 15.

The consideration hereof is of great use: for first, it lets us see what is the state of these men which lay aside religion and good conscience, and betake themselves wholly to the world, to get riches and preferment: most men are of this disposition, and such indeed are onely counted wise. For let there be speech tending to a mans commendation, usually this is the first matter of his praise, that hee is a substantiall wealthy man; and one that lookes well to himselfe: as though riches, or honour were a mans chiefe happinesse. But howsoever the world judgeth of these men; yet hereby we may see and know that their case is miserable. For without religion and the feare of God, their riches and honours are but the pleasures and profits of sinne, and therfore the more they heap up riches after this sort, not regarding Christ, nor his Gospel; the more they heape up to themselves the treasures of sinne, and consequently the greater condemnation: for worldly treasures severed from religiō, are but the Mammon of iniquity, which causeth damnation. Hence Christ said

A unto his Disciples (upon occasion of the young rich man) that it was *as easie for a great Camel to goe thorow the eye of a needle, as for a rich man to enter into the Kingdome of Heaven*; that is, such a rich man as sets his heart to get riches and honour, not regarding the religion of Christ. Whence also in another place hee pronounceth this fearefull sentence against them: *Woe bee to you that are rich, for you have received your consolation*: Luke 6. 24. They therefore that lay aside religion, and give themselves wholly to seeke gaine and honour, are before God most wretched and miserable: and the longer they continue in this course, the more miserable they are; for the more sinne they heape up, and so the deeper shall be their condemnation. Wherefore if any of us have beene thus minded heretofore, let us now leave this course, as most dangerous to our soules: for what will it profit a man to gaine the whole world, if hee lose his soule?

Matth. 19. 24.

B

2. Hence we must all learne, especially they that have any measure of wealth more or lesse, to joine with the use of our riches the feare of God, and the practice of true religion: for sever these asunder, and riches are nothing else but sinfull pleasures. It is a good conscience which rectifieth the owner in the right use of his honour and treasures: but without that, he pollutes the blessings of God which he enjoies, and they being polluted shall turne to his greater woe. A man would have thought that King *Belshazzer* had been an happy man, when hee kept his royall feast, and dranke wine in golden bowles, before a thousand Princes that were under him, and before his Concubines: but the end of all that his jollity may shew us the nature of such prosperity. For so soone as he saw the *fingers of a mans hand, writing upon the wall*, hee became quite confounded in himselfe: *his countenance was changed, and his thoughts troubled him; so that the joints of his loines were loosed, and his knees smote one against the other*: What comfort had hee now from all his riches and pleasures? So *Dives*, while he lived, might seeme for his wealth and riches to be happy: yet all this did him little good; for *he had but his pleasure for his life time*, Luke 16. 25. and after this life, his soule went downe to hell. A worldly man would judge the rich man in the Gospell, a most happy man, that said to his soule, by reason of his great abundance of outward wealth, Luk. 12. 19. *Soule, soule, thou hast much goods laid up for many yeares, live at ease, eat, drinke, and take thy fill*: yet because herewith hee wanted religion, a good conscience, and the feare of God, this sentence was denounced against him; *Oh foole, this night will they fetch away thy soule: then whose shall these things be?* Wherefore unlesse wee will wilfully cast away our owne soules, let us sanctifie our interest in all earthly blessings, by a sincere endevour in all things, to shew forth the feare of God, with the keeping of faith and a good conscience:

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Dan. 5. 2, 3

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ſcience: and let us begin with this, as Chriſt ſaith, *Firſt ſeeke Gods Kingdome, and his righteouſneſſe*, Mat. 6. 33. Let us hereby ſeeke to have our hearts acceptable unto God; and then all things ſhall be cleane unto us.

Thirdly, are riches and honour, being ſevered from true religion, but the pleaſures of ſinne? then undoubtedly all recreations, all ſports and paſtimes, ſevered from religion and a good conſcience, are much more the pleaſures of ſin. This *Salomon* knew well: for ſpeaking of ſuch mirth, hee cals laughter *madneſſe*; *and to joy* (he ſaith) *what is it that thou doeſt?* Eccl. 2. 2. Oh then how manifold be the ſins of all ſorts of men? for who almoſt doth not neglect religious duties for matters of ſport and pleaſure? Wherefore if we deſire joy indeed in any worldly things, let us firſt lay the foundation in our owne hearts, by getting and keeping true faith and a good conſcience.

Secondly, whereas *Moſes* refuſeth dignity and honour onely for this, Becauſe they would be unto him *the pleaſures of ſinne*; here we are taught in what manner and order we ought to enjoy worldly riches and honour. *Moſes* practice here muſt be our direction; wee muſt enjoy them and uſe them with thankfulneſſe to God, ſo farre forth as they will further us in the courſe of religion and true godlineſſe. But if the caſe ſtand thus, that wee cannot enjoy them both together, then we muſt follow *Moſes* example; chuſe religion and a good conſcience, and let honour and preferment goe. This is *Moſes* practice: and we may reſolve our ſelves, that if he might have enjoyed them together, he would have refuſed neither; but becauſe he could not have them both, therefore he preferreth the religion of Chriſt with a good conſcience before the honour and wealth of Ægypt.

Thirdly, note this, *Moſes* doth not onely refuſe the riches and pleaſures of Ægypt, when they would become unto him the pleaſures of ſinne; but rather than he will enjoy them, hee is content to ſuffer great miſerie and adverſitie with Gods people. Where, behold a ſingular vertue in *Moſes*: He judgeth it to be the greateſt miſerie, *to live in ſinne*; and therefore hee chuſeth rather to ſuffer any adverſitie and reproach in this world, than live and lie in ſinne: becauſe thereby, he ſhould diſpleaſe God, his moſt loving father in Chriſt. A moſt notable vertue in this ſervant of God: and the like minde beare all thoſe that have the ſame graces of ſaving faith, and true repentance that *Moſes* had. Saint *Paul* eſteemed the temptations unto ſinne, which Sathan ſuggeſted into his minde, to be as *beatings and buffetings*, and as *pricks and thornes in his fleſh*, 2 Cor. 12. 7. And *David* ſaith, Pſal. 119. 136. *His eyes guſh out rivers of waters, becauſe men breake Gods Commandements.* Was *David* thus grieved for other mens ſinnes? Oh! then what a griefe did hee ſuffer, when he himſelfe brake Gods Commandements, and thereby diſpleaſed God?

Now looke how theſe ſervants of God were affected, ſo muſt every one of us, that profeſſe the faith and religion of Chriſt, labour to bee affected towards ſinne; we muſt judge it the greateſt miſerie and torment in the world, to doe any thing that ſhal diſpleaſe God. But alas, come to our dayes, and the caſe is farre otherwiſe; for to moſt men, it is meat and drinke unto them to commit ſinne: ſo farre are they from counting it a miſerie. Yea, if a man be ordinarily addicted to ſome ſpeciall ſinne, you then may as ſoone take away his life, as bereave him of his ſinne: he will adventure the loſſe of heaven for ever, for the pleaſure of ſinne for a time. But all ſuch, are farre unlike theſe holy ſervants of God; for they counted it the greateſt croſſe and miſerie that could be, to doe any thing that diſpleaſed God, and did checke and breake the peace of good conſcience. And if we looke to enjoy the like peace and comfort with them, wee muſt ſtrive againſt our owne corrupt diſpoſition, and labour to finde ſinne to be our greateſt ſorrow. Worldly miſeries may affect us: but in reſpect of ſorrow for ſinne, all worldly griefe ſhould be light unto us. Indeed, we are otherwiſe minded naturally, but herein wee muſt ſhew the power and truth of grace, that to diſpleaſe God by any ſinne is our greateſt griefe.

The ſecond reaſon, that moved *Moſes* to refuſe the honours and pleaſures of *Pharaohs* Court, was becauſe hee ſhould have enjoyed them but *for a time*: for the time of his naturall life, was the longeſt that poſſibly he could have enjoyed them. And the ſame reaſon muſt move every one of us to uſe this world, and all things herein, (even all temporall benefits) as though we uſed them not: being alwayes willing and ready to leave them whenſoever God ſhal call. This ſame reaſon doth *Paul* render when hee perſwades the Corinthians to the ſame duty, 1 Cor. 7. 31. *Uſe this world* (he ſaith) *as though you uſed it not; for the faſhion of this world goeth away.* As if hee ſhould ſay, All things in the world laſt but for a time; and if a man would never ſo faine, he could but enjoy them to the end of his life: and therefore uſe them as though you uſed them not. But pitty it is to ſee, how farre men are from the practice of this durie; for they ſet their whole heart upon the world: and to get riches is their delight, and their god. This ought not ſo to bee, God hath not laid downe theſe precepts and examples in vaine: undoubtedly, if they draw us not to the like practice, they ſhall riſe up in judgement againſt us at the laſt day. And thus much of *Moſes* choice, and refuſall.

### VERSE 26.

*Eſteeming the rebuke of Chriſt greater riches, than the treaſures of Ægypt; for he had reſpect to the recompence of reward.*

*Moſes*

Moſes faith.

MOſes (as we have heard) *refuſed* the honour and wealth of Ægypt, and *choſe* to live in affliction with Gods people. Now, becauſe this might ſeeme to be a ſtrange choice, and a naturall man would ſoone condemne him of follie for his labour: therefore here the holy Ghoſt layes downe a reaſon that moved *Moſes* thus to doe: to wit, *Moſes* choſe rather to ſuffer affliction with Gods people, than to enjoy the pleaſures and honour of Ægypt: becauſe he was perſwaded, that *reproach for Chriſt his ſake, was greater riches than all the wealth in Ægypt.* So that hee refuſed not abſolutely riches, honour, and other comforts: but choſe the beſt riches and honour, and left the worſer upon a ſound judgement betweene things that differ.

Hereby wee may obſerve in generall, how needfull a thing it is for every Chriſtian, to have ſound knowledge and underſtanding in the Word of God. For, hee that would walke uprightly, and approved of God, muſt bee able to judge between things that differ: not only between good and evill, but between good and good, which is the better: and ſo of evils which is the worſer. Which no man can do, but he that hath a ſound and right judgement in the Word of God: for therein is attained the ſpirit of diſcerning. Many there be that by the courſe of their lives chuſe hell, and refuſe heaven: which undoubtedly comes from their ignorance in the Word. But ignorance will excuſe none. He that will come to heaven, muſt be able to diſcerne good from evill: and accordingly, to chuſe the good, and to refuſe that which is evill; which without divine, and ſupernaturall knowledge no man can doe. And therefore all ignorant perſons, and all ſuch as are blinded through the deceitfulneſſe of ſinne, muſt ſhake off their ſecuritie, and get ſound knowledge in Scripture, with a good conſcience; that when things which doe differ are ſet before them, they may with *Moſes* chuſe the better.

But let us come to *Moſes* judgement more particularly. *He eſteemed the rebuke of Chriſt, &c.* that is, he was ſtiedly reſolved, that reproach and contempt for Chriſt his ſake, was greater riches unto him, than the treaſures of a whole kingdome. But ſome will ſay, This is a very ſtrange judgement: can it poſſibly be true and good? *Anſ.* Yes undoubtedly, it is moſt ſound judgement, and worthy eternall remembrance of every one of us; that to ſuffer *reproach for Chriſt his ſake, is greater riches than all worldly wealth.* The truth hereof is proved by many reaſons out of Gods Word: 1. God hath made a *promiſe of bleſſednes* to thoſe which ſuffer for Chriſts ſake. *Bleſſed are you* (ſaith Chriſt) *when men revile you, and ſpeake all manner of evill ſayings againſt you for my names ſake, &c.* And S. *Peter* ſaith, *If yee be rayled upon for my names ſake, bleſſed are yee.* And leſt any ſhould doubt how this can bee, Chriſt ſhewes wherein this bleſſednes conſiſts, ſaying; *Hee that forſaketh houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my names ſake; ſhall receive an hundred fold more, and ſhall inherit eternall life.* A moſt worthy promiſe, aſſuring us that no man loſeth by ſuffering for Chriſts ſake; for he ſhall be rewarded an hundred fold over. In ſtead of earthly friends, and worldly comforts, he ſhall have the love and favour of God ſhed abroad in his heart; which will be an over-flowing fountaine of comfort for ſoule and body for ever, farre more worth than the wealth and treaſures of all the kingdomes in the world. A ſmall ſpringing fountaine (we know) is better to an houſe, than an hundred ciſterns full; becauſe of continuall ſupply from the ſpringing fountaine, when the ciſterns will be ſpent. Behold the love of God in Chriſt, with other ſpirituall graces, ſhall be in all that ſuffer for the name of Chriſt, as living ſtreams flowing unto life eternall; when as the ciſterns of all worldly pleaſures and treaſures, ſhall be ſpent and dried up. 2. By ſuffering affliction for Chriſts ſake, we are made conformable unto him in his humilitie; that ſo wee may bee made like unto him after this life in glorie. So *Paul* ſaith, *our light affliction cauſeth unto us an eternall weight of glorie.* 2 Cor. 4. 17. And againe, it is a true ſaying, *If weebee dead with Chriſt, we ſhall alſo live with him: If we ſuffer, we ſhall alſo reigne with him.* 2 Tim. 2. 11, 12. This aſſurance can no worldly riches give: and therefore we may boldly ſay, that the ſuffering of reproach for Chriſt his ſake, is greater riches than the treaſures of a whole kingdome. 3. To ſuffer for Chriſt his ſake, is a token of Gods ſpeciall love: and therefore Saint *Paul* bids the Philippians, *Not to feare their adverſaries: which is a token of ſalvation unto them, and that of God; becauſe it is given unto you* (ſaith he) *for Chriſt, that you ſhould not onely believe, but ſuffer for his ſake.* Wherefore if ſuffering for Chriſt have a promiſe of bleſſednes, if it make us conformable unto Chriſt, and be a ſigne of Gods ſpeciall love; then it is to be eſteemed above the riches and honours of the whole world.

Are afflictions for Chriſt to be eſteemed above the treaſures of a kingdome? then we muſt all learne to rejoyce in the troubles and wrongs which we ſuffer for Chriſts ſake. So did the Apoſtles, Act. 5. 41. *They departed from the Counſell rejoycing that they were counted worthy to ſuffer affliction for his name.* And Saint *Paul* brags thereof greatly, ſaying; *I beare in my bodie the markes of the Lord Jeſus.* Gal. 6. 17. And looke, as theſe ſervants of God rejoyced in their ſufferings for Chriſt; ſo likewiſe muſt we labour for the ſame heart and affections in the like caſe: for who would not rejoyce to be made partaker and poſſeſſor of the treaſures of a kingdome? Well, the rebuke of Chriſt is greater riches than the treaſures of a kingdome.

This leſſon is of great uſe: for howſoever many

Matth. 19. 29.

Matth. 5.

1 Pet. 4. 14.

Philip. 1. 28.

many among us come to heare Gods Word, yet there be many alſo that ſcoffe and mocke at religion, and at the Goſpel of Chriſt, and the profeſſors thereof; whereby the moſt are hindred in profeſſion, and many daunted, and quite driven backe. But wee muſt here learne, not to be diſcouraged by theſe mocks. Indeed wee muſt take heed, wee give them no juſt occaſion to mocke us; and then if we be ſcoffed at, we ſhall never be hurt by it: nay (though that be farre from their intent) yet in mocking us, they doe us great honour. For the Word of God that cannot lie, is this, that to ſuffer affliction for Chriſts ſake, is greater honour and riches, than the treaſures of a Kingdome. And if *Moſes* judgement be good, which God himſelfe doth here commend; then we are happy and bleſſed, in enduring theſe mocks and ſcoffes for Chriſt.

Secondly, wee muſt here learne inſtruction for the time to come: Wee have a long time, through the great goodneſſe of God, enjoyed peace and wealth, with the Goſpell of Chriſt; but undoubtedly, theſe dayes of peace wil have an end, they cannot laſt alwayes, Gods people muſt paſſe thorow the firie furnace of affliction. Well, when this is come upon us, how ſhall we be able to beare it? Surely, wee muſt now learne to be of this opinion that *Moſes* was of; we muſt judge it to be the greateſt honour and riches that can be, to ſuffer affliction for Chriſts ſake: and this will be the ground of all conſtancie, courage, and Chriſtian boldneſſe in the day of triall. For he that is of this minde, will never feare affliction, nor reproach for Chriſts ſake: nay, he will be ſo farre from fearing it, that he will rejoyce and triumph therein.

Further, whereas it is ſaid, *Eſteeming the rebuke of Chriſt*; here marke, the rebuke of Gods Church & people is called *the rebuke of Chriſt*. The people of God in Ægypt were laden with reproaches and rebukes: and behold, Chriſt accounts it his rebuke, and the holy Ghoſt ſo cals it. Where learne this, *That Chriſt eſteemeth the reproach and affliction of his Church, as his owne affliction.* When *Saul* went to perſecute the brethren at Damaſcus, Act. 9. 1, 4. Chriſt Jeſus cals to him from heaven, ſaying; *Saul, Saul, why perſecuteſt thou mee? Saul* went to perſecute the Chriſtians, and yet our Saviour Chriſt taketh it unto himſelfe. And after his converſion he ſaith, 2 Cor. 4. 10. *Every way wee beare about in our bodies, the dying of the Lord Jeſus.* And againe, *Let no man put me to buſineſſe: for I beare in my bodie the marks of the Lord Jeſus*, Gal. 6. 17. This is a point of ſpeciall uſe.

First, hence we learne, that Chriſt hath a ſpeciall care of his Church and children, in that he judgeth their afflictions to be his owne afflictions; and therefore hee can no more forget, or leave off to helpe them in diſtreſſe, than denie himſelfe.

Secondly, here is a ſpeciall comfort for Gods children that be in affliction: their afflictions are not their owne alone, but Chriſts alſo; he is their partner, and fellow ſufferer. This may ſeeme ſtrange, but is moſt true: Chriſt puts (as it were) his ſhoulders under our afflictions, and takes them to himſelfe, as though they were his owne; than which what can be more comfortable? for though thou thy ſelfe cannot beare it, yet truſt undoubtedly, that Chriſt who beares with thee, will give thee ſtrength to undergoe it unto victorie.

Thirdly, if the afflictions of a Chriſtian, be the afflictions of Chriſt; then it is a fearefull ſinne for any man to mocke or reproach his brother, in regard of his profeſſion and religion, for *mocking is perſecution*, Gal. 4. 29. with Gen. 21. 9. And that reproach which is caſt upon a Chriſtian, is caſt upon Chriſt; and Chriſt takes it as done unto himſelfe: the perſecutor wounds Chriſt Jeſus thorow the ſides of a poore Chriſtian; which is a fearefull thing. For in ſo doing, hee ſets himſelfe againſt the Lord Jeſus, he kickes againſt the prickes; and if he ſo continue, hee muſt needs looke for ſome fearefull end: *for who hath ever beene fierce againſt the Lord, and hath proſpered?* Iob 9. 4. Wherefore if any of us be guiltie of any ſinne in this kinde, let us repent: for unleſſe we turne, our condemnation will be remedileſſe.

Againe, the afflictions of the Iſraelites are here ſaid to be their ſufferings for Chriſt: where note, that though Chriſt his comming were then afarre off, yet the Iſraelites then knew of Chriſt: for elſe they could not ſuffer for him.

This confuteth thoſe which hold, that every man may be ſaved by his owne religion, whatſoever it bee, if hee live civilly and uprightly therein. Their reaſon is taken from the Jewes, who (they ſay) had only the knowledge of outward ceremonies, and ſo were ſaved. But that opinion is here diſproved: for the Jewes knew Chriſt, and profeſſed him, or elſe they would never ſuffer for him: and therefore they were ſaved by him, and not by their obedience to outward ceremonies. And thus much of the reaſon, which moved *Moſes* to make ſuch a choice as hee did.

Now in the end of the verſe is added a reaſon, why *Moſes* was of this ſtrange judgement, to thinke the reproach of Chriſt *greater riches than the treaſures of Ægypt:* namely, *becauſe he had reſpect to the recompence of reward.* This is, he often ſet his eye to behold, and his heart to conſider how God had made a promiſe of life everlaſting after this life, unto all thoſe that obeyed him, and truſted in him after this life: for the enjoying whereof, he preferred that eſtate wherein hee might live in the feare of God, though it were a ſtate of reproach, before all other whatſoever. Where we ſee, what it is will bring a man to eſteeme affliction, with the feare of God, better than the treaſures and pleaſures of an earthly kingdome: namely, as wee ſet the bodily eye to behold the affliction; ſo wee muſt lift up the eye of the minde

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by faith, to behold the recompence of reward; that is, the ſtate of glorie in heaven prepared for Gods children. Thus did the Chriſtian Hebrewes in the Primitive Church, Hebr. 10.34. *They ſuffered with joy the ſpoyling of their goods:* a very hard thing, but yet moſt true, for it is the Word of God. And the reaſon is rendred, *They knew in themſelves how that they had in heaven a better and more enduring ſubſtance.* And our Saviour Chriſt *endured the Croſſe, and deſpiſed the ſhame, for the joy that was ſet before him,* Heb. 12.1. that is, in conſideration of that joy in glory, whereto he ſhould be advanced himſelfe, and bring all his members. This we muſt make uſe of: for if we will live godly in Chriſt Jeſus, we muſt ſuffer affliction. This fleſh and bloud will not yeeld unto: and therefore, to perſwade us to ſuffer with joy, we muſt with *Moſes* have reſpect *to the recompence of reward.* We muſt ſay thus to our ſoules, The day will come wherein we ſhall have life everlaſting in the Kingdome of heaven, if we now ſerve and feare him: Shall we not then for his ſake be content to ſuffer a ſhort affliction, ſeeing the greateſt of them are not worthy of the glory that ſhall be revealed? Rom. 8. 18.

*Queſt.* But why doth the holy Ghoſt call everlaſting life a reward? *Anſ.* It is not ſo called becauſe *Moſes* did procure it, and deſerve it at Gods hand by the dignitie of his workes in ſuffering: for ſure no man can merit any thing at Gods hands. The caſe is plaine: for Chriſt as he is man (conſider his manhood a-part from his God-head) could not merit any thing at Gods hands: for he that would merit of God by any worke, muſt doe three things: 1. Hee muſt doe the worke of himſelfe, and by himſelfe: for if he doe it by another, the other meriteth, and muſt have the reward and praiſe of the worke. Secondly, he muſt doe it of meere good will, and not of dutie: for that which is of dutie cannot merit, becauſe a man is bound to doe it. 3. The worke done to merit, muſt be of that price & dignity, that it may be proportionable to life everlaſting, which is the reward. Now, though Chriſt as he is man, be above all men and all Angels in grace and dignitie; yet conſider his manhood apart from his Godhead, and he could not doe a worke with theſe 3. properties: For firſt, the workes done of the manhood were not done of it ſelfe, but from that fulneſſe of the ſpirit wherewith hee was endued. Secondly, Chriſt as man is a creature: and ſo conſidered, his workes are of duty to the Creator, and ſo cannot merit. Thirdly, Chriſts works, as a man ſimply conſidered, are finite, and ſo could not merit infinite glory.

*Queſt.* How then did Chriſt merit at Gods hands? *Anſ.* Partly by meanes of Gods promiſes made in the Law, which was this, *Do this and thou ſhalt live:* but properly and chiefly, becauſe hee was not a meere man onely, but (withall) true and very God: for becauſe his obedience both in his life and death (though

A performed in his manhood) was the obedience of him that was God and man, even from the infinite excellencie of the perſon whoſe it is, it becomes meritorious. In his manhood he obeyed the Law, and ſuffered for our ſinnes: but the dignitie thereof came from the Godhead: for he that did theſe workes for us, was both God and man.

Now, if Chriſt conſidered as man only cannot merit; then much leſſe can any other man merit at Gods hands. And therefore *Moſes*, though he were a worthy man, yet becauſe he was but a man, and a ſinfull man alſo, he could not by any worke deſerve life everlaſting at Gods hands.

But life everlaſting is called a reward in the
B Scripture, becauſe it is the free gift of God, promiſed by God to his children in Chriſt; for this end, to allure and draw them on in obedience. And it muſt not ſeeme ſtrange that wee ſay a *reward* is a *free gift:* for ſo it may be, as we ſhall ſee by comparing two places of Scripture together; to wit, Matth. 5.44. with Luk. 6. 32. For whereas *Matthew* ſaith, *If you love them that love you, what reward have you:* Saint *Luke* repeating the ſame thing, ſaith, *What thanke have you,* (or as the word ſignifies) what favour or *free gift have you?* Secondly, there may bee another cauſe rendred, why life everlaſting is called a reward; to wit, not in regard of the worke done, but in regard of the worker conſidered in Chriſt: for Chriſts merit makes life
C everlaſting to be a reward. Now, every true beleever that endevours to doe the will of God, is in Chriſt; and ſo Chriſts righteouſneſſe with the merit thereof, is his, ſo farre forth as ſerves to make his perſon acceptable to God. Whereupon he hath a promiſe of reward made unto him upon his obedience; yet not for his worke, but for the worke of Chriſts obedience in whom he is: And ſo muſt theſe words here be underſtood:

1. The conſideration of this reward of life eternall given through Chriſt, to thoſe that ſuffer for his ſake, may make us joyfull and patient in our afflictions for righteouſneſſe ſake. A naturall man will endure much for a good recompence in the end. Now Chriſt ſaith, *Great is your reward.* And therefore let us rejoyce in Matth. 5. 12.
D ſuffering for Chriſt; *holding faſt our confidence, which hath ſo great recompence of reward.* Heb. 10. 35.

Secondly, is life everlaſting a *recompence,* that is, a giving of a *reward?* Then here is condemned the deſperate practice of many a one, who ſpend their whole life in a greedie purſuit after the profits and pleaſures of the world; as it were running themſelves out of breath in the way to hell, without all regard of their ſoules till death come; thinking, that if at the laſt gaſpe they can crie, God mercie, and commend their ſoules to God, all is well. But all ſuch perſons for the moſt part deceive their owne ſoules, not conſidering that life everlaſting is given as a reward. Now, we know

*Moſes faith.*

know that no reward is given to any man, till the worke be done which he is set about; hee must come worke in the Vineyard some part of the day, that would have his penny at night: as for those that neither stirre hand nor foot to doe the worke, what reward can they looke for? And yet this is the state of carnall livers, they addict themselves wholly to earthly things. But if wee looke for any reward at the day of death, wee must labour in the works of godlinesse all the dayes of our life; for therefore were we redeemed, Luk. 1. 74, 75.

In the whole booke of God, wee finde but one man that lived wickedly, and repented at his end: that is, the theefe upon the Crosse. Which shewes that it is a most rare thing for a man to have the reward of life everlasting after this life, that labours not in the works of godlinesse in this life.

Thirdly, the consideration of this reward, must stirre up all Gods children unto all diligence in the duties of godlinesse, and that with cheerefulnesse, through the whole course of their lives. When we shall die, we will looke earnestly for this reward; and therefore while we live, we must diligently doe the works that God commandeth: and then when death comes, we may assure our selves that God will give us this reward; not because we did deserve it by our works, but because he hath promised it in Christ, upon our endevour in obedience and true repentance. And thus much for the reason of *Moses* choice.

VERSE 27.

*By faith hee forsooke Egypt, and feared not the fiercenesse of the King. For he was couragious, as hee that saw him that is invisible.*

IN this verse the Spirit of God proceedeth to another example of *Moses* faith: and hereto also in the verse following, hee addeth a third. Now he is thus large in the commendation of his faith for this end; to perswade the *Hebrewes*, to whom this Epistle is sent, that they were not to looke for any Justification by the works of the Law: and his reason is, because if any man could be justified by the works of the Law, it must be *Moses*, who gave the Law to the people from the Lord, and did excell in obedience to both Tables, and therefore is a renowned Prophet unto all posteritie in *speciall favour with God*, Numb. 12. 7, 8. But *Moses* could not be justified by the works of the Law; for here the holy Ghost proveth, that *Moses* was justified and saved by faith. The thing that commends *Moses*, and makes him stand before God, is not his works, but his faith: and therefore the conclusion is; that as *Moses* was not justified by his workes, but by faith; no more must they stand upon their workes to be justified thereby, but labour for such faith as *Moses* had. Now, this faith of *Moses* is a true saving faith, founded on these two promises of God: 1. On this great and maine promise made to *Abraham, I will be thy God, and the God of thy seed*: 2. On another particular promise rising from the generall, made unto him when he was called to fetch the Israelites out of bondage; which was this: *I will bee with thee, and guide thee.* And in this place, *Moses* is said to have faith, not onely because hee beleeved that *God would be his God*, as hee was the God of all *Abrahams* seed; but because he beleeved particularly, *that God would be his God, and defend and bee with him in the deliverance of the Israelites out of Ægypt.* Exod. 3. 12.

To come particularly to this fact. *By faith Moses forsooke Ægypt.* *Moses* departed from Ægypt twice, First, when he had slaine the Ægyptian, and fled from *Pharaoh* unto *Midian*, and there kept *Iethroes* sheepe. Secondly, fortie yeares after, when he lead the people of Israel out of Ægypt into the land of Canaan: and here some make it a question, whether of these departures is meant in this place. *Answ.* It is most like, that this place is to bee understood of his second departure, rather than of the first: And the reason is taken out of Exodus, chap. 14. 15. where we finde that the first time, *he fled for feare*: for so soone as he heard that his slaughter of the Ægyptian was knowne to *Pharaoh*, he fled in such feare, as that he durst not returne againe of fortie yeares. Now these words are not to be understood of such a flight: for here it is said, *He departed, not fearing the Kings wrath or fiercenesse.*

Here some will say, This is no commendation: for malefactors and rebels doe flie their Country? *Ans.* They flie indeed, yet not in faith, but in feare. *Moses* fled in faith; and hereby his faith is commended, that he *fled not fearing the King*: but malefactors flie for feare of punishment. *Moses* departed with courage and boldnesse, and therefore fled not as a malefactor: for he feared not the King, as appeareth plainely in the Historie: for though *Pharaoh* had said unto him, Exod. 10. 28. *Get thee gone, see thou see my face no more: for when thou commest in my sight, thou shalt die*: yet *Moses* went once more, namely, the tenth time, and told him of the tenth plague, and said, That *Pharaohs* servants should come downe unto him, and *fall downe and pray him to get him out, with the people and their cattell.* And when the Israelites murmured against him at the red sea, when *Pharaoh* was at their heeles, and they had no way to flie, *Moses* encourageth the people, saying, *Feare not, stand still, and behold the salvation of the Lord which he will shew you this day: for the Ægyptians whom ye have seene this day, shall yee never see againe*, Exod. 14. 13. Whereby it notably appeares, that *Moses* departed in faith without feare of *Pharaoh*. Exod. 11. 8.

But

But some will say; For a man to come into another mans Kingdome, and to carie away his Subjects without the Kings consent, is a fact of rebellion and sedition; and therefore worthie no commendation, but rather shame & punishment. And this did *Moses*: hee comes from Midian, and caries away the Jewes which had beene a long time *Pharaohs* subjects; and for whose service he might plead possession, and a long prescription: therefore it seemes to bee no fact of faith. *Answ.* Indeed if *Moses* had done this on his owne head, he might worthily have beene thus censured. But when he came to Ægypt, he had a calling immediately from God to do as he did; and for the confirmation hereof, he had Gods promise of assistance, in working strange miracles: and when he carried the people out of Ægypt, he did it by commandement from a King that was higher than *Pharaoh*. Neither yet did *Moses* carrie them away as a private man, for he was a publike person, an high Magistrate, and no stranger, but one of themselves: yea, he was a King, as may appeare in Gods word: for Deut. 33.5. he is plainly called a King; and Genes. 36.31. it is said, *There were so many Kings in Edom, before there reigned any King over the children of Israel.* Now, the last of those Kings reigned at that time when *Moses* went with the Israelites out of Ægypt: so that *Moses* was their King, and had the authoritie and government of a King over them from the Lord: and therefore it was no fact of rebellion in him, but a worke that did greatly commend his faith, being grounded upon Gods Commandement and promise.

Thus we see how we must conceive of *Moses* fact. Now wee come to some particular points to be considered therein:

How came it to passe that *Moses* now had this courage to depart from *Pharaoh*, not fearing his commandement; whereas 40. years before, being called to *shew himselfe unto the brethren, as one whom they were to respect as their deliverer*, Act. 7.23,25. he fled immediately out of Ægypt upon the notice of one fact of defence in behalfe of the Israelites? why did hee not shew as much courage when he slew the Ægyptian, as at his second departure? *Ans.* The cause of his courage at this latter time was this: God now renued his commission, and confirmed his former calling. For when he was first called, he did his dutie, and revenged their wrongs: but yet being in danger, and his calling being as yet but a secret instinct, hee was fearefull, and fled. But now when God called him the second time and confirmed the same calling, both by promise and commandement, and power to worke miracles, then fearefull *Moses* becomes courageous and bold.

Here then observe, that there is a difference of Gods graces; there is a first grace, and a second grace. The first is that which God gives, to any man for any calling: the second is that which God addes to the first, for the confirming thereof. And the first is not effectuall without the second; As here we see, *Moses* first calling was not effectuall with him, till the second came. And so Gods first grace is not effectuall til the second come; by which the former is confirmed, strengthened, and increased. And the second is confirmed by the third; and so we must goe on from grace to grace, if we will be bold and courageous in any duty, either of our generall or particular calling. This must be well considered; for that any man stands in grace, or increaseth therein, either respecting his particular calling, or his Christian conversation, it comes from this, that God addes a second grace unto the first. And therefore whosoever is inabled for any dutie, hath great cause to praise God: for whether we continue in grace, or increase therein, it commeth from the goodnesse of God, who addeth grace to grace: which if he should not doe, we should fall away, and not be able to goe forward in the feare of God, and the duties of our calling: for the first grace would not suffice to strengthen us against temptation. And therefore howsoever God hath strengthned us for the time past, yet still wee must pray to God to deliver us from evil: which plainely imports, that our standing is from his daily supply of new grace.

2. *Point.* When went *Moses* out of Ægypt? The time is directly set downe, Exod. 12.41. *Even the selfe same day when the promise of God was expired: for when the 400. and thirty yeares were expired, they went all the host of the Lord out of Ægypt:* neither before nor after, but the very same day. Indeed *Moses* was chosen to be their Captaine 40. yeares before, and sent unto them by God: and S. *Stephen* saith, *He thought they would have understood so much.* But then they would not take him for their guide. Yet now 40. yeares after, when Gods determinate time of 430. yeares was expired, he comes againe unto them, to carrie them out of Ægypt; and then they acknowledge him and follow him out, according to Gods commission.

Hence wee learne, first, that no creature can alter the rule of Gods providence. Fourtie yeares before, *Moses* would have delivered the people; but hee must stay till the time of the Lords promise was accomplished, and then he caries them away. Secondly, this must teach us, not onely to beleeve, that God both can and will keepe his promises; but also by faith to wait for the time, wherein he will accomplish the same unto us. *Moses* is faine to wait forty yeares for the fulfilling of Gods promise. When *Daniel* understood how long the Israelites must be in captivity, he would not pray for the shortning of that time: but when he knew that the time of their returne drew neere, then hee prayed unto the Lord most earnestly, waiting for the accomplishment of Gods promise in their deliverance. And *David* thus waited on God for deliverance in all his troubles. And their examples must wee follow, for the fruition

Dan. 9.

Psal. 42. 11.

tion of all Gods bleſſings.

3. *Point.* In what manner doth *Moſes* depart? The text ſaith, he went out, not *fearing the Kings commandement*: ſo that his departure was with courage. Whence wee learne ſundry inſtructions? Firſt, here is a notable preſident for the framing of our lives, which muſt bee a rule unto us. We muſt walke diligently in our callings, as *Moſes* did; and though croſſes doe meet us, ſo that *Pharaoh* fall out with us; if Kings become our enemies, yet we muſt not lay aſide the duties of our callings; but after *Moſes* example, go on therein with courage. *Moſes without fearing the Kings wrath, went and led the people away.* And ſo muſt every one of us do; although dangers come, we muſt not feare, but ſtand faſt in our profeſſion, and goe on in the duties of our callings: Eccleſ. 10.4. *If the ſpirit of him that ruleth riſe up againſt thee, leave not thy place.*

Secondly, hence we learne, that Magiſtrates which are to governe the people, ought to bee men of courage, in performing the duties of their calling. When too heavy a burthen lay on *Moſes*, in judging all the congregation himſelfe: *Iethro* his father in law bids him provide *among all the people men of courage, fearing God, to be Rulers*, Exod. 18.21. Now their courage muſt not be a proud ſtaunchneſſe, or an indiſcreet cruelty, but a godly boldneſſe, which may inable them to the duties of their calling, without feare of man. To this end, the Lord put of his Spirit upon the *ſeventy*, which were to rule with *Moſes*, Num. 11.17. Now the Spirit of God, is not the ſpirit of feare, but of *power, and of love, and of a ſound minde*, 2 Tim. 1.7. Which ſhewes, that in a Magiſtrate muſt bee courage to call, and (if need be) to compell others to the duties of their callings, how great ſoever they bee. And it is a matter of great weight and moment in Gods Church: for the Miniſter may teach and ſpeake as much as hee will, or can; yet unleſſe with the ſword of the Spirit, there be joyned the temporall ſword of the Magiſtrate to reforme mens lives, and to keepe them from open ſinne againſt the law of God, and to urge them to the duties which the Miniſter teacheth: ſurely, their teaching and preaching will be to ſmall effect.

Laſtly, *Moſes* went with courage out of Ægypt. This departure of his was a ſigne of our ſpirituall departing out of the Kingdome of darkneſſe: for ſo *Paul* applieth it, 1 Cor 10. And therefore after *Moſes* example, wee muſt with courage come every day more and more out of the kingdome of darkneſſe, marching forward with couragious faith and heavenly boldneſſe towards our bleſſed Canaan, the glory of heaven: we muſt not leave this to the laſt breath, and then thinke to have heaven gates ready open for us: but we muſt enter into Gods Kingdome in this life. Looke as *Moſes* by his faith did depart boldly out of Ægypt, ſo muſt wee in heart, by faith depart out of the kingdome of ſinne. This we ſhall doe, when we uſe meanes to eſtabliſh the kingdome of Chriſt Jeſus in our hearts, and doe forſake the workes of ſinne and darkneſſe. For looke where there is no departing from ſinne, there is no faith: and therefore let us ſhew our ſelves to have true faith, by departing more and more boldly and joyfully out of the kingdome of ſinne and Satan; that ſo it may appeare we love the light and hate darkneſſe. And in this journey, let us not feare any contrary commandement, nor the furious wrath of ſpirituall *Pharaoh* the devill, nor all the gates of hell: for Chriſt Jeſus is our guide.

Becauſe a man might thinke at the firſt, that it was a raſh and deſperate part in *Moſes*, thus boldly to take away the Iſraelites, not regarding *Pharaohs* commandement; therefore in the latter part of the verſe, the holy Ghoſt ſetteth downe a reaſon, that moved *Moſes* to doe ſo, in theſe words: *For he endured, or was couragious*, that is, he tooke heart to himſelfe. Why ſo? *Becauſe he ſaw God that is inviſible.* That is, he caſt the eye of faith upon God, who had promiſed the evidence of his power and preſence in their deliverance. So that it was the worke of *Moſes* faith, laying hold on the promiſe of Gods preſence and protection from the rage of *Pharaoh*, that made him thus confident and bold.

Hence wee learne, that the true valour and manhood that was in *Moſes*, and is in all Gods children, like unto him, is a gift of grace. Among many gifts of the Spirit, powred upon our Saviour Chriſt, *the ſpirit of ſtrength or courage is one*, Iſay 11.2. And *Iethroes* counſell to *Moſes* is notable this way; he bids him provide for Governours, *men of courage, fearing God*, Exod. 18.21. inſinuating, that true courage is alwayes joyned with the feare of God, and is a fruit of grace. But ſome will ſay, that many heathen men, who never knew the true God, nor what the gifts of the Spirit meant, had that courage. *Anſ.* True it is, they had courage indeed; but it was nothing but a carnall boldneſſe (not worthy the name courage; being onely a ſhadow of true fortitude) ariſing from ambition, pride, and other fleſhly humours; whereas *Moſes* his courage ſprang from the grace of faith, in the mercifull promiſes of God made unto him concerning his deliverance and ſafety. And indeed, howſoever wicked men have a notable ſhew of divers vertues, yet in the triall they prove but ſhadowes; for true valour and other vertues doe alwayes accompany regeneration.

*As he that ſaw him that is inviſible.*

Here is the cauſe that made *Moſes* thus couragious: and this will make any man bold, if he can bee perſwaded in his conſcience of Gods ſpeciall preſence with him, and providence and protection over him.

Here then obſerve a ſingular fruit of faith: it makes God, who is indeed inviſible, to bee

after a sort visible unto us. *Moses* by faith saw him that was invisible: for by faith he was perswaded of Gods providence, and speciall protection in the delivery of his people, though *Pharaoh* should rage never so much. So *Henoch* is said to have walked *with God*, because he saw him by the eye of faith, in all his affaires. And when *Ioseph* was allured to sinne with his Mistris, what stayed him? surely the feare of God, whom he saw by faith. *How can I do this great wickednesse* (saith *Ioseph*) *and so sinne against God?* As if he should say; I am alwayes where God is present; how then shall I doe so wickedly, and God see it? and the same is the state of all true beleevers; their faith makes the invisible God to be after a sort visible unto them: so as a faithfull man may say, God is present with me, and protecteth me. Whereby we may see, what little faith is in the world: for few can truly say they see God; which faith inableth a man to doe. Yea, most men care so little to see God, that hee is farre from their very thoughts. Many have made meanes to see the devill; but where is he that labours for such a measure of faith, that hee may see the invisible God? If wicked men run to Conjurers to see the devill, whom they shall once see to their sorrow, let us labour for faith in the Word and Sacraments, and this faith will make us so to endure in all tribulation, as though wee saw God.

Gen. 5. 22.

Gen. 39. 9.

Furthermore, seeing *Moses* by faith endured as he that saw God: we learne, that the seeing of God by faith, takes away feare, and gives spirituall boldnesse. This is a point of speciall use: for naturally men are fearfull; some cannot endure the darke, nor solitary places, for feare of the devill: yea, the shaking of a leafe, or the crawling of a worme doth terrifie others. Now how soever some mens constitutions may helpe forward this feare, yet many times it doth come from an accusing conscience, as a fruit of sinne. And the way to remove it, is here to bee learned: namely, to doe as *Moses* did: that is, labour to bee resolved of Gods presence with us, and providence over us: and this will arme us, against all satanicall and foolish feare. For if God be on our side, who can be against us to doe us harme? Againe, the Souldier by his place and calling ought to bee a man of courage: for else the state of his life, and the thought of his enemies will much affright him. Now how may he become couragious? They use to sound the drumme and trumpet for this end: and it must bee granted they are good incitements and provocations unto battell: but when it comes to the point of danger, they cannot give heart. Others use against the battell to fill themselves with wine, and to make themselves valiant by strong drinke. This indeed may make them senselesse, and so desperate. But the true way is, to become Christian souldiers, knowing and fearing God; and with their bodily armour to bring also the shield of faith: whereby their

A hearts may bee assured, that God hath called them to that fight; and that hee is present with them to cover their heads in the day of battell. This will make them to take heart and courage to themselves, and to become truly valorous, though by nature they bee weake and timorous.

Thirdly, who knowes whether God will bring us to this triall: either to lay downe our lives, or forsake his truth for he may justly take from us these golden dayes of peace, for our ingratitude. Now, if such times come upon us, what shall we do? Shall we deny the faith of Christ? God forbid. But how shall we stand out in such triall? Surely, we must follow *Moses*, and *labour to see him that is invisible, by faith.* This will

B make us couragious, and without feare in Gods cause: remembring this also, that among those which are reckoned to goe downe to hell, the *fearefull man* is one, Revel. 21. 8. who dares not stand to the truth of God, but for feare of men denies it. Let us therefore now begin to settle our hearts in the assurance of Gods providence and protection: that so when triall comes, wee may be bold in the cause of God.

*Him that is invisible.*] That is God, who is a most simple essence, voyd of all composition, or corporall substance; for *God is a Spirit*, Joh. 4. 24. and therefore invisible, and not subject to mans senses. But some will say, God is said to have head, heart, hands, and feet, with other parts of mans body: and therefore he is visible.

C *Answ.* The holy Ghost so speaketh in Scripture of God, by way of resemblance of him unto man, that we might the better thereby conceive of his works: for therefore are the parts of mans body ascribed unto God in Scripture, that we might know he doth such works by his divine power, as man doth by the parts of his body. Man sheweth his strength and valour in his arme; and by resemblance unto man, God is said to have an *Arme, to note out his power and valiant acts.* And so God is said to have eyes, because wee should conceive that by his infinit wisdome he seeth all things more clearely, than man doth any thing at noone day, with his bodily eyes. And so of the rest.

But *Moses* is said, *to talke with God face to*

D *face*, and to see *his backe-parts*, Exod. 33. 11. 23. *Answer.* This imports not, that hee saw the substance of God; but onely that God did after a familiar manner reveale himselfe unto him, and in some resemblance shew him his glory, so farre forth as *Moses* was able to behold it: for the Text is plaine, *My face cannot bee seene. There shall no man see me and live:* vers. 20.

Here we learne, that when we pray to God, wee must not conceive of him by any forme or image in our mindes; for so we make an idoll of God. *Quest.* What then must we doe? for how (will some say) can I pray to him, and not thinke of him? *Answ.* When we thinke of God, or pray unto him, wee must conceive of him

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in our mindes, as hee hath revealed himſelfe in Scripture; that is, by his workes, and by his properties: we muſt thinke in our mindes of an *eternall eſſence*, moſt holy, *wiſe, &c. who made all things, and governes them by his mighty power.* For every image to reſemble God by, either to the minde, or to the eye, is a plaine lie; making him viſible, who is inviſible: as ſaith the Prophet Hab. 2. 18. *The image, what profiteth it, for it is a teacher of lies?* Which flatly overthroweth the opinion and practice of the Romiſh Church, who reſemble the true God, even God the Father, and the holy Trinity, in images: what elſe doe they herein, but make a lie of God?

But the Papiſts ſay, they deviſe no image to reſemble God in, but onely ſuch whereby hee hath ſhewed himſelfe, as the Scriptures teſtifies: as the *Father*, like an *old man*; the Sonne, as he was incarnate; and the holy Ghoſt, *like a dove*, Matth. 3. 16. *Anſw.* We muſt not conceive of thoſe formes, of an *old man*, or of a *dove*, to have beene ever any image of the Father, or of the holy Ghoſt: but onely ſignes and pledges for a time, whereby thoſe perſons did then manifeſt their preſence. Now, there being an expreſſe commandement againſt all repreſentation of God by images, not excepting thoſe very ſhapes, whereby it pleaſed God for a time to ſignifie his preſence; it muſt needs be idolatrous preſumption to make any image of God, or of the Trinity. And indeed God being inviſible (as the text ſaith) it is impoſſible to make any true image or reſemblance of him.

Verſe 28.

***By faith hee ordained the Paſſeover, and the effuſion of bloud: leſt hee that deſtroyed the firſt borne, ſhould touch them.***

IN the former verſes, the author of this Epiſtle hath ſhewed unto us the notable faith of *Moſes* by two worthy acts: 1. His *refuſing to be called the ſonne of Pharaohs daughter.* 2. His *departing out of Ægypt.* Now here in this verſe he commends his faith unto us by a third action, which is, the ordination, or celebrating of the Paſſeover. This verſe is the ſumme of the 12. Chap. of Exodus: the effect whereof is this: After that God had ſent nine ſeverall plagues upon the land of Ægypt, which were occaſions to harden *Pharaohs* heart: at laſt he ſends *Moſes* to certifie *Pharaoh*, that unleſſe hee would let the people goe, hee would ſend a tenth plague, which ſhould bee more grievous to them, than all the former: even the *ſlaughter of all the firſt borne in Ægypt, both of man and beaſt.* Yet *Pharaohs* heart was not ſoftned, neither did he let the people goe. Therefore *Moſes* departed from him, and (according to Gods commandement) aſſembles the Elders of Iſrael together, and cauſeth them to kill every man a lambe of a yeare old, and to eat it roſt with fire; and to take the bloud, and ſprinkle it upon the doore-cheekes, and upon the poſts of their houſes, for a ſigne unto them, that the Angell of the Lord (ſeeing the bloud ſprinkled upon their doores) ſhould paſſe over them, and touch none of their firſt borne, neither man nor beaſt. This is the ſumme and meaning of the hiſtory. Now let us come to the conſideration of this fact more particularly: and firſt, to the meaning of the words of this verſe, becauſe there is ſome difficulty in them.

B *Through faith he ordained the Paſſeover.*

The *Paſſeover* here named, may be thus deſcribed. *It is one of the Sacraments of the old Teſtament, ſerving for a ſigne to the people of Iſrael, both of their temporall deliverance from the bondage of Ægypt, and from the ſlaughter of their firſt borne: and alſo of their ſpirituall deliverance from everlaſting death, by the ſacrifice of Chriſt Ieſus the immaculate Lambe of God.*

Touching this deſcription: firſt, I call it *one of the Sacraments of the old Teſtament*: becauſe they had beſide this, *Circumciſion*, another ordinary Sacrament. Next I ſay, it ſerved for a ſigne to the people of Iſrael, to ſhew that it was properly a Sacrament unto them. For this is the nature of a Sacrament, to ſignifie and ſeale up ſome bleſſing of God to his people: now that the Paſſeover did ſo, is plaine, when the Lord cals it a ſigne or token of deliverance unto them. But ſome will ſay, this Paſſeover was a *ſacrifice*: for ſo it is called. *That is the ſacrifice of the Lords Paſſeover.* And, *Thou ſhalt not offer the bloud of my ſacrifice with leavened bread, &c.* *Anſ.* It is called a ſacrifice, becauſe it was killed, and the bloud thereof was ſprinkled, and ſome part of it, as the *fat*, with the two kidnies, were burnt in ſacrifice to the Lord. For when *Ioſias* kept that famous Paſſeover with all the people, the Prieſts that ſlew the Paſſeover, and ſprinkled the bloud thereof, did *firſt take away that which was to be conſumed with fire, and then gave to the people according to the diviſions of their families, as Moſes appointed.* Now in regard of theſe properties of a ſacrifice which were in the Paſſeover, it is truly called a ſacrifice. And yet more properly it was a Sacrament, becauſe it was a viſible ſigne of ſpeciall bleſſings from the Lord.

But what did this Sacrament of the Paſſeover ſignifie? *Anſ.* It did ſignifie a double deliverance: one *temporall*, as well from the deſtroying Angell, as alſo from the bondage of Ægypt; The other *Spirituall*, from the curſe of the Law, and from the wrath of God. The firſt is plaine, where the Lord ſaith, *The bloud being ſprinkled upon the doore-poſts, ſhall be a token for you that I will paſſe over you.* And ver. 13. *Ye ſhall*

Exod. 12.

Exod. 12. 27. Exod. 23. 18.

Levit. 3. 4.

2 Chron. 35. 12.

Exod. 12. 13.

*shall keepe the feast of unleavened bread: for this same day will I bring your Armies out of the land of Ægypt.* And touching the second, that it was a signe of a more heavenly deliverance from the bondage of sin and Satan, *Paul* teacheth us plainly, when as he saith, *Christ our Passeover is sacrificed for us*: giving us to understand, that the Paschall Lambe in the old Testament, was undoubtedly a true signe of the true Paschall Lambe Christ Jesus: to which purpose *Iohn Baptist* saith, *Behold the Lambe of God that taketh away the sinnes of the world*: Joh. 1. 29. Where he calleth *Christ the Lambe of God*, making there an opposition betweene him and the Paschall Lambe of *Moses*, which may be called the Paschall Lambe of man; for herein also they differ. The Paschall Lamb was separated by men, though by Gods appointment; but Christ the true Lambe of God, was set apart before all worlds by God the Father. And thus we see briefly what this *Passeover is*.

It followeth, *Ordained the Passeover*. The word translated, *ordained*, signifieth, *He made, or, did celebrate*: for the better understanding whereof, we must have recourse to the Evangelists. *Matthew* setteth downe Christs speech to his Disciples about the Passeover, which hee kept with them a little before his passion, thus: *My time is come, I will make my Passeover at thine house.* Now *S. Luke*, repeating the same Story, mentioneth first the *killing*, and then the eating of it: by which two words hee explaineth what Christ meant by making (which here is translated *ordaining*) the Passeover; to wit, first, the killing and preparing of the Paschall Lambe, and then the eating of it as the Lords Sacrament. But this is a strange kinde of speech (will some say): how can the Passeover be killed or eaten? seeing properly the Passeover is nothing else, but the act of the Angell passing over the houses of the Israelites, when hee smote the first borne in every house of the Ægyptians. *Ans.* The phrase is improper: yet it must not seeme strange, because it is usuall in Scripture, intreating of the Sacraments, sometime to give the name of the signe to the thing signified: as 1 Cor. 10. Christ is called our Passeover; and on the other side, to give the name of the thing signified to the signe: as in this place, *he ordained the Passeover*; that is, the Paschall Lamb, which was a signe of the Angels passing over their houses. So, *This is my body*, that is, a signe of my body. *The rocke was Christ.* The reason of these figurative speeches, whereby one thing is put for another, is the Sacramentall union of the signe with the thing signified: which yet is not *naturall* according to place, either by change of the signe into the thing signified, or by including the thing signified in the signe, or fastning it upon it; but *respective* and analogicall, by reason of that agreement and proportion which is betweene the signe and the thing signified: which stands in this, that looke when

1 Cor. 5. 7.

Matth. 26. 18. Luke 22. 7, 11.

Matth. 26, 28. 1 Cor. 10. 4.

A the *outward signe* is presented to the outward senses, at the very same time the *thing signified* is thereby, as by certaine visible words, presented to the minde. And indeed looke what conjunction is betweene words, and the things spoken of, in the minde of the understanding hearer; the same is betweene Sacramentall signes, and the things signified, in the minde of a discerning receiver. But when words of sense are spoken to the eare, the understanding minde doth therewith apprehend the thing spoken of. And even so the mind of the discerning receiver doth inwardly apprehend the thing signified; and apply it to his soule, when the Sacramentall signe is presented to the outward sense. And this conjunction ariseth not from the nature either
B of the signe, or the thing signified; but from the institution of the Lord. The meaning then of the holy Ghost here is this, That *Moses* by faith did ordaine and appoint the killing and eating of the Paschall Lambe, which was the signe of the passing over of the Lords Angell, when the first borne in Ægypt were slaine.

It followeth: *And effusion of bloud*; that is, the sprinkling of the bloud of the Paschall Lambe; which was a notable rite and ceremony used in this first Passeover, after this manner; The bloud of every Lambe was put into a bason, and sprinkled with a bunch of Hyssope upon the doore-posts of every mans house among the Jewes. Now this rite did not continue alway, but was peculiar and proper to this
C first Passeover kept in Ægypt at the institution thereof, being then practised (but not after) in regard of that speciall deliverance then at hand, whereof it was an assurance: for it signified unto them, that the Angell of the Lord, comming to destroy the first borne of Ægypt, and seeing that bloud so sprinkled, should passe over their houses, and touch none of their first borne, of man nor beast. This end of the sprinkling of this bloud, is here likewise set downe in these words; *Lest hee that destroyed the first borne, should touch them. Hee*: that is, the Angell of the Lord, who was sent to destroy the first borne throughout all Ægypt both of man and beast, save onely of those who had their doore-posts sprinkled with bloud. And thus
D much for the meaning of the words.

First, observe what the holy Ghost saith of this fact of *Moses*, in ordaining the Passeover: namely, that *he did it by faith*. Hence we learne, that the Sacraments of the new Testament must be celebrated in faith: for herein we are to seeke to be acceptable to God as *Moses* was. The Lords Supper in the new Testament succeedeth the Passeover in the old: for, that was a signe to the Jewes, that Jesus Christ the immaculate Lambe of God, should afterward be sacrificed for their sinnes; and this is to us a signe of Christ already sacrificed. Now looke as that was ordained and received under the Law, so must this be administred and received under the Gospell. But in the old Testament *Moses* cele-

*celebrates the Passeover through faith*, and enjoynes the Israelites soe doeg, therefore accordingly must wee by faith celebrate and receive the Lords Supper under the Gospell. Cains sacrifice was fruitlesse to him, and odious to God, because hee offered not *in faith*; and so were all other faithlesse sacrifices, even every Sacrament and spirituall sacrifice received or offered in time of the Gospell, is unprofitable to man, and unacceptable unto God, if it be not received in faith. In every Sacrament we receive something from God, as in every sacrifice we give something to God. In the Lords Supper, as the Minister gives the bread and wine into the hand of the receiver, so the Lord God gives his sonne unto their hearts. Now if faith bee wanting, Christ crucified is not received: for faith is the hand of the soule, without which there is no receiving of Christ and his benefits; but contrariwise, an heavy and fearefull sinne, heaping up Gods wrath against us. Hereby wee learne, how sundry sorts of people sinne most grievously against God: for many come to receive the Lords Supper, who are altogether ignorant in the use and use thereof, not knowing what the Sacrament meaneth; and yet because it is a custome in the Church, they will receive at least once a yeare, though they know nothing touching what they ought. Now such persons must know they ought to *make tryall by* which they cannot doe, because they want knowledge: and therefore in receiving it so, they commit a grievous sinne, and so indanger their owne soules, because they receive it unworthily. And this is not the fault of young ones only, but of many, whose yeares might shame them for their ignorance, if they were not past all feeling of spirituall wants. A second sort there are, who receive the Lords Supper, and say they will doe so, because they have faith. But those are like the former: for their faith is nothing but *honest dealing among men*; thinking that if they bring that to the Lords Supper, though they have no more, yet all is well. The greatest sort are of this minde, taking *fidelity* for true faith: and it is a plaine point of Popery, so common, as almost in every place men doe embrace it. But these deceive themselves; for another kinde of faith is required of those that receive the Lords Supper worthily; namely, such a faith whereby wee doe not onely believe the remission of sinnes in Christs bloud, but also are assured, that the bread and wine received worthily, are signes and seales of the same blessing exhibited unto us by Christ. He that comes onely in a good meaning, deceives himselfe, and receives to his condemnation. And yet alas, many even of the ancient sort, have no other faith, but their good meaning.

A third sort there are, who yet goe further, and knowing the vanity of this opinion, that a mans fidelity in his dealing with man should be his faith to commend him unto God, they hold and know, that true faith is to believe

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their owne salvation in the bloud of Christ: and these are to be commended in respect of the former. But herein they faile; that coming to receive, they bring not with them a lively faith: for it is not onely required in a communicant, that he professe the faith of Christ aright, but also worthily to receive, he must looke to his owne heart, that his faith therein be a living faith, such as worketh by love, and shewes it selfe by obedience. Alas, alas, many that have good knowledge doe grievously offend. That now is forcerers, make a shew of faith, in their devout and religious carriage of themselves in the Communion day: yea when (that time is a little past) they returne to their former sinnes againe, never caring, (nay, not so much as making any shew of caring) to lay away their sinnes, save only at the receiving of the Lords Supper. And thus doe too many of those who make a fine profession. These may bring faith in profession, but yet their faith is dead, for if it were a lively faith, it would purifie their hearts, and cause a change in them from evill to good, and from good to better, every day more and more. But blessed bee God, by whose mercy it comes to passe, that there are some in his Church, who come with such a faith, and thereby communicate acceptably to God, and fruitfully to themselves. Yet we must confesse they are but few in comparison. But as for all the other three sorts of people, they come unfaithfully, because they bring not the meanes of a lively faith, to receive those things which their God offereth unto them. We are therefore in this example admonished to celebrate and receive the Lords Supper in such sort, as *Moses* did: namely, in faith, and not rest in a dead, but in a lively faith: which may both before and after the receiving of this Sacrament, bring forth good fruits to the reforming of our lives, in continuall obedience of Gods glory, and our owne comfort and salvation in Christ.

2. Observe further, *Moses ordained and made the Passeover*. We may not think, that *Moses* killed all the Lambes that were to bee slaine at this Passeover, but in his owne family he killed his owne lambe, and injoyned the people from God, to doe the like in theirs. The like phrase is often used in the Scripture. Joshua 5. 3. *Iosuah* is said to *circumcise the sonnes of Israel*: which was almost a thing impossible for one man to doe. But the meaning thereof is this: that *Iosuah* injoyned and procured that all the people should bee circumcised, and saw it done. And so we must understand this place.

Now in this that *Moses* did in this manner celebrate this Passeover, we are taught this lesson: that *Governours* and *superiours* in their place, must procure, that those which bee under their government, doe keep the commandements of God, and especially those which concerne Gods worship. It is the commande-

ment of the Lord by *Moses*, that the *King should have the Law written, that he may learne to feare his God, and keepe all the words of this Law written, to doe them.* Now, how shall the King doe all the words of the Law? seeing there be many commandements that doe not concerne him, nor his place, but his subjects, and other particular men of their callings. Surely thus: He must doe those in his owne person, that concerne him in his place, and then see that his subjects and servants doe likewise such duties both towards God and man, as concerne them in their places. This is a speciall point concerning all Magistrates and Superiours whatsoever: and therefore *Paul* saith, Rom. 13. 4. *The Magistrate beareth not the sword for nought, but for the terrour of Gods people*: that is, for their good, not in body onely, but principally for the good of their *soules*. And therefore every Governour, either of province or kingdome, and every Master of a family, within the compasse of his calling, is to see that those which are under him keepe Gods commandements, especially, those that concerne Gods worship. When a Magistrate shall doe this, then the praise and honour of the whole is given to him; as here the killing of the Passeover is ascribed to *Moses*, because he saw that the people did it. So on the contrary, if the Magistrate bee negligent in his duty, hee becomes the greatest sinner of all: for then the sinnes that are committed through his default, are ascribed to him. *Nehemiah* reproving the *Rulers, tells them that they brake the Lords Sabbaths*, Nehem. 13. 15. when as not onely they, but the people also brake them: yet there hee charged the sinne of the people upon them, because it came through their negligence. As if any sinne bee committed in a familie, through the defect of the Governour of the familie, it is not onely the sinne of the particular parties, but the Governours sinne. And so, when any man sinnes in breaking the Sabbath, it is not onely the sinne of that particular man, but of the Governours to whom he is subject. And therefore Governours must see that Gods commandements be kept of those that be under their government. But here some may object (as indeed some abuse the place to this end) that it seemes no man may be barred from the Lords Supper: for the like reason is in the Lords Supper, that was in the Passeover: but *Moses* kept the Passeover himselfe, and commanded all the people of Israel so to doe: therefore no man is to be put from Gods table. *Answ.* It is true indeed, that in Egypt at the celebration of the first Passeover, *Moses* kept it himselfe, and commanded every Master of a family among the Israelites to doe the same: and the reason hereof was, because at the first institution the Passeover was both a signe and a meanes of a temporall deliverance, besides the spirituall: and therefore there was great reason then, why all the Israelites should eat the Passeover, and none be put backe, because all of them were to escape the temporall punishment, which God was to inflict upon the Egyptians. But afterward the Lord made a Law, that if any were but *legally uncleane*, hee might not eat the Passeover, but must stay till the next moneth, and then come, and onely the cleane must eat thereof: so that the Lord himselfe did inhibit some from that Sacrament: whereby it is plaine, that the celebration of the Passeover is so farre from giving warrant to that confusion, and carelesse admitting of all to the communion, that rather it proveth that there must be a distinction made, and a separation of the unworthy from the Lords Table. Those which are fitly prepared are to be received, but notorious offenders, who are morally and spiritually uncleane, are to bee put backe, till by repentance they have testified their worthinesse.

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Moses saith.

1 Cor. 5. 7.

Luk. 22. 14.

Let us consider the signification of the *Passeover*. For the *Paschall Lambe* was a signe of Christ the true Lambe of God, shadowing out divers things worthy our observation: as first the Lambe, for the Passeover was to be a Lambe of a yeare old, without spot or blemish: which signified unto us, that *Christ was that immaculate Lambe of God* and without spot, as *Peter* calleth him, 1 Pet. 1. 19. Secondly, the *Paschall Lambe* when he was killed and eaten, had no bone of it broken: so was it commanded, Exod. 12. 46. and Numbers 9. 12. signifying, that Christ when he was crucified, should not have a bone of him broken, as Saint *John* applieth the former Text, Joh. 19. 36. Thirdly, the *Paschall Lamb* must be eaten with sowre herbs, Exod. 12. 8. signifying that no man can feele any sweetnesse in the bloud of Christ, till he have his heart full of bitternesse for his sinnes, and with *Hanna* be sore *vexed and troubled in minde, so as he can powre out his soule before the Lord*, 1 Sam. 1. 15. The want of this is the cause why so many doe heare Gods word, and receive the Sacraments, and yet reape no benefit by them. Fourthly, before the *Paschall Lambe* was eaten, all leaven must bee removed out of their houses. This had a notable signification: which wee need not to ghesse at, seeing the holy Ghost hath set it downe; namely, that we must remove all *old leaven of corruption* (Matth. 16. 12.) out of our hearts: and the *leaven of sinne and wickednesse*, out of our lives, if we professe communion with Christ. This is a point worth our marking: for unlesse we doe so, wee shall have no benefit by the sacrifice of Christ: for if we will live in this old leaven, we must never looke to receive Christ into our hearts. Lastly, every person receiving the Passeover in *hast, with shooes on their feet, with staves in their hands, and their clothes girt up*, Exod. 12. 11. yet this wee must understand onely of the first Passeover in Egypt: for Christ did eate *sitting*. Now this ceremony used in the first Passeover, signified thus much; that if we looke to have benefit by

Christ,

Christ, we must be of this minde to be alwaies ready to leave this world, and bee prepared to goe when and whither God shall call us. Wee must not have our hearts glued to earthly things, but alwaies ready to receive Gods command, and to goe at his call. These be the significations of the Passeover: which we must remember to make good use of in the course of our lives. And thus much of the first branch of this act of *Moses* faith, in *ordaining the Passeover*.

The second branch of this worke is this, *And the effusion of blood*: that is, the sprinkling of the blood of the Lambe upon the posts of their houses, and upon the doore checks, which was a token to the Israelites, that the destroying Angell should not strike the first borne of the Israelites either man or beast. In mans reason this may seeme to bee a weake and simple meanes: yet God ordaines it to preserve all the first borne among the Israelites. And thus the Lord useth to deale, that his people, through the weakenesse of the meanes, might bee brought to acknowledge God to be their protector and defender. When the Israelites were stung with the serpents, a man would have thought it had beene the best way for their curing, to have given them cunning Surgeons: but the Lord ordaines onely a dead Serpent of braſſe which they must looke up unto, and bee cured. A weake meanes it was, and yet the Lord useth it, because he would have them to give all the glory unto him, and not to attribute the same either to themselves or to the meanes.

Further, this *sprinkling of the blood* upon the doore checks, and the posts of their houses, had a notable signification: namely, of the *sprinkling of the blood of Christ* upon the doores of our hearts: to which *Peter* alludeth, 1 Pet. 1. 2. *Through the obedience and sprinkling of the blood of Iesus Christ*. And *David*, when he saith, *Sprinkle me with Hyssope, and I shall be cleane*: *David* knew well that the blood of beasts could not take away sinne, and therefore no doubt by his saving faith, hee had a reye to the blood of the *Messias* under legall termes. Whence we are taught this lesson: that as the Israelites with their bodily hands did sprinkle the blood of the *Paschall Lambe* upon their doore checks, and the posts of their houses: so by the hand of *faith*, every one of us must sprinkle *the blood of Christ* upon our owne hearts: which wee shall then doe when wee doe not onely in generall beleeve that Christ is a Saviour and Redeemer, but particularly that he is a Redeemer unto us; and that the merits of his death, and the benefit of his blood are ours.

*Object.* But some will say, If this be so, then all is well, for I doe beleeve this. *Ans.* Herein very many deceive themselves, thinking that they have faith, when indeed they have none. For looke unto their waies, and see into their hearts by their lives; and it will easily appeare, that they have nothing in them but ignorance, security, and presumption of sinne. Now such men are deceivers of their owne soules; for after this sprinkling followeth sanctification, and rising from dead workes to newnesse of life: so that they that live in sinne, and yet say they have faith, deceive themselves. For if a mans heart bee sprinkled with the blood of Christ through faith, it will change his life and conscience, and make him a new creature; for Christs blood is a cleansing and purifying blood, inasmuch as where it is truly sprinkled, it certainly cleanseth. 1 Iohn. 1. 7. And thus much of this ceremony of *sprinkling*.

Now followeth the end of both these actions in these words, *Lest he that destroyed the first borne should touch them*. Let us examine the words in order. First, by the *destroyer* is meant the Angell of God, as we may see in the story, Exod. 12. 29. who at midnight smote all the first borne of Egypt both of man and beast. Where by the way we may take a view of the wonderfull power and strength of Gods Angells, and also of their admirable vertuelesse and readinesse in doing the will of God, that in one night, even at midnight, one of them could passe thorow the land of Egypt, and kill all the first borne of man and beast, in every place of the Egyptians. The like wee may see in the destruction of *Sennacharibs* host, by one Angel in one night.

*The first borne*: that is, both of men and beasts. So it is in the story, Exod. 12. 29. But being so, it may not unfitly bee demanded, How this *Passe-over* could bee a Sacrament when as even the beasts of the Israelites had benefit by it; for they were spared by reason of this *sprinkling of the blood of the Paschall Lambe*, *Ans.* That hindreth not why it should not be a Sacrament. For we must consider this *Passe-over* two waies: First, as a meanes of temporall deliverance, and so the beasts had benefit by it. Secondly, as a signe and seale of our spirituall deliverance from hell by the sacrifice of the Lambe of God, Iesus Christ, which is the thing signified, and so it is a Sacrament for mans salvation: and thus the beasts had no benefit by it. The water that flowed from the rocke in the wildernesse was a Sacrament, and the beasts dranke of the water, but yet they did not partake of the Lords Sacrament: for we must consider that water two waies: first, as a meanes to quench thirst, and consequently as an outward benefit to preserve the life of the creature, and so the beasts had a benefit by it; but consider it as a signe and seale of the water of life, and so their beasts had no benefit by it, but onely the beleeving people.

It followeth, *Should touch them*. Here is the very use and end of both the former actions, *That the Angell might not hurt them*, but passe by the Israelites houses. Here consider a notable point concerning Christ the true Passe-

over:

over: namely, that they which have their hearts sprinkled with his bloud, shall bee preserved from everlasting damnation; and not onely so, but hereby they shall have deliverance from all temporall judgements in this life, so farre forth as they are curses and hurtfull unto them. So wee may reade before the destruction came to the citie of the Jewes, the *Angel* of God went thorow the citie *with a writers inkhorne, to set a marke upon those that did mourne and cry for their sinnes.* Ezek. 9. 4. And *David* saith, *the righteous man standeth fast as a rocke, so as the floods of many waters shall not come neere him.* Psal. 32. 7. This is a point of great use: and the consideration hereof should move all persons that have been careless in religion, now to become carefull and desirous to have their hearts washed in *the bloud of Christ*; and those also which have any care, must have double care hereof; for they have freedome and security both in temporall and eternall judgements.

*Object.* But many of Gods deare children are taken away in common judgements. *Ans.* True: but yet they are never hurt thereby; but the judgement and affliction is sanctified unto them, because they have their hearts *sprinkled with the bloud of Christ*. And as for those whom God knoweth it good for, they are delivered in generall judgements; and preserved for his glory, and use of the Church.

But how did the *Angell* destroy the first borne in Ægypt, both of man and beast? *Ans.* By taking from them their temporall lives, by destroying or killing their bodies. That is the sense and plaine meaning of the holy Ghost: and to this signification answereth the word in the originall. Now some doe abuse this place, and such like, for the overthrowing of the ancient censure of the Church in *excommunication*: for (say they) the practice of S. *Paul*, 1 Cor. 5. is the principall ground of excommunication: where *Paul* bids that the incestuous man *bee given to Satan for the destruction of the flesh*. Now they that deny excommunication, would have that place to be interpreted by this, because the same word is there used: and therefore (say they) *Pauls* words must be understood, of destroying the incestuous mans body, and taking away his temporall life. This interpretation doth quite overthrow excommunication: for if nothing else be there understood, but onely the tormenting of the body, then excommunication is not thence proved. But the truth is, that the censure which the Apostle urgeth there, cannot be understood of the punishment of the bodie: which I prove thus. In that place Saint *Paul* opposeth the *flesh and the spirit*. Now usually when he maketh this opposition, *Flesh* signifieth the *corruption* of the whole man; and the *spirit* signifieth the grace of God in the man: so that his plaine meaning is this, *Let him be delivered to Satan for the destruction of the flesh*; that is, for the destruction of his naturall corruption, and of the body of sinne.

A Further, where it is said, *the first borne*; wee must understand it of the first borne among the Ægyptians, both of man and beast. And whereas he saith, *should touch them*; hee meaneth the Israelites, who were not touched in this destruction.

Hence we learne two points further: First, the first borne of Ægypt are destroyed, both of man and beast. This is markable: for the Ægyptians in former times destroyed the Israelites children, and especially their first borne; for they slew all the Males, lest they should increase in their land: and now it comes to passe, that their children, even the principall of them, their first borne are slain for the Israelites sakes: and when they are preserved. Where we may B observe a most righteous, and yet an usuall kinde of judgement with God. He doth often punish the wicked in their kind, with their own D sinnes: This is true even in the best, so far forth as they are sinfull. The same injurie which *David* did to *Vriah*, was done unto him by his owne sonne, even by his sonne *Absalom*, 2 Sam. 12. 10, 11. and 16. 22. And this our Saviour Christ teacheth us, saying, (Matth. 7. 1.) *Judge not, that ye be not judged.* Wee finde this true likewise by experience: that they that give themselves to back-biting, railing, and slandering, by the just judgement of God, have for the most part the same done unto themselves by others: so that men are often punished in their owne sinnes. For God hath his storehouse full C of judgements, and hee can punish men what way he will. But he oft observeth this order, to punish men by their owne sinnes, and to catch the wicked in their owne devices.

This must be a motive to make us to looke unto our selves, and to have care against all sinnes of the second Table: for looke wherein thou takest thy pleasure to Gods dishonour, therein thou shalt feele and see Gods judgements upon thee, to thy correction and confusion. Psal. 109. 17. *As he loved cursing, so shall it come unto him: and as he loved not blessing, so shall it be farre from him.* This *Adonibezek* felt and confessed when his thumbs were cut off; Judg. 1. 6, 7. *As I have done, so God hath rewarded me.*

D Lastly, in that *the destroyer killeth the first borne of Ægypt*, marke a strange kinde of Gods judgements. King *Pharaoh* and his people sin, because they will not let the Israelites goe; but the punishment of their sinne is laid upon their children and cattell. The like we reade of 2 Sam. 21. 14. when *David* had committed those grievous sinnes of adultery and murther, a part of his punishment was the death *of his child*. When he numbred the people the plague light on them, 2 Sam. 24. Now wee must not too curiously pry into the reason of Gods judgements; for he is not bound to give account of his actions, and yet in reason we may see the equitie thereof. For wee must consider of kingdomes and societies, and of townes and

families,

families, as of bodies; every ſociety is a body, and the particular perſons therein are members of that body. Now looke, as it is in the naturall bodie, ſo it is in the body civill or politike: Oftentimes in the naturall body, when the ſtomacke is ſicke, the head aketh; the braine is wounded, and the heart aketh; the foot is hurt, and the head aketh; and the offence of the tongue may be puniſhed with ſtripes upon the backe: Even ſo it is in civill ſocieties, the Prince ſinneth, and the people are puniſhed; or the people ſinne, and the Prince is puniſhed. This is no injuſtice with God: for ſith Prince and people make but one body, and ſo Parents and children; God may juſtly lay upon any member the temporall puniſhment of ſinne committed by another. And thus much of this example, and of the faith of *Moſes* alone.

# The Israelites Faith.

VERSE 29.

***By faith they paſſed thorow the red Sea, as by dry land: which when the Ægyptians had aſſayed to doe, they were drowned.***

HItherto wee have heard the faith of *Moſes* alone highly commended in two examples. Now followeth a commendation of his faith with others; ſo that here is a new example of faith; to wit, of the Iſraelites together with *Moſes*. For *Moſes* is here to be conſidered not onely as one of them, but as a principall agent in this worke of faith. And here their faith is commended unto us by a wonderfull ſtrange action which they did, through the power and goodneſſe of God; namely, by *their paſſing thorow the red ſea*: not by paſſing over it, for that might have beene by Art; but *thorow it*: which is above Nature and Art, and meerely miraculous. This fact of theirs is largely ſet downe, Exod. 14. And that it might appeare to bee every way wonderfull, as it is indeed, the Author of this Epiſtle commends it by two circumſtances: which notably ſet forth unto us the ſtrangeneſſe hereof: Firſt, by their *manner*, how they paſſed thorow; namely, *as by dry land*. Secondly, by the time when; namely then, when the *Ægyptians following them were drowned*. Here firſt we will ſpeake of the fact it ſelfe, and then of the circumſtances.

The fact is ſet downe in the firſt words; *By faith they paſſed thorow the red Sea*. The words are plaine of themſelves, and offer unto us ſundry points worthy our obſervation: And firſt, it may be asked who they were that here paſſed thorow by faith? The anſwer is, the Iſraelites. But ſome will ſay, we reade in the Hiſtory that when the people came to the red Sea they were wonderfully afraid, and murmured againſt *Moſes*, ſaying, *That it had beene better for them to have lived in the bondage of Ægypt, than to come into the Deſart and there die*. Now how can they murmure impatiently and fearefully, and yet *paſſe thorow by faith*? *Anſ.* At the firſt indeed they murmured, when they ſaw the danger they were in, having the huge army of *Pharaoh* following them, and the red Sea before them, and hils and mountaines on each ſide. But howſoever they murmured at the firſt, yet when *Moſes* ſpake words of comfort unto them in the name of the Lord, bidding them *not to be afraid, &c.* and when hee held up his rod and entred into the red Sea before them, then they followed him by *faith*: and hereupon the holy Ghoſt gives unto them the title of true beleevers. Exod. 14. 11, 12.

Here we may learne, that true faith in Gods children is mingled with unbeleefe. The Iſraelites faith was true faith, but yet it was very imperfect and weake: for if it had beene perfect and ſound faith, they would never have murmured, nor have beene impatient and fearefull. But looke as it is in nature, ſo it is in grace. In nature we cannot paſſe from one contrary to another, but by the mixture of the contraries: as in light and darkneſſe, the one doth not follow the other immediatly; but firſt, there is a mixture of them both in the dawning of the day, and cloſing of the night: and ſo it is in other contraries, even in thoſe which concerne the ſoule; unbeleefe is a ſinne, faith is a vertue and grace contrary to it. Now unbeleefe cannot be expelled by faith, before there be a mixture of them both, and ſo when faith prevaileth, unbeleefe decaieth: neither can faith bee ever perfect, becauſe it is ever mingled more or leſſe with unbeleefe.

This plainly overthrowes the opinion of the Church of Rome, who ſay, that after a man is regenerate and beleeves, there is nothing in him that God can hate. For they imagine that he is foundly ſanctified, that there is nothing in him which may properly bee called a ſinne: but here wee ſee their doctrine is falſe, ſeeing faith and unbeleefe are alwaies mingled together.

Secondly, as it falls out with faith, ſo it is with the reſt of Gods graces: looke as faith is not perfect, but mixed with unbeleefe; ſo are all

all other graces of God whatsoever. The feare of God is not perfect in a man, nor the love of God: for the feare of God is mingled with the feare of men: and the feare of God for his mercy, is mingled with the feare of God for his judgements. And hereby many are deceived; for when they feare God for his punishments, they thinke themselves to bee most miserable and void of grace, but they deceive themselves. For there is no man upon the earth that feareth God onely for his mercies, and doth not feare God also for his punishments in part: for Gods graces in this life are ever mingled with their contraries. And therefore to imagine that a man may feare God for his mercies onely, and not for judgements also, is to conceive of such a man as none is, nor can be in this life; for the best feare that is in any man living, is a mixt feare.

Further, when *Moses* had spoken words of comfort unto them, the unbeleeving and fearefull Israelites, doe stirre up their hearts to beleeve. So we accordingly must labour and strive against that in-bred unbeleefe which is in us: for every man hath innumerable sinnes in him that resist faith; and if they be not checked and suppressed, they will master his faith; but hee that would have faith to continue and last, must strive against naturall unbeleefe, as the Israelites doe in this place; and as the man in the Gospell, Mark. 9. 24. when hee saith to Christ; *Lord, I beleeve, helpe my unbeleefe*, knowing that his unbeleefe did suppresse his faith. And so did the Disciples of our Saviour Christ, when they prayed, *Lord increase our faith*, Luk. 17. 5. And *David* being oppressed with deadnesse of heart, stirres up his faith, saying, *Why art thou cast downe, my soule, &c? wait on God*, Psal. 42. 11. For he that hath faith, is troubled with unbeleefe; and the more it troubles him, the lesse he beleeveth, unlesse he strive against it manfully.

2 *Quest.* But how many of the Israelites beleeved and went over by faith? *Ans.* Not all: for *Paul* saith, *With many of them God was not well pleased, for they were overthrowne in the wildernesse:* 1 Cor. 10. 5. Which shewes, that all that passed over had not true faith; for some beleeved: and by the force of their faith, all went over safely.

Hence we note this (which hath beene often taught us) that an ungodly man receiveth many temporall benefits by the societie of Gods people which *beleeve:* as here the *unbeleeving Israelites* had this benefit, to goe *thorow the red Sea* safely, by reason of those that *beleeved.* And in the former example, the brute beasts were freed from killing by the Angell, because they belonged to the host of the Lords people. Now shall a brute beast have benefit by being with Gods people, and shall not a man much more? Yes undoubtedly: for so we may reade, that for *Pauls* sake all the Mariners and Souldiers that were in the Ship, were saved from drowning, Acts 27. 24. This point must perswade every one of us to make choice of the godly for our societie and company, with whom wee live and converse; for by them wee doe reape many benefits, and freedome also from many heavy judgements.

The third point is this: *When did the Israelites beleeve?* This circumstance is worth the marking: They *beleeved when they passed thorow the red Sea:* for they *beleeved* not onely in generall, that God was their God, as hee had promised to their fathers; but they *beleeved* that God would be with them. And give them life in the middle of the red Sea. A notable point. They *beleeved* (as it were) in the middle of their graves, (for so might the red Sea be well called) that God would give them life everlasting, and preserve them safely thorow the Sea, and from their enemies.

In their example we are taught the same dutie, to doe as they here did. The childe of God in this life hath innumerable causes of desperation: and sometimes his owne conscience will take part with Satan, in charging the soule to bee in state of damnation. In this heavy case what must be done? Surely at this time, when a man is a cast-away in himselfe, he must even then *beleeve*: being in hell (as it were) hee must *beleeve* that God will bring him to Heaven. It is nothing for a man to beleeve in prosperity and peace: But in time of desperation to beleeve, that is a most worthy faith: and indeed, then is the right time for a man to shew his faith, when there is in himselfe no cause of *beleeving*. *Object.* But when a man is in this case, he cannot *beleeve*. *Answ.* Indeed to *beleeve* then is a wonderfull hard thing, and a miracle of miracles. But yet this is the property of true faith so to doe; and if there bee but one dram of true faith in the heart that despaires, howsoever it may for a time lie hid as dead; yet at length it will make him to hope, and wait for mercie and life at the hands of Almightie God. And therefore, if it shall please God at any time to lay a torment upon our consciences, so as we shall strive with the wrath of God, thinking that he hath cast us away; yet for all that, then we must beleeve Gods promises, and set before us his mercies, and therewith refresh us. And if this faith were not, the childe of God many times were in a most miserable case: the Lord therefore hath most mercifully provided to helpe him by the grace of faith. When a man is past all hope of life, he must then beleeve and hope for life, as the Israelites did in the red Sea for preservation. And undoubtedly this is a most comfortable signe of grace, if a man in the horrour of conscience can shew forth the least sparke of true faith.

Fourthly, note the effect and issue of this faith; *They passed thorow the red Sea.* We say usually that water and fire bee unmercifull creatures:

and

and therefore the naturall man feares them both: but the *Israelites faith* makes them not to feare the water; but it makes them bold, even to passe thorow *the Sea*. The like we may see for fire in the three children, Dan. 3. 16, 23. who were not afraid of the hot burning Oven, but were as bold in it as out of it. Ravenous and wilde beasts are terrible unto men: but faith makes a man not to feare them: and therefore *Daniel* feares not the Lions, though hee were throwne into their den to bee devoured; Dan. 6. 22. Great is the fruit and force of faith: it takes from a man the feare of those creatures which by nature are most terrible. And here wee see a cause why the holy Martyrs of God died most cheerefully. A man would thinke it strange, that one should goe into the fire rejoycing, as many of them did: but the reason is, Because they had faith in their hearts, which taketh away the feare of the most fearefull creature.

But if it be so (may some say) that the Israelites by *faith went thorow the red Sea*, not fearing the water; why may not wee that beleeve now doe the same? for we have the same faith that they had. *Ans.* We have indeed the same faith, and yet we cannot passe thorow waters as they did. For their faith rested on two promises: first on this made to *Abraham, I will be thy God, and the God of thy seed*: secondly, on a particular promise made to *Moses*. For when hee commanded him to goe thorow the red Sea, withall he made a promise to keepe and preserve them: and this they beleeved, and so went thorow. Now howsoever wee have justifying faith, having the same generall promise; yet wee have not the like particular promise, That if we passe thorow the red Sea, God will be with us and save us. And therefore, if any man shall adventure to doe so, let him looke for nothing but death; for it is not an action of *faith*, but of *presumption*. And therefore *Peter* sunke when he would needs walke unto Christ upon the Sea, having no such hold upon Gods speciall promise as here they had; and the Ægyptians following presumptuously were all drowned. Wherefore let us here be warned, not to attempt to doe extraordinary workes without Gods speciall warrant: for a particular faith requires a particular promise besides the generall promise of God in Christ.

Further, let us here observe a wonderfull worke of Gods mercy and power. When these servants of God were brought into extremitie of danger, so as they were in a desperate case for their temporall life; yet then the Lord finds a way of deliverance. And indeed, if a man consider aright of it, hee must needs acknowledge that these Israelites were in a pitifull case; for they had the red sea before them, and mountaines on each side, and themselves hindered from flight by their bag and baggage, and with their children, and the huge host of *Pharaoh* behinde them; so as to mans reason there was nothing but present death to bee looked for; yet the Lord in mercy to save them, makes a way where there was no way, and openeth them a gap to life, when naturall reason could lay before them nothing but violent death. Which shewes the wonderfull mercy of God to his owne people and servants. And the like thing we may reade of *David*, when he abode in the wildernesse of *Maon*; for there *Saul followed him, and he and his men compassed David and his men round about*, 1 Sam. 23. 26, 27. Now what hope of deliverance was there for *David*? *Ans.* Surely this only; *David* was the servant of God, and the Lord preserved him, that he might rule his people after *Sauls* death; and therefore he escapeth, though wonderfully: for a *messenger comes to Saul, and bids him haste, for the Philistims invaded the land; and so Saul returned from pursuing David, and went against the Philistim*.

Hence we learne this generall rule, that in the extremitie of all danger, God hath meanes to preserve and save his owne children and people. Which must teach us to commend our case to God, and to rest on him in all dangers: for when our case is desperate in our sight, then are wee fittest for Gods helpe. Let us therefore in such cases learne to practise our faith: and then especially to cast our selves upon God. This *Iehoshaphat* did most notably: for being assaulted with the huge armies of the Moabites, Ammonites, &c. he prayed unto the Lord most fervently, saying, 2 Chron. 20. 12. *Lord, there is no strength in us, wee know not what to doe, but our eyes are towards thee*: and thus doing, was preserved: for God will in no extremitie whatsoever forsake them that trust in him.

*The red sea.* In many places of the old Testament, it is called *the sea of rushes*, Psalme 106. 7, 9. or the *sea of sedges*, Jer. 49. 21. It is a corner of the Arabian sea, that parteth Ægypt and Arabia. Those which have seene it in travell, say, it hath no other colour than all other seas have: Why then is it called *the red sea*? *Answ.* To omit many supposed causes hereof, there be two especially, for which it is so called. First, because of the red sand: for both the bottome of the sea, and the shore, are full of redder sand than ordinarily is elsewhere. Secondly, Some thinke it is called the red sea, by reason of the sedges and bull-rushes which grow much at the sea side, and bee of a red colour: which by reflection, may make the same colour appeare on the water. But this need not to trouble any man: for the holy Ghost useth the same name which commonly the men of that countrey gave it. And thus much of their fact, that *they by faith passed thorow the red sea*. Now we come to the two circumstances, whereby it is commended.

The first circumstance is the *manner* of their going thorow the red sea: *they went thorow as on dry land*. This must not be conceived to be,

be by helpe of Bridge or Ship, nor by meanes which men use, as swimming, sailing, or wading; but their passage was miraculous: for the waters stood like walls on both sides of them. And the channell of the sea was as a *pauement or dry land*, Exod. 14. 22. which notably setteth forth the strangenesse of this fact, shewing that it was a wonderfull worke of God. And this also confuteth certaine enemies of the Scripture, who have cavilled at all the miracles which are recorded therein, accounting of *Moses* but as a Magician and Sorcerer, and of the miracles which he did, as of illusions: and for this miracle they make no account of it; for say they, *Moses* being a great Scholler, and a wise man, knew the time of the rise and fall of the waters, and knew the foords and shallow places: therefore he tooke his time, and found a place so shallow, that when the tide was past, the sands were bare and dry, (as the Marshes in England are) and then hee led the host of Israel thorow. But *Pharaoh* and his host following them were drowned, because they went thorow at the flowing of the Sea. *Answ.* Whereas they say that this their passage was no miracle, here wee see it is overthrowne by this circumstance of the manner of their passing over: for the bottome of the Sea was a pavement, and as ground on which no waters fall. Now in most places of the Sea, where the waters ebbe and flow, the ground is never fully *dry*, but watery and full of moist places.

Againe, the waters passed not away as at an ebbe: but *stood as walls on each side of the host of Israel, both on the right hand and on the left*: both which shew plainly, there was no vantage taken by the ebbing and flowing of the water, (as ungodly Atheists doe cavill, deriding Gods workes to their owne destruction) but a mighty and miraculous worke of God, first making the waters stand like two walls, and then making the earth under it firme and dry, contrary to nature in them both.

Exod. 14. 22.

The second circumstance is concerning the *time* when he passed thorow; even then when the *Egyptians assaying to doe the same were drowned*. Marke the words, for the thing is strange: The Ægyptians come armed after the Israelites with a huge great army. Now the Israelites they take into the Sea, and the Ægyptians seeing them, stand not still upon the banke, but adventure after them, not by Ship, but the same way that the Israelites tooke before them; but yet without any warrant or commandement from God: so great was their malice against them; and yet a man would have thought they durst never have adventured into the Sea after them, especially as they did.

Here by this fact of *Pharaoh* and his men, we learne, that when God forsakes a man, and leaves him to himselfe, he doth nothing else but run headlong to his owne destruction. *God* (as *Moses* saith) *raised up Pharaoh to shew his power upon him*: and now it pleaseth God to leave

A him to himselfe, and hee pursueth the Israelites to his owne destruction. And this is the course and state of all those that are forsaken of God. The consideration whereof must teach us a speciall clause to be used of us in our prayers: wee must ever remember to pray for this, That God would never wholly forsake us nor cast us off. This condition is more fearefull than the state and condition of any creature in the world besides: for when God forsakes a man, all that he doth, is hastening himselfe to his owne destruction. *David* knew this well, and therefore he prayes, *Oh knit my heart unto thee, that I may feare thy name*, Psal. 86. 11. And againe, hee prayeth that the Lord would not *forsake him over-long*, 119. 8. as if he should say, If it bee
B thy pleasure to try mee by leaving me to my selfe: yet *O Lord, let it be but for a while, forsake me not over-long*. This is the scope of the sixth Petition, *Leade us not into temptation*: where we are taught to pray, that God would not forsake us or leave us to our selves, or to the power of Satan; but that he would be with us, and shew his power in our weaknesse continually. And this may enforce us unto this Petition: for the consideration, That men forsaken of God, doe nothing but worke their owne destruction, is many times a cause of great trouble of minde. For some desiring to see such as hang or drowne themselves, by beholding of them get this conceit in their heads, that God will likewise forsake them as he hath
C done these whom they behold; and so shall they make away themselves: whence followeth great trouble and anguish of soule for a long time. Now how must a man or woman in this case helpe themselves? *Ans.* The best way is by prayer to crave at Gods hands; that he would ever bee with them, and never wholly forsake them. And further, this must bee remembred withall, that God will never forsake any of his servants before they first forsake him: and therefore they that can say truly and unfeinedly that they desire to serve God, and to be his servants, and seeke his blessing by prayer, they may stand fast on this ground, That God wil never forsake them till they first forsake him. And therefore
D *Azariah* the Prophet saith notably to King *Asa*, 2 Chron. 15. 2. *The Lord will bee with you while you be with him; and if yee seeke him, he will be found of you: but if ye forsake him, he will forsake you.* And *Iames* saith, *Draw neere to God, and he will draw neere to you*, Jam. 4. 8. It was never heard that God did ever forsake any that did seeke him. And if the causes were knowne why men make away themselves, it would prove (generally) to bee thus, because they first by some fearefull sinnes have forsaken God; and then hee in his justice forsakes them. And therefore they that are troubled with this temptation, must pray earnestly that they may sticke fast unto God by faith and holinesse: and so will hee never forsake them.

Second-

Secondly, in this circumstance, that the Ægyptians following *the Israelites were drowned*, we have a notable patterne of the state and condition of all persecutors of Gods Church. *In Pharaoh and his host* we may see their end, which is usually destruction: that is their reward for persecuting Gods Church. *Caine* slayes *Abel* that notable servant of God; but his reward was this, hee was *cast forth of Gods Church*, Gen. 4.11,13. and stricken in Gods just judgement, with finall desperation. *Saul* persecuted *David*: but his end was to kill himselfe with his *owne sword*, 1 Sam. 30.4. And *Iesabel*, she *persecutes* the Prophets and children of God; but her end was this, *the dogges did eat her flesh*. The whole storke of the *Herods* were great enemies to Christ, but their name was soone rooted out: and *Herod* called *Agrippa*, that slew *Iames*, and persecuted *Peter*, was eaten up of wormes. Many great Emperours in the Primitive Church were persecutors; but they died desperately. And *Iulian*, for one, once a Christian, died blaspheming Christ; and casting his blood up towards heaven, cryed, *Thou hast overcome, O Galilean, thou hast overcome.* And to come neere these times; what reward from God the persecutors of the Church have had, we may reade in the booke of Acts and monuments, which was penned for that purpose. And to come to these our dayes, the whole band of those that call themselves Leaguers, in *France, Italie, Spaine, &c.* like the *Tabernacles of Edom and the Ismaelites, Moab and the Agarims, &c.* Psal. 83.5,6. they vow the destruction and persecution of Gods Church: but yet Gods Church stands; and he so contrives the matter, that they draw swords against themselves, and slay and poyson one another. Herein doth God graciously make good his promise to his Church, that *the weapons made against her shall not prosper*. And Zachariah 12.3. there is a prophecie of the Church in the new Testament: the Lord saith, *He will make Ierusalem* (that is, his Church) *an heavie stone: for all people that lift it up shall be torne, though all the people of the earth be gathered against it:* where the Prophet setteth downe notably, what shall be the condition of those that persecute Gods Church: the more they persecute her, the more they shall have Gods hand against them to confound them. Daniel 2.34. There is mention made of *a stone hewne out of a rocke without hands, which smote the image upon the feet, which were of iron and clay, and brake them to peeces.* By that stone is meant the kingdome of Christ, which shall dash in peeces the kingdomes of the earth, which set themselves against Christ, and his kingdome. For Christ must reigne till he have put all his enemies under his feet: so that destruction is the end of the enemies of Gods Church. For *the hand of the Lord shall bee knowne among his servants, and his indignation against his enemies*, Isay 66.14. And thus much of the second circumstance.

Now in this whole fact of the Israelites passing through the red Sea, towards the land of Canaan, there is a notable thing signified; namely, *Baptisme*. So *Paul* saith, *The Israelites were baptized unto Moses in the Sea*; 1 Cor. 10.2. Yet we must remember, it was not ordinarie *Baptisme*, but extraordinarie; never administred before, and never shall be so againe, for ought we know. The minister of this Baptisme, was *Moses*; an extraordinarie minister, as the Baptisme was extraordinarie. The outward signe was the *red sea*; or rather the water of the red Sea. The departing of the children of Israel out of Ægypt through the red Sea, signifieth the departing of the children of God out of the Kingdome of darkenesse, from the power of sinne and Satan. And the drowning of *Pharaoh* with all his host in the red Sea, signified the subduing of the power of all spirituall enemies, with the pardon and death of sinne; which stands partly in the abolishing of sinne, and partly in newnesse of life. And to this alludeth the Prophet *Micah*, saying, *He will subdue our iniquities, and cast all their sinnes into the bottome of the Sea*, Mic. 7.19. As if he should say; looke as God subdued *Pharaoh*, and all his host, in the bottome of the Sea; so will he cast, and put away the sinnes of his people.

From this we learne two points: First, that the *Baptisme of infants* hath warrant in Gods Word, howsoever some men be of a contrarie opinion: for here we see all the Israelites were baptized in the Sea; and among them no doubt were many children. If it be said, this baptisme was extraordinarie, and is no ground for ours. *Answ.* True, it was extraordinarie for the manner; but yet herein, the matter and substance, and the thing signified is ordinarie, and the end all one with ours: and therefore the baptizing of infants in the red Sea, is some warrant for the baptisme of infants in the Church now a dayes.

Secondly, here wee may learne another instruction. As the *Israelites* went through the red Sea (as through a grave) to the promised land of Canaan; so we must know, that the way to the spirituall Canaan, even the kingdome of heaven, is by dying unto sinne. This is a speciall point to be considered of every one of vs: we professe our selves to be Christians, we heare Gods word, and receive the Sacraments, which are the outward badges of Christians, and we perswade our selves of life everlasting after death: well, if we would have that to be the end of our journey, then wee must take the Lords plaine way in this life; which is to die unto all our sinnes. So it is said, *They which are Christs, have crucified the flesh with the affections and lusts thereof*: where this dutie is injoyned to every Christian; hee must crucifie the lusts and affections of the flesh, and not live in sinne. For a man cannot walke in sinne, and so runne the broad way to hell, and yet wait for the kingdome of heaven; these two will not stand together:

together: and therefore, if wee would walke worthy the calling of Christianitie, we must have care that all our sinnes, whether they be of heart or life, little or great, new or old, may be mortified and abolished. Many will for a time become civill, and seeme to be religious, especially when they are to receive the Lords Supper: but when that time of the Sacrament is past, then they returne to their old custome in sinning againe: whereby it appeares, that their change was but in shew, to blinde the eyes of men. And doe wee not each Sabbath professe our selves good Christians, and seeme to glorie in it, by keeping this day with such solemnitie? But alas! as soone as that day is past, many (and some even this day) run into all ryot. This is not Christianitie; this is not the way to heaven: but if ever we thinke to come to Canaan, we must kill and burie our sinnes, we must die unto them; or else we shall never come to the end of Christianitie; namely, eternall life. And thus much of this circumstance, and also of the example it selfe.

## Iosvahs Faith.

Verse 30.

### *By faith the walls of Jericho fell downe, after they were compassed about seven dayes.*

From the beginning of this Chapter, to this 30. verse, we have heard two sorts of examples of faith: the first, of beleevers from the beginning of the world to the flood. The second, of such as were from the time of the flood, to the giving of the Law in Mount Sina: and of both these, we have hitherto intreated. Now here, and so forward to the end of this Chapter, is set downe a third order of examples of faith; namely, of such as lived from the time of the giving of the Law, to the time of the reigne of the Maccabees.

This 30. verse containes the first example of this ranke; namely, the example of *Iosuahs* faith, and of those that went with him into Canaan. And their faith is commended unto us by a notable fact of theirs; *the causing to fall the walls of Iericho:* the Historie whereof we may reade at large, Josh. 6. The summe of it is this; Whereas the Israelites came unto Canaan, and could not enter into the land, by reason of the strength of Jericho, by which they must needs passe, nor could win it by reason of the huge walls of Jericho; the Lord promiseth to deliver Jericho into their hands: onely the people must doe this; A they must *compasse about the walls seven dayes*, and carrie the *Arke* of the Lord with them, sounding with Rammes hornes, and shout, and so the walls should fall downe. Now the Lord having made this promise unto them; the Israelites, and specially *Iosuah*, obey his commandement, and beleeve his promise: and thus doing, *By faith the walls of Iericho fell downe, after they were compassed about seven dayes.* Indeed the power of God was the principall cause of this ruine of the walls; but yet because upon their beleeving, God shewed this power, therefore is the downe-fall of them ascribed unto their faith.

Here are many notable points to be learned. First, whereas the Text saith, *By faith the walls* B *of Iericho fell downe*; we may observe the wonderfull power of true faith. *Iosuah* and the Israelites beleeved Gods promises, that he would over-turne the *walls of Iericho*; and as they beleeved, so it came to passe. So our Saviour Christ saith, Matth. 17. 20. *If a man had but as much faith as a graine of Mustard-seed, he shall say unto the mountaine, remove hence, and it shall remove, and nothing shall be impossible unto him:* signifying, that by the power of true faith, such things as are impossible unto mans reason, shall bee brought to passe, if God have promised them: as we see in this place, the mightie walls of Jericho fall downe by faith, which to mans reason is impossible. So, the Lord promiseth to *Abraham, That he should* Gen. 17. 2. & 18. 18. C *be the Father of many Nations*: yea, *that all the Nations of the earth should bee blessed in him.* This was strange; but *Abraham* beleeved it: and as hee beleeved, so it came to passe: for many Nations descended from him: and after the time of Christs ascension, when all the Nations of the World were called to the light of the Gospel, they were blessed in Christ, the promised Seed of *Abraham*: and therefore is he called *the Father of the faithfull* in all Nations. And to come unto our selves: To miserable men it may seeme a strange thing, that the power of the Devill, and the strength of the flesh, should bee overcome in us; yet let a man beleeve this promise of God; *God so loved the World, that he gave his onely begotten* D *Sonne, that who so beleeved in him, should not perish, but have everlasting life*, John 3. 16. I say, let him beleeve this effectually, and he shall finde by faith the kingdome of sinne and Satan, in his heart and conscience, weakened everie day more and more. And therefore Saint *John* saith not without cause, *This is the victorie that over-commeth the World, even our faith*, 1 John 5. 4.

Secondly, here observe, that among the causes of the change and overthrow of Townes, Cities, and Kingdomes, this is one; namely, *faith in Gods promises.* Many men have written of the change of Kingdomes, and doe give divers reasons thereof: But most of them omit the principall, and that is *faith*; by vertue whereof many

times

times Kingdomes and Townes are brought to ruine and overthrow. God promiſed to *Abraham* and to his ſeed, that he would give them the land of *Canaan* for their inheritance: now, they beleeved this promiſe, and here we ſee it comes to paſſe as they beleeved; *Iericho by faith is overturned*, and the reſt of their Cities, and the people of Canaan diſpoſſeſſed. So that we ſee, faith in Gods promiſes, is a meanes to Gods people, to overturne Cities and Kingdomes, that are enemies to Chriſt and to his Goſpel. God hath made a promiſe unto his Church, that the *whore of Babylon*, Revelation 18.2. that is, the Kingdome of Antichriſt ſhall flouriſh for a while, but after it ſhall be deſtroyed; yea, ſuch a ruine ſhall come unto it, that the *Kings of the earth, and all great men and Merchants ſhall bewaile the deſtruction thereof.* Now this promiſe being received by faith, and beleeved of Gods Church, ſhall undoubtedly come to paſſe. It is in ſome part verified already, (for we ſee, ſome Kingdomes and people have renounced the curſed Doctrine and tyrannie of Rome; and many Chriſtian Princes have already ſhaken off the Popes yoke:) yea, and this promiſe ſhall come to paſſe daily more and more. Let all the Kings of that ſort doe what they can, and let the people ſet themſelves never ſo much againſt Gods Church, yet *Babylon ſhall downe:* for God hath promiſed ſo to his Church, and his Church beleeveth the ſame; and therefore by their faith it ſhall be brought to paſſe, in deſpite of the Devill.

Thirdly, here we learne, that when any Citie, Towne, or Kingdome, is to make warre either in defence of themſelves, or in lawfull aſſault upon their enemies; a ſpeciall meanes for good ſucceſſe herein, is true faith. Chriſtian policie is a commendable thing in this caſe: but if policie be ſevered from faith, it is nothing. Faith in Gods promiſes of protection and aſſiſtance, doth farre ſurpaſſe all worldly wiſdome. And therefore good King *Iehoſaphat*, when he was to fight againſt the huge Armies of the Moabites, and Ammonites, gives this counſell to his people, 2 Chron. 20.20. *Put your truſt in the Lord your God, and yee ſhall be aſſured: Beleeve his Prophets, and ye ſhall proſper:* giving a moſt notable inſtruction, and ſhewing that the beſt helpe for our defence, is faith in God, whereby we reſt upon his Word and promiſe, that he will helpe us: yet this taketh not away the uſe of meanes, but it gives the bleſſing and efficacie unto them. *Faith* we know, is called *a ſhield*, among the ſpirituall armour of God, whereby a man awards the blowes of Satan: and though that be the principall vertue of it, yet is it alſo a notable ſhield to defend men, even againſt their outward viſible enemies, and a moſt ſtrong engine againſt them, to worke their overthrow. Hence *David* ſaith, *Hee will not be afraid for ten thouſand of the people, that ſhould beſet him round about.* They therefore that would defend themſelves againſt their enemies (yea, and overcome them in lawfull aſſault) muſt embrace and obey true religion; and with Chriſtian policie, joyne faith in Gods promiſes: for by faith we make God our Captaine, and through him we ſhall doe valiantly, and beat downe our enemies on every ſide.

Laſtly, here we may learne, what a vaine thing it is to truſt in outward worldly meanes. *The walls of Iericho* were both ſtrong and high, and hard it had beene to have overthrowne them by ordinary meanes: but yet we ſee, it proved but a vaine thing to truſt unto them, as the men of *Iericho* did: for they found but little releefe and defence in them: for the Lord layes them flat to the ground; and ſo the people of Iſrael went ſtraight forward and tooke the Citie. So likewiſe it is a vaine thing to truſt to mans ſtrength, or in the ſtrength of an horſe, or in the number of men, or in riches, or in gifts of wiſdome and learning, or in any other outward meanes whatſoever: the reaſon is, becauſe God can over-turne them with the leaſt breath of his mouth.

Iohuah 6.20.

This muſt admoniſh us, that howſoever we uſe ordinary meanes of our preſervation and helpe, yet ever we muſt caſt our whole care on God, and put all our confidence in him for helpe and ſafetie: for without him all other outward meanes are nothing but vaine helps; *For vaine is the helpe of man.* And thus much for the fact it ſelfe.

Further, this fact is ſet out unto us by two circumſtances; to wit, by the *meanes* which they uſed, and by the *time* which they obſerved for this exploit. For the firſt, when they come to Jericho, this ſtrong Citie, which they muſt needs ſubdue, (or elſe they could not this way enter and poſſeſſe the Land) they doe not goe about to over-turne the Citie by undermining, battering, or ſcaling the walls; but according to Gods appointment, they goe one by one in order round about the Citie walls day by day for one weekes ſpace: and on the ſeventh day, they compaſſe it ſeven times; during all which time they kept great ſilence, ſave onely that ſeven Prieſts ſounded upon ſeven Trumpets of Rammes-hornes before the Arke, till *Ioſuah* bade them ſhout. Now in common reaſon, a man would judge this rather to be ſome childiſh ſport, than a meanes to fling downe theſe great walls. Nay, conſider it well, and it may ſeeme a courſe tending rather to overthrow themſelves, than the walls of Jericho: for they marched not in battell-ray, as though they would pitch a field againſt the people of Jericho, or lay ſiege to their Citie; but they went in length one before another, ſo as they might compaſſe the Citie about. Now if the men of Jericho ſhould have come forth, and made aſſault upon them, in all likelihood the Iſraelites had beene overthrowne; ſo weake and feeble were the meanes. And yet the Lord for weightie cauſes, preſcribes this courſe unto them: to wit, Firſt, hereby to trie the faith

of his people, whether they will beleeve his promises or no, when they are injoyned to use weake and feeble meanes, and in mans reason fooliſh.

Secondly, to make manifeſt in the weakneſſe and inſufficiencie of the meanes, his owne all-ſufficient power and wiſdome, for the furtherance of his glory: for *through weakneſſe is Gods power made perfect*, 2 Cor. 12.9. Hence our Saviour Chriſt, when he was to cure the man that was borne blinde, *tempers clay of ſpittle, and layes it to his eyes*, John 9.6. A meanes in common reaſon, rather fit to make a man blinde, than to recover his ſight: and yet Chriſt uſeth it for the furtherance of Gods glory, in the manifeſtation of his divine power, whereby the people might know he was able in himſelfe, to doe whatſoever he would.

Now looke what courſe the Lord here takes for the battering of *the walls of Iericho*, the like he uſeth in overthrowing the kingdome of the Devill, *the ſpirituall Iericho*; eſpecially in the new Teſtament. For after Chriſts aſcenſion, when hee intended to deſtroy the kingdome of darkneſſe, under which all the Nations ſate, he ſets apart a few fiſher-men, ſimple perſons, wanting worldly wit and policie, neither did he put a ſword of fleſh into their hands, but the Word of God into their mouthes: and thus ſent them to diſpoſſeſſe the Devill out of all the World, and to batter downe the kingdome of darkneſſe by their preaching. And now in theſe latter dayes, wherein the Antichriſtian kingdome of the Pope had ſpread it ſelfe thorow all places almoſt, God uſed the ſame weake meanes to overthrow it. For he ſet apart a ſilly Monke, and indues him with gifts to preach the truth: by which meanes, the kingdome of Antichriſt received a greater wound, than if tenne Princes had ſet themſelves againſt it. And ſtrange it is to ſee, how God over-turneth all the ſtratagems deviſed againſt his Church, and how he vanquiſheth the power of ſinne, by the weake meanes of the Goſpel preached, and by the prayers of the Church; than which, to the World nothing ſeemes more feeble or fooliſh.

The conſideration hereof, is of ſpeciall uſe: for it may be we ſhall ſee Kings and people of great power and number, to make revolt from the Goſpel of Chriſt, and to fall to Antichriſt, embracing Popery: hereat indeed, wee muſt be grieved, but yet withall, here is good cauſe of comfort unto us; for we muſt know, that Satans kingdome muſt be battered downe, not ſo much by the power of Kings, as by the breath of Gods mouth: not ſo much by the ſword of fleſh, as by the *ſword of the ſpirit*. So it is ſaid, that *the man of ſinne*, even *Antichriſt muſt be aboliſhed*: not by the power of Princes; yea, let all the Princes and Potentates in the World doe their beſt for him, yet his kingdome muſt downe in Gods good time: *for God will conſume him with the breath of his mouth, and aboliſh him by the brightneſſe of his comming*, 2 Theſ. 2.8. that is, by the preaching of the Word, in the mouths of his Miniſters, who are men void of all worldly power and policie.

Yet further, obſerve the meanes. *They walke about the walls of Iericho ſeven dayes together.* If men ſhould attempt the like enterpriſe at this day, in all likelihood it would coſt them their lives; for now there are deviſed ſuch inſtruments of warre, I meane great Ordnance, and field-peeces, that will kill afarre off: and undoubtedly, if there had beene ſuch inſtruments of warre in this Citie, the Iſraelites could not ſo ſafely have compaſſed the walls ſo many dayes together. Whereby it appeares more than probable, that in thoſe dayes there were no gunnes knowne; no not amongſt the heathen, which at this day are ſo rife amongſt Chriſtians. Whence may be gathered, that theſe latter dayes are perillous times; for now mens heads are ſet to deviſe more hurtfull meanes againſt the life of man, than ever the ſavage heathen knew. For beſide the invention of gunnes, which put downe all evidence of proweſſe and valour ſeene in ancient warres; our age exceeds in contriving ſuch ſtrange kindes of poyſons, as were never knowne in former times. For men have now deviſed poyſon of that ſort, that will kill a man, not preſently, but a weeke, or a moneth, or a quarter of a yeare after; as appeares by the confeſſion of thoſe, that have given themſelves to ſtudie and practiſe ſuch hurtfull devices. And it is worth the marking, that the principall inventors and practicers of ſuch hurtfull inventions have beene of the Romiſh religion.

The ſecond circumſtance to be obſerved, is the *Time* of this exploit. It was not on any of the ſix dayes, but on the ſeventh; and that after they had that day compaſſed the Citie about ſeven times: then when the Prieſts blew the Trumpets, and all the people ſhouted as *Ioſuah* bade them, the walls of Jericho fell downe; for this was the time which God had appointed for this exploit. The reaſon why God appointed ſeven dayes, and ſeven times compaſſing on the ſeventh day, is not revealed unto us in the word of God: and therefore we may not curiouſly prie into it, nor yet (as ſome doe) hence gather, that ſeven is a perfect number. But from the conſideration of the very time wherein the walls fell downe, we may learne this; that if we would have God to accompliſh his promiſes unto us, wee muſt wait for that time and ſeaſon which he hath appointed: we muſt not thinke that God will accompliſh them when we appoint. But we muſt beleeve Gods promiſe, and alſo wait his good leiſure, and then will it come to paſſe. The Iſraelites compaſſed about Jericho one day, and the walls never ſtirre; yea, they doe ſo ſix dayes together, and ſix times more on the ſeventh day, and yet they ſtand faſt: The reaſon is; Becauſe Gods appointed time was not yet come. But on the ſeventh day, when they had compaſſed them about the ſeventh time,

time all the people gave up the shout, and then they fell downe; because that was the particular set time, wherein God would accomplish his promise.

Further, whereas they *compasse about the walls seven dayes together*; it must needs be, that they went about them on the Sabbath day, for that was one of the seven. Now here a doubt ariseth: for this was a servile worke upon the Sabbath, contrarie to Gods commandement; which injoyneth so strict a rest upon the Sabbath day, that they might not kindle a fire thereon: how then could they lawfully compasse the Citie on the Sabbath day? *Answ.* All Gods Commandements in the morall Law, must be understood with this exception; *Thou shalt doe thus and thus, unlesse I the Lord command thee otherwise*: for God is an absolute Lord, and so above the Law; and therefore may lawfully command that which the Law forbiddeth. In the second commandement he saith, *Thou shalt not make to thy selfe any graven Image, &c.* and yet *Moses* by Gods speciall appointment set up a *brasen Serpent*, which was a figure of Christ. Upon such a speciall command, *Abraham* lawfully offers to kill *Isaac*; the Israelites at their departure spoile and rob the Ægyptians: and *Iosuah* with the people, here compasse the walls of Jericho on the Sabbath day.

## RAHABS Faith.

VERSE 31.

*By faith Rahab the harlot perished not, with them which obeyed not, when shee had received the Spies peaceably.*

IN this verse the holy Ghost proceeds further, in declaring the power of faith; and for this end, commends unto us the Faith of *Rahab*. The words containe the summe and abridgment of the second and sixth chapters of *Iosuah*: the meaning of them is plaine.

The points herein to be considered, are three: 1. The person beleeving; to wit, *Rahab*. 2. The reward of her faith given by *Iosuah*: *She perished not, but was preserved in the destruction of Iericho*. 3. The testimonie of her faith, so called by S. *Iames* 2.25. and set downe in the end of this verse, *When she had received the Spies peaceably*.

For the *person*: *Rahab* was a woman of Canaan, dwelling in Jericho; as we may reade, Iosuah 2. there she lived and had her abode: she was no *Israelite*, but a forreiner in regard of her birth, and a Stranger from Gods Church. How then comes it to passe, that she is commended for her faith, and here put into the Catalogue of these renowned beleevers? Why are not the rest of the Canaanites preferred to this honour as well as she? *Answ.* We must know this, that from the beginning of the World to the time of Christs ascension, the Church of God was small; sometime shut up in some few families, as from the flood, to the giving of the Law; and after limited to a small Kingdome and people in the Land of Canaan, where the Lords people dwelt. During which time, all other Nations and people of the world, besides this little companie, were no people of God, but strangers from the Covenant of promise, and (as *Paul* saith) *Without God in the world*. Ephes. 2.12. And how soever Gods Church was thus shut up, as it were in a corner; yet now and then it pleased God to reach out his mercifull hand to some of the heathen, calling them into his Church, and receiving them into his Covenant: and they are called in the new Testament, *Proselites*. *In Abrahams* family, his *bond-men and servants were circumcised*, Genes. 17.27. and made members of the Church of God. And in *Moses* dayes, *Iethro Moses* father in law, a Priest of Midian, obtained this at Gods hands, to be joyned unto Gods Church: Exod. 18.11,12. and so was *Ruth* the Moabite, Ruth 1.16. and *Naaman* the Assyrian, 2 Kings 5.17. and as some thinke *Nebuchadonozer*, Daniel 4.2. but that is not so certaine. And so was the *Eunuch of Ethiopia*, *Candaces the Queene of Ethiopias chiefe governour*, Acts 8.27. Now as God in mercie dealt with these, so did he in like mercie call *Rahab* the harlot above all the people of Jericho: for they trusted to their strong walls, and therefore died: but *Rahab* beleeved, that the God of Israel was the true God, and so had mercie shewed unto her. Now after the time of Christs ascension, God dealt more bountifully with the world: for he sent the light of his Gospel into all Nations: and (as the Scripture saith) *their sound went thorow all the earth, and their words to the ends of the world*, Rom. 10.18.

The consideration of this limited estate of the Church of God for so long a time, serves to discover unto us the errour of those, that maintaine and hold *universall calling* of all and every man to the estate of grace and salvation: but if that were so, then in former ages the Gentiles would have beleeved; whereas we see, that before the ascension of Christ, the Church of God was but a small remnant, among the people of the Jewes onely: and not one of ten thousand beleeved among the Gentiles. Now if all men had beene effectually called, then all would have received the promise of the Gospel: but

many Nations in former ages never heard of Christ: and therefore there was never in all ages a generall effectuall calling of all men.

*Object.* *Paul* saith, *God reconciled the world unto himselfe by Christ*, 2 Cor.5.19. and if that be so, then he called all men effectually. *Ans.* We must understand the Apostle according to his meaning: for Rom.11.15. hee expounds himselfe, and shewes what he meanes by the *world*; saying, That *the falling away of the Iewes, is the reconciling of the world*: which cannot be understood of men in all the ages, but in the last age of the world after Christs ascension, wherein God offered to all the World life everlasting by Christ.

Further, *Rahab* is here noted by a notorious vice, she is called an *harlot*; whereby she was infamous among the men of Jericho. Certaine of the *Iewes* which are enemies to the new Testament, say, That the Author of this Epistle, and S. *Iames* doe great wrong unto *Rahab* for calling her an *harlot*: for (say they) in *Iosuah* she is called but a *Tavernar* or *Hostesse*.

*Answ.* We must know that the word which is used in *Iosuah*, signifieth two things; a *Tavernar*, and an *harlot*. Now take the word properly, as it is generally used in the old Testament, and then most commonly it is put for an harlot. And therefore in the new Testament, *Rahab* hath no wrong done her by this title. For it is the thing that *Iosuah* intended, to shew what an one she had beene: and therefore in speaking of her to the spies, he bids them goe into *That harlots house*, Iosuah 6.22. using such an Article as implies, that she had beene infamous and notorious in that kind. And yet we must not thinke that she plaid the harlot, after she had received grace to beleeve, but long before; for *faith purifieth the heart*; neither will it suffer any sinne to raigne therein. She is called an *harlot* therfore, in regard of her life past; for which she was infamous among the men of Jericho, before her calling to the faith.

*Quest.* How could she beleeve, being a harlot in former times? for it is said, That *neither fornicatours, nor adulterers, shall inherit the kingdome of heaven*, 1 Cor.6.9. *Ans.* That is true according to the Law: but the Gospel gives this exception, *unlesse they repent*. And so are all legall threatnings to be understood in the word of God.

In this circumstance of the person, and in the qualitie of her sinne, we may note the endlesse mercie of God towards sinners; for hee hath vouchsafed to call most notorious and grievous sinners to the state of salvation: as *Isay* saith, *The Lord is verie ready to forgive*, Isay 55.7. yea, *with the Lord is plentifull redemption*, Psal.130.7. This appeares, by vouchsafing mercie to *Rahab* a notable harlot: and as he dealeth with *Rahab* here, so hath he shewed like mercie to other notorious sinners. King *Manasses* had sold himselfe to *Idolatrie* and *Witchcraft, and had shed innocent blood exceeding much, and caused Iudah to sinne*, 2 Kings 21.6.16. for which he was led captive: yet *when he humbled himselfe and prayed, God was intreated of him*, 2 Chro.33.13. And *Paul* saith of himselfe; *When hee was a blasphemer and a persecuter, and an oppressour, he was received to mercie, though he were the head of all sinners; that Christ might first shew on him all long suffering, unto the example of them, which shall in time to come beleeve in him unto everlasting life*, 1 Tim.1.13,16.

The consideration of this exceeding mercie of God toward sinners, is of great use. First, it armeth a poore soule against despaire, whereinto the Devill would draw it upon the view of the multitude and greatnesse of his sinnes: for many reason thus; My sinnes are so heinous, so many, and so vile, that I dare not come to God, neither can I be perswaded of the pardon of them. But behold here the endlesse mercie of God, in forgiving sinnes to them that repent though they be like crimson and scarlet, and never so many. This must comfort the wounded soule; and encourage all touched hearts, to repent, and to sue to the Lord for mercie and pardon.

Secondly, it must move every one of us now to begin to repent, if we have not repented heretofore: and if we have begun, to doe it more earnestly; for God is most mercifull, and *with him is plentifull redemption*. Yet we must beware that wee take not occasion hereby to live in sinne, because God is mercifull: for this *is to turne the grace of God into wantonnesse*; which S. *Iude* makes a brand of the ungodly, and a signe of the reprobate, who (as the Apostle there saith) *are appointed to condemnation*: yea, that is a *despising of the bountifulnesse of God, which should lead them to repentance*: and hereby they *heape up unto themselves wrath against the day of wrath*, Rom.2.4,5. Iude 4. Let us therefore remember this counsell of *Paul, Shall we sinne that grace may abound? God forbid*. We must all, but especially young men take heed of this course: for if we blesse our selves in our heart, and say we shall have peace, though we live in sinne, God will not be mercifull unto us, but his wrath shall smoake against us. Deut.29.19,20.

Further note, that howsoever she was a sinner, and a most infamous harlot: yet when she repents, God doth honour and grace her with the title of a beleever; and that among those most renowned beleevers that ever lived before *Christ*: even to bee one of that *cloud of witnesses*, in whom faith is commended to the Church for ever. Hence also it is, that S. *Matthew* reckons her in the *Genealogie of Christ*, to be one of his *predecessours*: when as *Amasiah, Achas*, & such like, who (for ought we know) did never repent, are not once named. Herein we may see Gods wonderfull mercie in honouring sinners, if they doe repent. The consideration whereof must move us, not onely to learne the doctrine of Repentance, and to have it in our mouths, but to labour that it may be setled in our hearts; Hebr.11.1. Matth.1.5.

that

that we may ſhew forth the power thereof in our lives. All of us deſire honour and reputation among men. Well, if we would be honoured indeed, we muſt repent, and then God himſelfe will honour us; neither have our ſinnes made us ſo infamous, as by our repentance God ſhall make us honourable.

Further, concerning the partie: How could *Rahab* come by faith? ſeeing ſhe lived out of the Church, where the word was never preached unto her.

*Anſw.* If we reade the Story, we ſhall finde that ſhe came to beleeve, *by a report* of Gods marvellous acts: for when the Lord delivered the *Iſraelites* out of *Ægypt* through the red ſea, and drowned *Pharaoh* therein with all his hoſt; and they went further, he delivered the Kings of the Nations into their hands: as *Og* the King of *Baaſhan*, with the Kings of the *Amorites* and *Amalekites*.

Now, the report hereof came to the people of *Iericho*; whereupon they were ſtricken with a wonderfull great feare. And howſoever the men of *Iericho* made no other uſe of it, but to arme and prepare themſelves to reſiſt and beat backe the Iſraelites, yet this report wrought further with *Rahab*; and therefore ſhe came to the Spies, whom ſhe had received, and hid upon the roofe of her houſe, and there confeſſed the God of Iſrael to be the true God, in heaven above, and in the earth beneath.

Here wee may note, that when ordinarie meanes faile, for the beginning and increaſe of faith; as the Word preached, and the Sacraments, then God can worke faith extraordinarily, even by reports, and rumors. For thus *Rahab*, and many of the heathen came to beleeve. We ſay of the Church of Rome, that it is no true Church, and that their religion cannot ſave a man: Hereupon many that favour that way, reply and ſay; Will you therefore condemne all your forefathers, that lived and died in time of Popery? We anſwer, no; we dare not give ſuch cenſure upon them: but rather judge charitably of them: yea, we have great hope that many of them were ſaved. For though they wanted preaching and reading, yet God might worke faith in them extraordinarily, and bleſſe even good reports and ſpeeches unto them, with the reading of other godly bookes, beſides Gods word, which ſome of them had. We need not then give ſo hard a cenſure of them: becauſe God is not tied to ordinarie meanes, but can ſave extraordinarily, when meanes faile.

Further, concerning *Rahabs* faith, it may be demanded whether it was weake or ſtrong? becauſe before ſhe had done this fact of faith, her whole abode was among the heathen. *Anſ.* We muſt know, that there is in the childe of God a certaine ſeed, or beginning, or preparation to a true and lively faith; which our Saviour Chriſt in the Scriptures, doth honour with the title of a true and lively faith: as when a man knowes no more but this, that *Chriſt Ieſus is the true Meſſias*; having withall, a care and conſcience to profit and increaſe in the true knowledge of the Goſpel, and to joyne practice therewith, in his life and calling. Examples hereof, we have many in Gods word: A certaine *Ruler* came to Chriſt, and beſought him to *goe downe and heale his ſonne*, John 4.49, 50, &c. Jeſus but ſaid unto him, *Goe thy way, thy ſonne liveth; and the Ruler beleeved the word that Ieſus ſpake unto him, and his ſonne lived.* Now, inquiring of the houre, and finding it to be the ſame when Jeſus ſaid, *Thy ſonne liveth*; the Text ſaith, *He beleeved and all his houſhold.* Now what was this mans faith? Surely, hee onely acknowledged, that Chriſt *was the true Meſſias*: and withall, reſigned himſelfe and his family to be inſtructed further therein. And though they knew nothing particularly, of the meanes whereby Chriſt ſhould be a Saviour; yet for this willingneſſe in embracing Chriſt, and readineſſe to be taught, the holy Ghoſt ſaith, *they did beleeve.* So in the ſame Chapter verſe 29. the *woman of Samaria* (being convicted in her conſcience, of the things that Chriſt told her) runnes to the towne, and ſaith; *Come ſee a man that hath told me all things that ever I did: Is not he the Chriſt?* Then the Text ſaith, *Many of the Samaritans beleeved, becauſe of the ſaying of the woman.* Now what faith had theſe *Samaritans?* Surely, they did onely acknowledge him to be the true *Meſſias*, and were willing to be further inſtructed in his doctrine; which they teſtified, by going to heare him in their owne perſons. So likewiſe, Chriſt gives a notable teſtimonie to the confeſſion of the *Apoſtles faith*, (Matth. 16. 17, 18.) in the perſon of *Peter*, ſaying; *Thou art Peter, and upon this Rocke* (that is, upon this your faith, which thou confeſſeſt) *will I build my Church*; and yet the *Apoſtles* were ignorant of ſome maine points of the Goſpel. For a little after, when Chriſt tels them of his going to Jeruſalem, and of his paſſion, for the redemption of them, and all the elect, *Peter* perſwades him to the contrarie, ſaying; *Maſter, ſpare thy ſelfe, theſe things ſhall not be unto thee.* Whereby it appeares, that *Peter* did not know *how* Chriſt ſhould be a Saviour; neither did the Apoſtles particularly know Chriſt his *reſurrection*, till he was riſen againe: yea, at the verie time of his *aſcenſion*, they knew not the nature of Chriſts Kingdome; and therefore they asked him, *Lord, wilt thou now reſtore the kingdome to Iſrael?* (Acts 1.6.) dreaming ſtill of a temporall kingdome: for which Chriſt rebukes them. And notwithſtanding all theſe wants, Chriſt ſaith, they had true faith; yea, ſuch faith as the *gates of hell ſhould never prevaile againſt.* This then is a moſt comfortable truth, That if a man (in the want of meanes of further knowledge) doe hold Chriſt Jeſus to be the true *Meſſias*, and yeeld himſelfe willing to learne the doctrine of the Goſpel, and (withall) joyne obedience to his knowledge, the Lord is willing for a time, to accept of this as of true faith.

Now

Now to apply this to *Rahabs* faith: Her faith was but a weake faith, or rather the ſeed and beginning of a lively faith afterward. For as we may reade, all that ſhe knew was this, that the God of Iſrael was the onely true God, and that he would certainely deliver the Land of Canaan into the Iſraelites hands. This was a notable perſwaſion wrought by a report; and accordingly ſhe joynes her ſelfe to Gods people, and reſignes her ſelfe to obey the God of Iſrael: but whether ſhe knew the particular doctrine of ſalvation by Chriſt, it is not here ſet downe, and it is very like, that as yet ſhe was altogether ignorant of it. For here are all things ſet downe, that tend to her commendation. So that her faith was very weake, and onely the ſeed of a lively faith; and yet here the holy Ghoſt doth commend her for her faith, amongſt the moſt renowned beleevers that ever were.

Iosuah 2.11.

Hence we may learne many good inſtructions: Firſt, that God makes much account of a little grace: if he ſee in a man but the ſeeds of grace, he doth highly eſteeme thereof. When the young man came to Chriſt, and asked him *what he ſhould doe to be ſaved*; Chriſt tells him *he muſt keepe the commandements*: the young man anſwers, that he *had kept them from his youth*: at which anſwer it is ſaid, *Chriſt looked upon him, and loved him.* Thus he did for the ſhew of Grace, which appeared in his anſwer: much more then will he like of that which is true grace indeed. So, likewiſe Chriſt reaſoning with the Scribe, concerning the firſt and great Commandement, and perceiving that he had anſwered diſcreetly, hee ſaid unto him; *Thou art not farre from the kingdome of God*, Marke 12.34. ſhewing hereby how deeply hee tenders the ſparkes and ſeeds of true grace: nay, he makes much of a very ſhew of grace: which if it be ſo, then if God have given to any of us but one ſparke of true grace, how ought we to tender it, and cheriſh it, and to rejoyce therein with all thankfulneſſe to God for it? yea, we muſt ſeeke to increaſe the ſame; for according to our grace is our acceptance and reſpect with God in Chriſt.

Marke 10.17.

Secondly, whereas *Rahabs weake faith* is thus commended, here is comfort for all thoſe that are willing to learne Gods Word, and to obey the ſame. Many are willing to learne: but they are ſo wonderfully troubled with dulneſſe and want of memorie, that they cannot learne; and hereupon they grow to doubt much of their eſtate towards God. But theſe men muſt comfort themſelves: for though they have but little knowledge, yet if they have care to increaſe in knowledge, and make conſcience of obedience to ſo much as they know, God will account of them as of true beleevers: and in truth ſuch are to be commended above thoſe which have much knowledge, and ſo ſeeme to have much faith, and yet ſhew forth no obedience anſwerable to their knowledge; for they have a ſhew of godlineſſe, but want the power of it.

Thirdly, this confuteth our ignorant boaſters, who ſay they have as much knowledge as any man needs to have; for they know, that a man muſt *love God above all*; and that *Chriſt Ieſus is the Saviour of the world*; and this (ſay they) is enough; and hereupon they take up their reſt for matters of religion, and ſeeke to goe no further. But theſe men know nothing at all: for if they would adde to this which they know, though it be but little, a care to increaſe in knowledge, and with their knowledge joyne obedience, then it were ſomething. But whiles they have no care neither to get more knowledge, nor to ſhew forth obedience to that they know, they doe hereby ſhew plainely, that there is no drop of ſaving knowledge, nor true faith in their hearts.

Fourthly, ſeeing God commends the ſeeds of true faith, for true faith indeed; This muſt encourage all men to uſe all good meanes to come by true faith and repentance. For though as yet thou haſt but little knowledge, and therefore but little faith and repentance: yet if thou joyne hereto an endevour to get more knowledge, and have alſo a care to practiſe that which thou knoweſt; then will the Lord increaſe thy knowledge and thy ſmall faith, till thou have ſufficient, and in the meane time accept of thee as a true beleever. And thus much for the meaſure of *Rahabs* faith.

The ſecond point to bee conſidered, is the *reward* which *Rahab* received at the hands of *Ioſuah* and the *Iſraelites* for her faith; *She periſhed not with them that obeyed not*: that is, ſhe with her family was preſerved alive, when as *Ioſuah* deſtroyed all that lived in *Iericho*, young and old, man, woman and childe.

But ſome will ſay; The *Iſraelites* were the people of God, a religious people: now it may ſeeme to be a cruell part to deſtroy all; for what had the young infants done? *Anſw.* In mans reaſon it may ſeeme ſo indeed: yet it could not be a cruell part, becauſe they did no more than that which God commanded them. For it was Gods ordinance, that the Canaanites *ſhould be rooted out, and that the Iſraelites ſhould ſhew no compaſſion on them*, Deutero.7.3. Beſides, even in reaſon the *Iſraelites* had ſome cauſe to deale thus: for God gave this charge to the *Iſraelites*, that when they came to any Citie or people: Firſt, they *muſt offer peace, and if they anſwered peaceably, then they muſt be ſaved, and become their tributaries and ſervants*: Deuteron. 20.10. but if they would not make peace, then *they muſt put them to the edge of the ſword*, (verſ.17.) man, woman, and childe, being inhabitants of Canaan, or neere adjoyning. And thus no doubt *Ioſuah* dealt when he came to *Iericho*: firſt, he offered peace, if they would become their tributaries: but they truſted to their ſtrong walls, and would not yeeld to become their ſervants; for which cauſe hee put them all to the edge of the ſword: and therefore

fore it was no crueltie, becauſe it was Gods commandement; for Gods will is the rule of juſtice.

But was not this partiall dealing, to ſpare *Rahab* with her family, who were inhabitants of Jericho as well as the reſt? *Anſw.* There were two cauſes why ſhe ſhould eſcape: Firſt, becauſe ſhe yeelded her ſelfe to the people of *Iſrael*, and joyned her ſelfe unto them, and was content to become one of their religion; and therefore the commandement of putting all to death, did not take hold of her. Secondly, *Rahab* obtained this of the Spies, and bound them to it by an oath, that when they came to deſtroy Jericho, they ſhould ſpare her and her family: and therefore alſo did ſhee eſcape.

In this preſervation of *Rahab*, wee may learne ſundry points: firſt, whereas ſhe is ſaved alive, becauſe of the oath of the Spies, we ſee what ſpeciall care every one ought to have for the doing of thoſe lawfull things whatſoever they are, whereto hee bindes himſelfe by an oath. *Ioſuah* knowing this bond of the Spies to *Rahab* (as wee may reade) gives ſpeciall charge for her preſervation. Hence *David* ſaith, if a man binde himſelfe with an oath, he muſt keepe it, though it *be to his owne hinderance*, Pſal.15.4. Every ſingle promiſe bindes a mans conſcience, if it be lawfull: but when an oath is adjoyned, then there is a double bond. And therefore the Author to the Hebrewes ſaith, that *God to make knowne the ſtableneſſe of his counſell promiſed, bound himſelfe with an oath: that by two immutable things* (to wit, Gods promiſe, and oath) *we might have ſtrong conſolation:* ſo that an oath bindes a man double to the performing of his promiſe. And that this conſcience is to be made of a lawfull oath, appeareth thus; If a man make a lawfull oath, and yet be induced to doe it by fraud; he muſt performe it, and not faile: as appeareth by *Ioſuahs* fact to the Gibeonites, Joſuah 9.19. For when they came to the Jewes craftily, as though they had beene men of a farre countrey, and had brought them to ſweare that they would not hurt them: though the hoaſt of Iſrael murmured at it, when they came to their Cities; and though they might have reaſoned thus, that they got it of them by fraud, and therefore they would not keepe it: yet, this is the anſwer of *Ioſuah* and the Princes unto the people, That they *had ſworne unto them, by the Lord God of Iſrael, and therefore they might not touch them.* And when King *Saul*, in zeale to Iſrael, had broken this oath of *Ioſuah*, and the Princes, by deſtroying the Gibeonites, 2 Sam.21. there came a plague upon the Land, for three yeares ſpace; and was not ſtayed, till ſeven of *Sauls* ſonnes were hanged for *Sauls* fact. So that the breach of an oath is a moſt dangerous thing: and therefore, he that hath bound himſelfe thereby, muſt have great care to keepe it.

Yet here ſome caſes may bee propounded, worthy our conſideration. For firſt, what if a man have taken an oath to doe an unlawfull thing, muſt he then keepe his oath? *Anſ.* If his conſcience tell him out of Gods Word that the thing is not lawfull, then he muſt not keepe it; for an oath may not be the bond of iniquitie: the keeping of it is a doubling of the ſinne. *David* in his anger, had ſworne to *ſlay Nabal, and all the men of his family*, for denying reliefe unto his ſervants, 1 Sam.25.22. This was a raſh oath; and therefore afterward, when hee was prevented by *Abigals* good counſell, he bleſſeth God for it, and breakes his oath which he had made, verſe 32.

*Queſt.* 2. What if a man take an oath, and yet afterward in conſcience doubts of the lawfulneſſe of that which he had ſworne to doe: what muſt be done in this caſe? *Anſw.* So long as he doubteth, he muſt deferre the performance of it. For he that doth a thing doubtingly, condemneth himſelfe in the thing he doth, *becauſe he doth it not of faith: and whatſoever is not of faith, is ſinne*, Rom.14.23.

*Queſt.* 3. What if a man be urged by feare to take an oath, muſt he afterward keepe it? As for example; a man is taken of theeves: now wanting money, they charge him on paine of death, to fetch them money, and they binde him hereto by an oath: what muſt be done in this caſe, conſidering there muſt ſuch great care be had in keeping of an oath? *Anſ.* So long as the thing which he is bound by oath to doe, reſpecteth his private dammage onely, he muſt keepe his oath; yet ſo as he declare his caſe to the Magiſtrate, becauſe their courſe is againſt the common good; now the Magiſtrate hearing of it, is according to equitie, to provide for his defence, and for the ſafetie of his goods.

A ſecond point to be conſidered in *Rahabs* preſervation, is this: *Rahab* eſcaped a common danger (but not without all meanes) onely ſtaying her ſelfe on the bare promiſe of the Spies: but as ſhe beleeved in the true God, ſo ſhe uſed meanes, whereby ſhe might be ſure of her preſervation; and that is this; *Shee bindes the Spies by an oath* to ſave her life, and to ſpare her houſhold: alſo *ſhee keeps within*, and *ties the cord of red threed in her window*, according to the mutuall covenant. Thus ſhe uſeth meanes for her temporall ſafetie: and ſo have other of Gods children done in like caſe. When King *Hezekiah* (2 Kings 20.6.) was ſicke, hee was certified by the Prophet from God, that *hee ſhould live fifteene yeares longer*; yet he neglected not the meanes whereby he ſhould be healed, and live; for he applied drie figges to his bile, and uſed food, and raiment for his bodily life, during the whole ſpace of thoſe fifteene yeares. So the Apoſtle Saint *Paul*, in his voyage by Sea to Rome, was aſſured by a viſion, that none of them *that were with him ſhould periſh, but all come ſafe to land*: and yet notwithſtanding, *when as the Mariners would have gone out, he tells the Centurion, that unleſſe*

Iohns faith.

Iohn 6.22.

Iohn 19.18.

Iohuah 2.18, 21.

*unleſſe thoſe ſtayed in the ſhip* (that ſo they might uſe ordinary meanes) *they could not bee ſafe.* Now as it fareth *temporally* for the ſaving of the body; ſo it is in the *ſpirituall* caſe, for the ſalvation of the ſoule: men muſt uſe meanes to come by grace, and ſo to ſalvation. But many in this regard be great enemies to their owne ſoules; they ſay, God is mercifull, and Chriſt is a Saviour, and I hope he will ſave me; yet they will not uſe the meanes to come to ſalvation. But if we would be ſaved, then with our inward faith, we muſt joyne the obſervation of the outward ordinary meanes whereby God uſeth to ſave mens ſoules; as namely, the hearing of Gods word, calling upon God by prayer, and the receiving of the Sacraments; that thereby our ſinfull lives may bee amended, and our faith ſtrengthened. This muſt be remembred of us; for they that contemne or neglect the meanes, deſpiſe the grace and mercie of God offered therein: and therefore *Paul* ſaith of the Jewes, when they put the Goſpel from them, *that they did judge themſelves unworthy eternall life,* Acts 13.46. It followeth;

*With them that diſobeyed:* That is, with the people of Jericho. *Queſt.* How did they diſobey? *Anſ.* Thus: When *Ioſuah* and the people came unto them, and offered them peace, if ſo be they would become their tributaries and ſervants, the inhabitants of Jericho would not yeeld unto them, but ſet themſelves againſt the people of Iſrael, and ſo againſt God, in that they would not undertake that eſtate which God offered unto them: and therefore they are here eſteemed diſobedient.

Hence we learne, that if it ſhall pleaſe God at any time, to put us out of theſe temporary benefits which we enjoy in goods and poſſeſſions; we muſt be contented with Gods will and providence, and ſeeke to obey God therein. The inhabitants of Jericho pay deerely for their diſobedience in this caſe: God ſets the Iſraelites as Lords over them: and becauſe they will not yeeld to become their ſervants, they die for it. *Davids* practice was commendable in this caſe; for when hee was put out of his owne Kingdome, by his owne ſonne, he murmured not, but ſaid thus; *If I ſhall finde favour in the eyes of the Lord, he will bring me againe: but if he ſay thus, I have no delight in thee; behold, here I am, let him doe to me as ſeemeth good in his eyes,* 2 Samuel 15.25,26. In other countries, we ſee Cities and Townes ſpoiled and ſacked; what muſt the people doe? *Anſ.* They muſt ſubmit themſelves to the Lords pleaſure; knowing that hee permitteth it, who may doe what he will. And ſo, if it ſhall pleaſe God to bring us into the like caſe; as to ſuffer our enemies to have dominion over us, and to diſpoſſeſſe us of our places: wee muſt ſubmit our ſelves to Gods good pleaſure, when we ſee no helpe by lawfull meanes: we muſt not murmur or rebell; for that is but to diſobey, as the people of Jericho did: and ſo ſhall we be deſtroyed as they were. And thus much for the ſecond point.

The third thing to be conſidered in this example, is the *teſtimonie of her faith, in receiving the Spies peaceably.* This was a notable worke of faith, as Saint *Iames* noteth, James 2.25. and the more commendable, becauſe ſhe received them into her houſe, and entertained them; yea, ſhe preſerved them in danger of her owne life; for ſhe did it contrary to the pleaſure of the State under which ſhe lived. But againſt this may be objected, firſt, that ſhe lied in this fact: for when the King of Jerichos meſſengers came to ſearch for the Spies, whom ſhe had hid in the top of her houſe, ſhe ſaid to the meſſengers, *they were gone another way.* Now, how can it be a good worke, which was done with lying; eſpecially to our Superiour, who hath power to aske us, and to whom we are double bound to ſpeake the truth? *Anſw.* We muſt know that the worke was good which ſhee did; and a worke of mercie, to preſerve Gods people, although ſhe failed in the manner of doing it: ſhe received them by faith, though ſhe ſhewed diſtruſt, in lying for their ſafetie. It was a notable worke of *Rebecca,* Geneſis 27. to cauſe her ſonne *Iacob* to get his fathers bleſſing, for ſo God had determined, and yet ſhe failed in the manner.

*Queſt.* But how could this worke be good, being faultie in the manner of doing it? *Anſw.* It might: for *Rebeccas* perſon ſtood righteous before God in Chriſt. Now the worker being acceptable unto God, the worke muſt needs be good alſo; and though the worker failed in the circumſtances, yet the evill of the worke, was covered in the obedience of Chriſt; and ſo the goodneſſe of it was approved, and the fault thereof covered.

The uſe of this doctrine is two-fold: firſt, it ſhewes that the workes of Gods children, are partly good, and partly bad; even the beſt workes they doe are imperfect. Secondly, this ſhewes the true meaning of S. *Iames,* when he ſaith, that *Rahab was juſtified by her workes:* hereby he meanes, that by her workes ſhe declared her ſelfe to be juſt. For that ſhe was not juſtified by her workes appeareth plaine; becauſe the worke which ſhe did, was faultie in the manner, and not perfectly good: and therefore could not be anſwerable to the perfect juſtice of God.

But ſome will ſay further, that this concealing of the Spies, and lying to the Kings meſſengers, was a worke of treacherie againſt her owne countrey; and therefore was a notorious fault, and ſo no worke of faith? *Anſw.* Treacherie indeed, is a great villany, as one man can practiſe againſt another; and therefore ought to be abhorred and deteſted of all men: but yet we muſt know, that *Rahab* in this place is no Traytor. For ſhe had a plaine Certificat in her conſcience, that the Land of Canaan, and the Citie Jericho were given by the Lord to the people of Iſrael, and that they were the right

Lords

Lords thereof, and ſhould enjoy them: ſo that ſhe hid the Spies, not in *treacherie, but in faith.*

Thus we ſee her fact. The duties which we learne hence are theſe: Firſt, it is ſaid that this harlot *Rahab*, being by calling an Hoſteſſe and a Victualer, received the Spies peaceably. Hence, Inne-keepers are taught their dutie. Firſt, if they will ſhew themſelves faithfull, they muſt have ſpeciall regard and reſpect unto ſuch gueſts of theirs, as be the ſervants of God, and feare him. This was the worke of *Rahabs* faith towards the Spies of Gods people. *David* makes this the propertie of every godly man, *That in his eyes a vile perſon is contemned, but he honoureth them that feare the Lord*, Pſal. 15.4. And therefore, if Inne-keepers will ſhew themſelves godly, they muſt ſo doe. And to encourage each one hereto, our Saviour Chriſt maketh this notable promiſe, Mat. 10.41. *He that receiveth a Prophet, in the name of a Prophet, ſhall receive a Prophets reward: and he that receiveth a juſt man, in the name of a juſt man, ſhall receive a juſt mans reward.* And, *If any ſhall give to one of theſe little ones to drinke, a cup of cold water onely, in the name of a diſciple: Verily I ſay unto you, he ſhall not loſe his reward.*

Alſo *Strangers* are here taught, that in ſeeking places for their abode, they muſt make choice to be with thoſe that feare the Lord: ſo God directs theſe Spies to doe. And when Chriſt ſent his diſciples to preach, he bade them, Mat. 10.11. when they entred into a Citie, *To inquire who is worthy in that Citie, and there to abide till they departed.* But alas, theſe duties are little performed; eſpecially the firſt. For *Inne-keepers* and ſuch as entertaine ſtrangers, doe make moſt of thoſe that give themſelves to riot and good-fellowſhip: they are beſt welcome that ſpend moſt in gaming, drinking, and laſciviouſneſſe. Theſe might learne otherwiſe of *Rahab*, who did better though ſhe had beene an harlot.

Thirdly, *Inne-keepers* muſt here learne, that when a man comes into their houſe, (if he be no malefactour) they muſt give him protection. Thus *Rahab* doth here to the Spies of the Iſraelites, even with the danger of her owne life. The like alſo we may reade of *Lot*: for when two Angels in the likeneſſe of men came into his houſe, and the men of Sodome would have had them out; *Lot beſought them not let them alone*, Gen. 19.8. and his reaſon is, *becauſe they came under the ſhadow of his roofe.*

Againe, hence we may learne another generall dutie; to wit, that a Chriſtian man in the time of perſecution and danger, is not to diſcover his fellow brethren, or to detect them; but muſt rather indanger his owne life by concealing them for their preſervation. This was practiſed by good *Obadiah*: when *Ieſabel* killed the Lords Prophets, he hid them by fifties in a Cave; which if it had beene knowne, would have coſt him his life. And ſo did the Apoſtles and brethren in the Primitive Church; when the Jewes would have ſlaine *Paul in Damaſcus, the brethren tooke him by night, and let him downe through the wall in a baſket to ſave his life*, Act. 9.25. And ſince thoſe times, in the Hiſtorie of the Church under the Goſpel, we may finde, that when the Chriſtians were urged by perſecuters to reveale their brethren, they rather choſe to lay downe their owne lives, than to betray their brethren into their enemies hands. And this is true love indeed, ſuch as the holy Ghoſt commendeth, *When a man will give his life for his brother*, 1 John 3.16.

Laſtly, whereas *Rahab received the Spies peaceably*, we note that it is a ſpeciall fruit of faith, to be peaceable and kind. The holy Ghoſt, repeating the fruits of the ſpirit, names *peace and meekeneſſe among them.* Now this peace is, when a man is kinde and peaceable to all, but eſpecially to thoſe that be of the *houſhold of faith.* And undoubtedly it is a fruit of faith, which the Prophet *Iſay* foretold ſhould be under the Goſpel, Iſay 11.6. that then the *Wolfe ſhould dwell with the Lambe, and the Leopard lie with the Kid*: ſignifying, that howſoever men by nature were as ſavage as Wolves, yet being converted to the kingdome of Chriſt, they ſhould become gentle as Lambes, being kinde and peaceable one to another. This peaceableneſſe is eſpecially to be ſhewed in the place and calling where a man lives: for there did *Rahab* ſhew forth hers, when the Spies came unto her. And where this is truly in outward action, there is faith in the heart: it is a good token that a man is at peace with God, when he lives peaceably with men. Which being ſo; we muſt learne, not to give place to our heady affections, but muſt rather bridle rage of malice and anger, and endevour to live peaceable with all, eſpecially with thoſe that be members of Gods Church. And thus much of this example.

Galat. 4.22

## The Iudges Faith.

VERSE 32.

*And what ſhall I ſay more? For the time would be too ſhort for me to tell of Gedeon, of Barac, and of Sampſon, and of Jephte; alſo of David, and Samuel, and of the Prophets.*

*Which through faith ſubdued kingdomes, wrought righteouſneſſe, &c.*

HItherto, the Author of this Epiſtle hath ſet downe unto us examples of faith, more at large. But from this verſe to the end

end of this Chapter, he heapes up briefly together many examples of faith, one upon another. The reason whereof is; First, because the number of true beleevers, which are mentioned in Scripture, is very great, and therefore he could not here ſtand to ſet them downe in order one by one. Secondly, by handling all the examples at large, which the Author propoundeth in this ſhort Epiſtle, he ſhould have ſeemed to have reſtrained the name and title of faith to a very few; for all that are here named and commended for their faith, are but few, in compariſon of all that truly beleeved in the old Teſtament. And therefore he heapes up the reſt together, to intimate that the number of beleevers, was more than he could record. And this he doth, by a Rhetoricall preterition or paſſing over, called in Schooles *Paralepſis*; whereby matters are briefly diſpatched and paſſed over, with the very naming onely.

*What ſhall I ſay more?*] That is, as if he had ſaid, I have propounded divers worthy examples of faith: and beſides theſe, there are alſo many more; but the time of writing an Epiſtle, will not ſuffer mee to handle them all at large.

Firſt, in this particular quicke diſpatch of beleevers by our Apoſtle, we may obſerve a difference betweene the infinite underſtanding of God, and the created underſtanding that is in mans minde. Man indeed underſtands the things that are revealed to him of God; but yet in a manner and order, farre different from that which is in God: for man cannot conceive in his minde all the things he knowes, at once, by one act of his underſtanding; but muſt have diſtinct time to conceive of them, one by one diſtinctly. For looke as hee utters them diſtinctly, one by one (as we ſee in this place,) ſo likewiſe doth hee apprehend them in conceit, and underſtanding. But with God it is not ſo; for God at once, by one act of underſtanding, without diſtinction of time, doth conceive of all things at once, both paſt, preſent, and to come: and ſo could utter and expreſſe them, if any creature were able in conceit ſo to comprehend them.

Secondly, whereas the holy Ghoſt ſaith, *The time would be too ſhort, &c.* he gives us to underſtand, that the number of beleevers is verie great, and that a long time would not ſerve to repeat them, or to write of them. This directeth us unto a good anſwer to a queſtion, which much troubleth our common people; to wit; How great is the number of them that ſhall be ſaved; whether it is greater than the number of them that ſhall be damned? *Anſ.* We muſt conſider the number of the Elect two wayes: firſt, in compariſon of them that ſhall be condemned: ſecondly, in themſelves. If we compare the Elect with the reprobate, the number of the Elect is but a ſmall number: for in moſt ages, the Church of God hath beene but an handfull, to the reſt of the world. And in the Church this likewiſe is true, *Many are called, but few choſen*, in reſpect of them that are called. But yet conſider the *Elect*, as they are in themſelves, and they are a huge great number; yea, innumerable, as Saint *Iohn* ſaith, ſpeaking of the Elect among the Gentiles, beſides the choſen Jewes: for all that doe truly beleeve, ſhall be ſaved. Now beleevers are innumerable: This the Author of this Epiſtle would inſinuate unto us by his phraſe of ſpeech, *What ſhall I ſay more, &c?*

In handling theſe examples, we muſt obſerve the order here uſed by the holy Ghoſt: for in this 32. verſe he ſets downe the names of the perſons that beleeve, all joyntly together, rehearſing them one by one: and in the 33,34,35. verſes, he layes downe briefly the fruits of all their faith; in number tenne moſt notable actions, ſerving all and every one of them, moſt worthily to commend their faith. In handling of them, we will follow the order obſerved by the holy Ghoſt: and firſt ſpeake of the perſons; then of their actions.

The foure firſt are theſe: *Gedeon, Barac, Samſon*, and *Iephte*: theſe foure were *Iudges in Iſrael*: the fifth is *David*, who was both a *Prophet* and a *King*: the ſixth is *Samuel*, both a *Iudge* and a *Prophet*: laſtly, the Prophets generally; by whom wee muſt underſtand eſpecially theſe three, *Elias*, *Eliſeus* and *Daniel*.

In ſpeaking of theſe perſons here commended unto us; firſt, we will intreat of them generally, and then in particular. In generall, let us firſt obſerve the order which the holy Ghoſt here uſeth in naming them. *Gedeon* for time was after *Barac*; and yet here he is firſt named: ſo *Samſon* was after *Iephte*, and yet here he is put before him. This the holy Ghoſt would never doe, without ſome ſpeciall cauſe. We therefore muſt know, that the Scripture uſeth a two-fold order in reckoning up of perſons: to wit, the *order of time*: when as hee that lived firſt, is firſt named: and the order of *dignitie*; when the moſt worthy and excellent is named firſt, though he were later in time. Now the Scripture accounteth beſt of them that did excell in faith, and in the fruits thereof: ſo in this place whereas *Gedeon* is ſet before *Barac*, and *Samſon* before *Iephte*; the holy Ghoſt obſerves not the order of time, but the order of dignitie, according to the excellencie of their faith: naming them in the firſt place, that were moſt famous for this grace of faith, and did exceed the other in the fruits thereof.

Here we learne this ſpeciall point: That the more men excell in faith, and other graces of God, the more God will honour them: for looke who moſt honour God, ſhall be moſt honoured of him: but the more a man excells in grace, the more he honours God. And for this cauſe is *Gedeon* preferred before *Barac*, and *Samſon* before *Iephte*; becauſe they were more plentifull in the fruits of faith. This muſt

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move us, not onely to seeke to have faith, but to labour every day more and more for the increase of faith, and of obedience: for the more a man abounds in grace before God, the more wil God honour him, both here and in heaven. And thus much for the order wherein they are propounded.

Secondly, let us consider what manner of persons these were, *Gedeon*, *Barac*, and the rest: They were extraordinary men, in their time, raised up by God, for the speciall good of his Church, and the common-wealth of the Jewes, that they might helpe and defend them in distresse. And therefore, as their calling was extraordinary; so God indued them with extraordinary gifts of *wisdome*, *strength*, *zeale*, and *authority*: for which they are here renowned in this Catalogue of most worthy beleevers.

In their example we may observe this point: That whom God doth raise up extraordinarily, for some speciall good in his Church, them hee endues with extraordinary gifts to discharge that calling: and withall, hee gives them the spirit of grace, with a true and lively faith. This (besides the instance we have in hand) appeares plainely in Christs Apostles; they were called by Christ to preach the Gospel to all the world, and to plant his Church universally; and thereupon (howsoever they were simple men before) were furnished with extraordinary gifts of wisdome, zeale, and knowledge, and with this excellent grace of saving faith, which did sanctifie their other gifts; for howsoever *Judas* was numbred among them, having beene a Disciple; yet he never came to the execution of the Apostleship, but went astray from that ministration, Act. 1. 25. And in these latter dayes, when God restored his Gospell to light, out of the darke mist of Popery; he raised up extraordinary men whom hee endued with wisdome, zeale, and judgement: which gifts also he sealed up in them by a lively faith, which they testified by their piety and godlinesse in life and conversation. And this course he observeth usually, in all those whom hee raiseth up extraordinarily for the good of his Church.

This wee must observe, to acquaint us with a speciall difference, betweene those whom God raised up extraordinarily for speciall good, and all arch-heretikes and traytors that set up themselves, unsent of GOD. For many such wretches have excelled in wisdome, in worldly policy, in zeale and authority: whereupon they have pretended and perswaded many, that they were called of God. But hereby especially they are to be discovered, that they are void of this rare gift of true saving faith: for looke at their lives, and ordinarily for impietie they have beene and are arch-devils. So that though they wanted not authority, or outward zeale and wisdome: yet they wanted faith, which should purifie their hearts; or else they would never have lived in such notorious sinnes, as they were discovered to doe. And this is the triall which our Saviour Christ directs us unto; saying, *Ye shall know them by their fruits*, Mat. 7. 16. Let them therefore pretend what knowledge, what zeale, or authority soever they will; if the fruits of faith appeare not in their lives by obedience, they are not called of God, for the speciall good of his Church.

Thus much of these men in generall: now wee come to intreat of them severally, as they are propounded in the Text.

THe first person here commended unto us, is *Gedeon*: the History of whose acts is laid downe at large, Judg. 6. In his example note one point especially, to acquaint us with the manner which God useth in begetting and increasing true faith in the hearts of his children. If wee reade the story wee shall see, that the Lord in the likenesse of an *Angel*, called *Gedeon*, once, twice, yea, thrice to bee a Judge to his people. But *Gedeon* greatly doubts of his calling; and therefore desires a signe of the *Lord*: which God gave him: *For the sacrifice which he offred, was burned up with fire from heaven*: yet still he doubted, and was in a greater feare than before, even of death it selfe: but being confirmed by the Angel, and set a worke, he brake downe the Altar of *Baal*, and built one to the true God, and thereon offered sacrifice as God commanded, though with some feare. And when the *Midianites* and *Amalekites* came armed against Israel, he is stirred up by the spirit of God for their defence: but yet still he doubted of his calling, and therefore againe asked a signe at Gods hands, and had it; and after that asked another, which God also granted. Now having all these one in the necke of another, at length hee knowes his calling, and so goes in faith, and defends Israel: so that he got the assurance of his calling, by sundry particular signes and confirmations of his faith. And although he doubted greatly at the first; yet after he beleeveth, not onely that hee should bee a Judge and deliverer of Gods people out of the hands of their enemies; but this principally, that God was his God, and would give him everlasting life.

Here then we have a notable president of the manner of Gods working true and sound faith in the hearts of his children. They receive not this grace at once, but by degrees; God worketh it in them by little and little. When a man is first called of God, hee hath much doubting and feare; but then God sends sundry helpes to weaken this feare and doubting: and as they decrease, so is faith increased. No man beleeves soundly at the first, but weakly; even as hee growes in yeares, so he must grow in faith: and the increase of our faith is by continuance in the meanes, and by the experience of Gods love and favour. And indeed the more faith increaseth, the more we use the meanes to grow therein, and the more wee delight in the meanes; and at length, after long experience of

Gods mercy, wee ſhall have wrought in our hearts this gift of true and lively faith, which ſhall bee able to prevaile againſt all feare and doubting. And thus much for the perſon of *Gedeon*.

The ſecond perſon commended unto us, is *Barac*; of whom we may reade, Judg. 4. His ſtory is large and plaine enough: and therefore we will not ſtand upon it.

The third perſon is *Sampſon*; of whom wee may alſo reade, Judg. 13. 14, &c. Now touching *Sampſon*, this queſtion may well bee asked, How he can be juſtly commended for his faith, ſeeing it may ſeeme hee killed himſelfe? *Anſw.* *Sampſon* did not kill himſelfe: for hee was called extraordinarily to be a Judge over *Iſrael*, for their defence and delivery out of the hands of the *Philiſtims*. Now when the Princes of the *Philiſtims* were gathered together, being his enemies, and the enemies of God and his people, he caſt the houſe downe upon their heads to kill them therein, becauſe (being blinde) hee could not purſue them in battell. And therefore having them by Gods providence in his hands, he deſtroyed them as his calling was: albeit, hee loſt his life in the ſame action.

Againe, *Sampſon* in pulling downe the houſe purpoſed not directly and wilfully to kill himſelfe, but to adventure his owne life, by taking juſt revenge upon his enemies, and the enemies of God: and therefore as Gods ſervant, he prayed firſt unto God: and ſo did no more than the Souldier in the field ought to doe; who bearing a loving minde towards his Countrey, is content to adventure his owne life for the deſtruction of his enemies, in the defence of his Countrey; and is reſolved, that if he die in that defence, hee dieth in his lawfull place and calling, and dieth Gods ſervant, yea, Gods champion. This did *Sampſon*, and therfore may juſtly be commended for his faith: neither is this fact of his any diſgrace, but rather a notable commendation of his faith, and an evidence of great zeale for Gods glory, and of ſingular love to his people.

The fourth perſon commended here is *Iephte*, of whom we may read, Judg. 11. *Iephte was the baſe ſon of Gilead, borne of an harlot.* To be baſe borne is noted in Scripture as a matter of reproach: and therefore the Lord forbad a *baſtard to enter into the Congregation of the Lord, to beare any office unto the tenth generation*, Deut. 23. 3. So ignominious is this kinde of birth, by the judgement of Gods ſpirit, unto that party on whom it fals. For this ſinne of fornication doth not onely hurt the perſons committing it, but even ſtaines the children baſe borne, unto the tenth generation. Yet howſoever *Iephte* was baſe borne, and ſo ſuffered for it great reproach: here wee ſee, hee is commended unto us for his faith, among the moſt worthy beleevers that ever were. Indeed, beſide *Iephte*, wee ſhall not finde the like example in Scripture. Yet in *Iephte* wee may ſee, that howſoever it bee a reproachfull thing, to bee borne of fornication, yet that doth not hinder, but the party ſo born, may come to true faith, and ſo to the favour of God, and to life everlaſting. Such perſons as are baſe borne, upon view of that reproach, which the Scripture faſtneth upon them, might take occaſion to thinke miſerably of themſelves; even that God hath rejected them: but this example ſerves to ſhew, that it hindereth not, but that they may come into the favour of God, and by faith get honour of God, to countervaile that diſcredit, which they have by their baſe birth.

Further, whereas wee commonly ſay, that ſuch as are baſe borne are wicked perſons; here we ſee the contrary in *Iephte*: and therefore, we muſt not for this cauſe condemne any for wicked or ungodly. Indeed, the Lord hath branded this eſtate with reproach, that men ſhould ſhun the ſinne of fornication the more.

Againe, whereas *Iephte* is here commended for his faith; wee may probably gather, that their opinion is not true, who hold that *Iephte* ſacrificed and killed his owne daughter. For being commended here for his faith, certaine it is, he had knowledge in Gods will and word: and therefore, we muſt not thinke, but that he knew, God would never accept of ſuch a vow; by the performance whereof hee ſhould commit wilfull and moſt unnaturall murther. This his faith ſhewes, that it was not his intent to kill the firſt perſon that met him out of his houſe; for by the light of nature hee might know, that God would never accept thereof: and therefore it is not like he ſo made his vow; for this faith and ſuch a vow cannot ſtand together.

But ſome will ſay, the Text is plaine, Judg. 11. 31. that *he vowed to offer for a burnt offering, the thing that came out of the doores of his houſe to meet him when he came home.* *Anſ.* It is ſo indeed in ſome tranſlations: *It ſhall be the Lords, (And) I will offer it, &c.* But the words in the originall, may as well be tranſlated thus: *It ſhall be the Lords, (or) I will offer it, &c.* And this latter tranſlation is more ſutable to the circumſtances of the place; for this was *Iephtes* meaning, that whatſoever met him firſt, he would *dedicate* it to God; and if it were a thing that might be ſacrificed, then his purpoſe was to offer it unto the Lord in ſacrifice.

*Queſt.* But if he did not kill her, why did he then ſo lament for her? *Anſw.* Becauſe, by his vow, he was to dedicate her unto God; and ſo ſhe was to live a Nazarite all her life long: which muſt needs be a very bitter thing to him who had no childe but her; it being ſo great a reproach, and in ſome ſort a curſe in thoſe daies to want iſſue. I ſpeake not here, how well or ill *Iephte* did in making her a Nazarite: But this may no way be admitted, That beleeving and godly *Iephte* ſhould adviſedly kill his owne daughter. Undoubtedly, he could not thinke, that

that God would bee pleased, with such an abominable sacrifice. Thus much for these persons: the rest I passe over, because this story is plaine and large in Scripture.

## The Faith of the *Judges* and *David*.

VERSE 33,34,35.

*Which through faith subdued Kingdomes, wrought righteousnesse, obtained the promises, stopped the mouthes of Lions.*

*Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the Armies of the Aliants.*

*The women received their dead raised to life.*

IN these words, the Apostle propounds unto us tenne severall fruits of faith: the nine first whereof, are the particular actions of the parties spoken of in the former verse: and they are here related for the commendation of their faith. The first is, *Subduing of kingdomes*; which serves chiefly for the commendation of the faith of the foure Judges there named, and of *David*. For as wee may reade in the bookes of *Iudges*, and of *Samuel*, all these *subdued Kingdomes*; as the *Canaanites*, Judg. 4. the *Midianites*, Judg. 6. the *Philistims*, Judg. 15. and 16. 2 Sam. 8. 1. the *Ammonites*, Judg. 11. *Moabites*, and *Aramites*, 2 Sam. 8. 2. 6. Now how did they overcome and subdue them? The text saith, *by faith*; which wee must not thus understand, as though onely by the very act of faith they subdued kingdomes. But the meaning of the holy Ghost is, that they beleeved the promises which God made unto them, of *delivering these kingdomes into their hands*; and according to their faith, God accomplished his promises unto them: and so they subdued kingdomes by faith.

In this worke of faith, wee may learne two things: first, that it is lawfull for Christians in the new Testament to make warre; for that which may be done in faith, is lawfull for Gods servants: but warre may be made in faith: for these servants of God subdue kingdomes in warre, and that by faith: and therefore it is lawfull for Christians, upon just cause to make warre. The *Anabaptists* of Germany say, It is not lawfull for a Christian under the Gospell to carry a weapon, or to make warre: But this one place of Scripture (if there were no moe) is alone sufficient to prove the lawfulnesse of warre under the Gospel, if it be used according to Gods will and word. When the *Souldiers* came to *Iohn Baptist*, and asked him, *What they should doe?* he bids them not leave off their calling: but this, *Doe violence to no man, neither accuse any falsely, and bee content with your wages*, Luke 3. 14. And our Saviour Christ reporteth of a *Centurion*, (which was Captaine of a Band) when he came to have his sonne healed; that *hee had not found such faith in Israel*. And hee was not a Centurion, onely afore hee beleeved; but even afterward, when Christ commended his faith: yet did he not dislike his calling. The like may bee said of *Cornelius*, Acts 10. All which, shew plainely, that upon just causes Christians may lawfully make warre. Matth. 8. 10

*Obiect.* 1. But to defend their opinion, they object some places of Scripture; as Matthew 5. 39. *Resist not evill*, saith Christ: therefore (say they) a man may not weare a weapon, nor use a sword; least those make him to resist, and so to breake this Commandement of Christ. *Answ.* That place must bee understood of private revenge: and so it maketh nothing against lawfull warre. For what though a private man may not revenge himselfe, nor make warre: yet that hindereth not, but that a Magistrate who bears the sword, may lawfully use it. Againe, it is frivolous to imagine, that resisting is onely by a weapon; for the chiefe resistance that God respecteth, is in the heart and affection. And a private man may resist: that is, breake this commandement, by unlawfull resistance, though he carry no weapons: and the publike person breake it not, though it make warre.

*Obiect.* 2. Secondly, they object the prophecy of *Isay*, who speaking of the kingdome of Christ, under the Gospell, saith; That then *they shall turne their swords into sithes, and their speares into mattockes*: therefore (say they) there must be no warre under the Gospell. *Ans.* That Prophecy signifies, that in Christs kingdome, there must bee great love and peace, and wonderfull concord among all the true servants of God. But here they take advantage, and say; If this bee so, what then needeth any warre? *Answ.* We must know, that as there be two kindes of Kingdomes, a spirituall

kingdome, and a politike; ſo there bee two kindes of peace, ſpirituall, and politike. *Spirituall peace* is inward, in the Church: and politike peace is outward, in the common-wealth. Spirituall peace is begun and preſerved by ſpirituall meanes of grace in the Miniſtery of the Church; but warre is an ordinary meanes for the eſtabliſhing and preſerving of politike peace.

Secondly, hence wee learne, that Gods people may make warre, not onely by way of defence; but alſo, in aſſault upon their enemies, and that according to Gods word. For here it is ſaid, that *Gedeon*, *Sampſon*, *David*, and the reſt by *faith ſubdued kingdomes*, made warre againſt them by way of aſſault, and not in defence onely. Indeed, ſpeciall care ought to bee had, that offenſive warre, in aſſaulting an enemie, bee made upon juſt and good grounds: one ſpeciall ground or cauſe is here implied in this worke of faith; to wit, the recovery of juſt right in matters of importance: for the Kingdomes of Canaan were given to the Iſraelites by God himſelfe, and for the recovery of them, they made warre by way of aſſault. So when *Lot* was taken captive by *Keder-laomer*, and the Kings of the Nations; *Abraham*, *Lots* kinſman, gathers his ſervants together, and purſues the Kings, and overtaking them, deſtroyed them for the recovery of *Lot* and his goods. Other reſpects there bee, for which offenſive warre in aſſault may bee made: but becauſe they are not here mentioned, I will not propound them.

The ſecond fruit of their faith is this; they *wrought righteouſneſſe*: that is, ſome of theſe men in their places wherein God had ſet them, *gave to every man his owne*. This *working of righteouſneſſe* conſiſts in two things; Firſt, in giving rewards to ſuch as deſerved them. Secondly, in inflicting due puniſhment according to mens deſerts. In both theſe, the men before named did all excell; but eſpecially two of them, *David and Samuel*. For *David*, it is a wonder to ſee how *righteous* he was: for when he was annointed King in *Sauls* ſtead, and *Saul* rejected, how did he behave himſelfe towards *Saul*? Did he ſeeke *Sauls* blood? No: but when *Saul* hunted him, *as the hunter doth the Partridge*, *David* even then gave himſelfe to *ſtudie and practiſe righteouſneſſe*: yea, when *Saul* was fallen into his hands, both in the *Cave*, *and aſleep in the campe*, 1 Sam. 24. 5, 6, &c. and 26. 7, 8. hee would not touch him, nor ſuffer others to doe him hurt, *becauſe hee was the Lords annointed*: yea, ſo righteous was *David* towards *Saul*, that *his heart ſmote him for cutting off but the lap of his coat*. Therfore *David* is here commended eſpecially, for this effect of faith, *the working of righteouſneſſe*.

To apply this unto our times: If this bee a fruit of faith thus to *worke righteouſneſſe*, then what may be ſaid of the Church of Rome, and of the Popiſh ſort among us? They pretend the ancient faith, and none muſt bee ſo good beleevers and Catholikes as they: But how doe they ſhew this their faith? Is it by the *practice of righteouſneſſe*? Doe they give to every one his due? Nay verily: but they ſet themſelves to worke the ruine of Kingdomes, that joine not with them in religion. This witneſſe their manifold and deviliſh plots againſt our ſtate from time to time. This did not *David*, no not againſt *Saul*, though hee were rejected of God, and alſo moſt unjuſtly ſought his death. But they have many times ſought the death of the Lords annointed over us: whereby they declare their ſtate to all the world, that they have no ſparke of true faith at all: for true faith will make a man practiſe righteouſneſſe and innocency. And therefore wee may judge of them, and all their adherents that be of this minde to allow ſuch practices, that they have none other but the faith of devils: which is to beleeve the word of God to bee true. This the Devils doe with trembling. And as their faith is deviliſh, ſo are the fruits thereof; namely treachery and falſhood, ſuch as the devill moſt approves. But wee muſt learne that true faith is eſpecially commended by theſe fruits: The ſtudy and practice of innocencie, and the maintaining of peace in Chriſtian eſtates: for true faith, and treachery, and contention, will no more ſtand together, than light and darkneſſe.

Secondly, *Samuel* alſo *wrought righteouſneſſe*; as appeares by his proteſtation before all Iſrael, when hee gave up his office of government over them unto *Saul*: 1 Sam. 12. 3. *Behold* (ſaith he) *here am I: beare record of me before the Lord, and before his annointed: whoſe oxe have I taken? or whoſe Aſſe have I taken? or whom have I done wrong to? or whom have I hurt? or of whoſe hand have I received any bribe, to blinde mine eyes therewith? and I will reſtore it.*

Now, as theſe two, *Samuel* and *David* were famous, for this fruit of faith in working righteouſneſſe: ſo likewiſe were the Judges and Prophets before-named, in their places carefull of this vertue: and did practiſe the ſame, partly in rewarding the good, and partly in puniſhing the wicked.

But ſome will ſay; To worke righteouſneſſe, cannot be a worke of faith: for the very Heathen, which never heard of Chriſt, by the light of nature have done juſtice, and are highly commended by Heathen Writers for the ſame. Now, that which the Heathen can doe by the light of Nature, is not thus to bee extolled as a fruit of faith? *Anſw.* True it is, the Heathen have done many workes of juſtice: but we muſt wiſely conſider, that every juſt worke is not a fruit of faith, unleſſe it be done by a *righteous perſon in obedience to God, and for his glory*. But in all theſe, the Heathen failed in their workes. For, though the things they did were good in themſelves: yet ſeeing the heathen were corrupt trees, remaining in the ſinnefull ſtate of corrupt nature, their workes muſt needs be corrupt

rupt fruit ; as comming from them. For an evill tree cannot bring forth good fruit. The heart is the fountaine of every action: Now their hearts were corrupt, being deſtitute of faith which purifieth the heart : and therefore their workes muſt needs bee ſinnefull. Againe, they did not their workes in obedience : for they were guided onely by the light of Nature, and knew not God aright, nor his Commandements. And laſtly, they propounded not the glory of God, as the end of their workes, but the praiſe of men, their owne profit, or ſome ſuch end. But theſe worthy perſons doe not onely ſuch things as were juſt in themſelves, but they doe them in faith, in obedience, and for Gods glory, and ſo please God.

A Now, ſeeing theſe renowned Princes and Judges, have their faith commended unto us by their practiſing of righteouſneſſe ; wee muſt learne to follow them within the compaſſe of our calling, doing juſtice and righteouſneſſe in ſuch things as concerne us. There bee many reaſons ſet down in Gods word to perſwade us hereunto. As firſt, for this end hath God cauſed the Goſpell to be publiſhed. Tit. 2.12. *The ſaving grace of God hath appeared :* but to what end ? *To teach us, that wee ſhould deny ungodlineſſe, and live ſoberly and righteouſly:* that is, that wee might *doe juſtice.* Unleſſe therefore wee worke righteouſneſſe, wee make the Goſpell a vaine word unto us. Secondly, wee deſire to be counted juſt before God and men; and it would grieve us, if wee ſhould bee otherwiſe thought of : but if we would be juſt indeed both before God and man, then wee muſt worke righteouſneſſe : for (as S. *John* ſaith) *He that doth righteouſneſſe is righteous.* 1 Iohn 3.7. Thirdly, there is no man ſet over a family, but hee either doth, or ought to endevour to bring a bleſſing upon his family. But this he cannot doe, unleſſe hee *worke righteouſneſſe*, and doe juſtice; for *Salomon* ſaith, *Hee that walketh in his integrity, is juſt, and bleſſed ſhall his children be after him.* Prov. 20.7. Laſtly, we doe all of us deſire to eſcape hell ; well then we muſt remember to practiſe *righteouſneſſe:* for the Apoſtle ſaith, *no unrighteous man,* that is, none practiſing unrighteouſneſſe, *ſhall enter into the kingdome of heaven.* 1 Cor. 6.9. So that within the compaſſe of our calling, we muſt all endevour to doe juſtice.

Here ſome will aske : how ſhall I doe juſtice and worke righteouſneſſe ? *Anſw.* For doing of it, wee muſt remember to practiſe theſe rules that follow : 1. That which is both the Word of God, and the rule of Nature ; *We muſt doe to all men, as we would they ſhould doe unto us : this is the Law and the Prophets* (ſaith our Saviour Chriſt.) Mat. 7.12. Now, the ſquare for all our actions, muſt bee the Word of God : and Gods Word gives this direction; doe thou to thy neighbour as thou in thy reaſon and conſcience thinkeſt hee ſhould doe to thee, if thou wert in his caſe, and he in thine.

B The 2. rule, is that which *Paul* teacheth us, ſaying, *Give unto every man that which is their due: tribute to whom tribute belongeth, &c.* Rom. 13.7. that which Gods word, and our conſcience, and the wholeſome lawes of the realme binde us unto, that we muſt give unto every man.

The third rule is this : *Every man within the compaſſe of his calling, muſt not onely intend and labour for his owne good, but for the common good in that Church and common wealth wherein hee liveth.* The blinde world out of their carnall mindes have learned this for a rule, *Every man for himſelfe, and God for us all:* and this is many a mans practice, hee will labour diligently in his calling, but all is for himſelfe. But hee that propoundeth onely this end in his calling, to benefit himſelfe alone, dealeth unjuſtly, both towards the Church and common-wealth in which hee liveth, who ought to have a part of his care with himſelfe.

The 4. rule is taught us alſo by S. *Paul : Defraud or oppreſſe no man in any matter.* This rule concerneth our manner of dealing in common affaires. In all our trafficke and bargaines, as we would benefit our ſelves, ſo wee muſt ſeeke to benefit thoſe with whom we deale. This rule is very neceſſary to bee learned : for this is the common practice of men in their trafficke. To uſe all meanes whereby they may defraud others ; ſo that they get unto themſelves, they care not how it come. But in the feare of God, let us remember, that the practice of juſtice (to which we are all bound) ſtandeth in this ; that wee defraud or oppreſſe no man in any thing. And thus much of this ſecond fruit of their faith.

The third fruit and effect of theſe mens faith, is this : *They obtained the promiſes.* By *promiſes* wee muſt not underſtand the maine promiſe, concerning the *Meſſias* comming ; for that they obtained not as yet: for (as it appeares v. 39.) *They received not that promiſe*; for Chriſt was not incarnate in their time. But by *Promiſes* are here meant certaine ſpeciall and particular promiſes, made unto them alone, and not common to all : ſo that the meaning of theſe words is this : *They obtained the benefit and accompliſhment of thoſe* particular promiſes that God made unto them. This effect is ſpecially to be underſtood of *Caleb*, and *David* : for *Caleb* entred into the Land of Canaan, and there enjoyed his poſſeſſion, according to Gods promiſe made unto him, Joſh. 14. So *David* had a particular promiſe made unto him, that hee ſhould bee King over Iſrael ; this hee long waited for, and reſting herein he was not onely annointed King, but in due time actually made King over all Iſrael.

Whereas theſe worthy men, by *faith obtained theſe promiſes*; Hereby we may be directed, to ſee the true cauſe, why after ſo long preaching of the Word, and often receiving of the Sacraments, men reape ſo little profit ; eſpecially, conſidering that God hath made a promiſe

of grace and salvation, by meanes of his Word and Sacraments. Hence therfore we must learne that the word of God preached, and the Sacraments received, are unprofitable, not because God altereth his wil, having promised his blessing in these meanes; for herein the will of God is unchangeable; but the cause is, the great measure of unbeleefe, in those which heare and receive. They therefore profit not, because they receive them without faith. For howsoever men say they have faith; yet the works of their lives, and their estate in sinne, after long hearing, shew plainly, they have none at all. Take a vessell that is close stopped, and cast it into a river, or into the sea; yet it receives no water, because it hath no place of entrance: Even so, bring a man that wants faith, to the Word and Sacraments, wherein God hath promised the fulnesse of his grace; yet hee receives none, because his heart is closed up through unbeleefe. This is it which makes the hart like a stopped vessell, which hath no entrance for Gods grace. We therefore in the feare of God, must labour to have our hearts purged of this unbeleefe and lip-faith; and to be endued with true saving faith; whereby we may profitably heare the Word, and receive the Sacraments, and so enjoy Gods most excellent promises in Christ. Men may lie, and be deceived; but God is truth it selfe, and cannot lie: and therefore, as he hath made his promise of life to beleevers, and to no other: so will he assuredly accomplish the same to them, and to no other. Wherefore if we love our soules, and desire life, let us get into our hearts the grace of faith. And thus much of the third effect of their faith.

The fourth and fifth effects, which I wil handle together, are these: *Stopped the mouthes of Lions. Quenched the violence of the fire.*] For the fourth: Whereas some of these persons are said to have stopped the mouths of Lions, it is to be understood of *Daniel*; as appeareth in the sixth Chapter of that Booke. For *Daniel* (through the malice of others that incensed the Kings wrath against him) was cast into the den of hunger-bit Lions. But *Daniel* even then beleeved in the Lord, and put all his trust in God, and for this cause, *The Lord by his Angell stopped the mouthes of the Lions*, and (as it were) sealed up their pawes, that they could not hurt him.

The fifth effect, *in quenching of the violence of the fire*, must be understood of *Shadrach, Meshac, and Abednego*, the companions of *Daniel*: which three (as we may reade, Dan. 3.) refused to worship the golden Image, which *Nabuchadnezzar* had set up. For which cause, they were cast into an hot burning Oven; but they put their trust in God, and clave fast unto him in obedience, even to the hazard of their lives.

Whereupon, the Lord by his omnipotent power, did most miraculously preserve them, by staying the rage of the fire contrary to the nature thereof, that it had no power over their A bodies; nay, it did not burne the haire of their heads, nor cause their garments to smell. And therefore they are said, to *have quenched the violence of it*, because it had no power over them, though it burned most fiercely; but was to them, as though it had beene quite put out and quenched.

Now, joine these two effects together, and they afford us good instructions: First, here wee learne how to behave our selves in time of danger, and at the point of death. Even as these foure men did, so must wee from the bottome of our hearts forsake our selves, and put all our trust in Christ. This did *Daniel*, when hee was in the *Lions den*: and this did the 3. *Children*, in the hot firy furnace. And this hath beene B alwayes the ancient practice of Gods children in all ages; At the very point of death, and in the extremity of all danger, they rested themselves wholly upon the mercifull promises of the true God. The time will come upon us all, wherein wee shall bee called to the practice of this dutie: for wee must all passe the doore of death, and once lie in the pangs thereof. Now, what shall wee doe when we lie halfe dead, gasping and panting for breath, able to speake to no man, nor to heare any speaking unto us, when all comfort of the world fails us? Surely, we must then, at that very instant, labour to leave our selves and this world, and yeeld up our selves by faith into the hands of God, and cleave fast unto Christs passion, from the bottome of our hearts, and hee will surely deliver us from the danger; stopping the mouth of Satan that roaring Lion, and quenching the fire of hell, that it shall not touch us. C

But some will say, if this be all we must doe, then all is well: for this I can soone doe when time serves, and therefore I will take no care till then? *Answer*. Beware of spirituall guile: for it will bee found a most hard matter, for a man to relye and cast himselfe wholly upon Christ, in the houre and pang of death. For then above all times, is the devill busie against us: then will the conscience stirre, if ever; and the body being tormented, the soule must needs be wonderfull heavy. This wee may see by the state of our Saviour Christ, in his agony and passion; and therefore wee must not reckon so lightly of this duty. D

*Quest.* But if it bee so hard a thing, how could *Daniel* and the three children doe it? *An.* They were prepared for it: for they rested upon GOD in the time of peace: and so were enabled to relie upon him in time of perill. Even so, if wee would beleeve in God when wee die, and then shew forth our faith, wee must while wee live put our trust in him, and shew it by obedience: for rare it is to finde a man that lives in unbeleefe, to shew forth faith at his end. And therefore while wee have health, strength, and peace, we must labour to beleeve, and then shall we finde the comfort of it in time of perill, and of death.

Secondly;

Secondly, from these two effects of faith, wee observe further, that Gods divine providence doth firmely rule and governe the whole world. Ordinarily God governes the world by secondarie causes, setting one creature over another, and ordaining one to doe this thing, and another that, and accordingly they worke: but we must not thinke that God is bound to any of these means, but is most free to use them, or not to use them. Ordinarily hee executeth this or that punishment by this or that creature, and so by meanes conveyes his blessings: but yet he can worke without them, as here we see. For, he preserves his creatures against the ordinarie meanes; as *Daniel* from the Lions, whose nature is to devoure: and against the nature of fire, hee saved *the three children* in the fire. So that God worketh by meanes, but yet freely; because he can worke at his pleasure, either without or against meanes: and his powerfull hand, saving against meanes, shewes his ruling and disposing providence over all things.

Thirdly, by these effects of their faith wee learne, that Gods goodnesse and mercie towards beleevers, is farre greater, and more unspeakable than ever hee promised, or they could expect. This point is carefully to bee considered of us all; for it is of singular and extraordinarie use, especially in time of perill and trouble: and yet wee see it is the plaine truth of God; and therefore *Paul* gives thanks and praise unto God, *Who is able to doe for us exceeding abundantly above all that wee aske or thinke*. *Daniel* put his trust in the Lord, when he was in the Lions den: and what doth he obtaine for his labour? the Lord never promised to stop the Lions mouthes, neither did *Daniel* ever presume upon that deliverance; and yet the Lord saved him. And so the three children though they made no account of their lives, because God had not promised to keepe them from burning, yet they come out in safety. For, God in mercie so quenched the heat of the fire unto them, that though it burnt to death those that cast them in; yet did it not so much as burn their garments, or the hair of their heads, to cause the same to smell. And the like is his goodnesse towards all his servants. *David* saith, *The Lord prevented him with liberall blessings*, that is, when *David* never asked such blessings at Gods hands, even then did the Lord bestow his liberall blessings upon him: as namely this, when *David* was *following his Fathers sheepe*, and walking in his calling, hee never dreamed of any Kingdom: yet thence the Lord tooke him to be King over his people Israel. So the Israelites having beene 70. yeares in captivity, never thought of returne; and yet then were they delivered: and their deliverance was so strange and miraculous, that they *were like them that dreame*, Psal. 126. 1. When *Peter* was cast into prison by *Herod*, and committed to foure quaternions of Souldiers to be kept, the Angell of the Lord came and awoke him as hee slept, and led him out of prison, past the watches, and thorow the iron gate, and then left him. Now, this deliverance was so strange unto him, *that he knew not whether it was true, but thought he had seene a vision*. From hence it is that God hath made this gracious promise unto his Church, *to answer before they call, and to heare while they speake*, Isay 65. 24. So endlesse is his mercie, and his goodnesse so unspeakable towards his servants, that if they cleave unto him unfainedly, they shall finde his bounty farre surpassing all that they could aske or thinke.

The consideration hereof serves to stirre up every one of us in our places, to cleave unfainedly unto the true God, with all our hearts by faith, in due reverence and obedience. If a servant were to chuse his Master, and among an hundred should heare of one, that besides his wages, would give unto his servants, gifts which they would not thinke of; this servant would forsake al the rest to come unto this one. Behold, the Lord our God is the bountifull master: who doth not onely keepe covenant with his servants, in a full accomplishment of his promises; but is exceeding gracious, preventing them with liberall blessings, above all that they can wish for themselves: wherefore let us forsake all our bad Masters, the world, the flesh, and the devill, in the service of sinne: and resigne our selves with full purpose of heart, to serve this our good God, to the end of our dayes. There is no man living, that can have such true joy in heart, as Gods servants have; for God shewes more kindnesse unto them, than they can aske or thinke of. And take this for truth also; there bee none that thus give themselves to serve God faithfully with all their hearts, but before they die they shall finde this to be true, that God is a most mercifull God, and his goodnesse endlesse towards them above their deserts.

Secondly, the endlesse mercie of God must move us all to repent us of our sins, and to trust in him for the pardon of them, be they never so many or heinous: for they can never reach to the multitude of his mercies. Though they be in number like the sand of the sea, they must not dismay us from comming unto him: but considering that his goodnesse is endlesse, and his mercie is over all his workes, wee must come unto him for the pardon of our sinnes. For God is mercifull to performe his promise; yea, and beyond his promise, to do for us more than we can thinke of. Many indeed abuse this mercie of God by presuming thereon to goe on in sinne: but such deceive themselves: *For God will not be mercifull unto them*, Deut. 29. 20. It is the penitent person that shall finde mercie.

The sixth effect of their faith is in these words, *Escaped the edge of the sword*. The words in the originall, are thus: *Escaped the mouth of the sword*: which is the Hebrew phrase in the old Testa-

Teſtament, and here followed by the Penman of this Epiſtle: and before, where he calleth the Word of God *a two mouthed ſword*, Heb. 4.12. hereby meaning (as it is tranſlated) *a two edged ſword*. This effect muſt bee underſtood of two worthy Prophets, *Elias* and *Elizeus*: for *Elias*, we may reade, that when hee had ſlaine *Baals* Prieſt, (1 King. 19.1.) *Iezabel* the Queene threatned to kill him: which hee hearing, fled into the wildernes, and thence was led to Mount *Horeb*, & there eſcaped by means of his faith. And for *Elizeus*, we may reade, that when he diſcloſed the King of *Syria* his counſell to the King of *Iſrael*, (2 King. 6.) hee was compaſſed about in *Dothan*, the city where he lay, with a huge hoaſt of *Aſſyrians*; but praying to the Lord, the Lord ſmote the hoaſt with blindneſſe, and ſo the Prophet led them in ſafetie to *Samaria*. So then, the meaning of this effect is, that when theſe ſervants of God were in diſtreſſe and danger of death, they denyed themſelves, and their owne helpe, and by faith relied upon God unfainedly, from the bottome of their hearts; and ſo found deliverance with God, from the perill of death.

First, here we learne, that God provides for the ſafetie and deliverance of his ſervants, in the extremitie of perill and danger, when both might and multitude are againſt them. This point wee have touched in divers examples before, and therefore doe here onely name it.

Secondly, in that theſe men in the extremity of danger beleeved, and ſo *eſcaped the edge of the ſword*; we learne, that when we are in greateſt danger, ſo as we ſee no way to eſcape; even then we muſt put our truſt in the true God, and he will ſave us. This wee muſt doe, not onely for the ſafety of our body; but more eſpecially, for the ſalvation of our ſoule. Put the caſe a man were in deſpaire of his ſalvation, and that he ſees *legions of devils* compaſſing him about to take him away: what muſt this man doe in this caſe? *Anſw.* Looke what *Elias* and *Elizeus* did, the ſame thing muſt he doe; he muſt not lie dead in deſperation, yeelding thereto: but at the very ſame time, when ſuch terrors oppreſſe him, he muſt by faith lift up his heart to God, and put his truſt and confidence in him through Chriſt. And if hee can this doe, hee may aſſure himſelfe, that he ſhall certainely eſcape theſe fearefull terrors of conſcience, and the torments of hell, as *Elias* and *Elizeus* did the edge of the ſword: for let a man put his whole truſt in God, & whatſoever his troubles bee, God will deliver him. *Great are the troubles of the righteous, but the Lord delivers him out of them all*, Pſal. 34.19. Indeed we muſt not limit God, for time, or manner of deliverance: but wait on God by faith, accounting his grace ſufficient, till deliverance come. And thus much of the ſixth effect.

The ſeventh effect of their faith is this: *Of weake were made ſtrong*. Or thus: *Of weake were reſtored to health*. This muſt bee underſtood of *Hezekias*, a worthy King of Juda, who (as wee may reade, 2 Kings 20.) being ſore ſicke even unto death, was reſtored to health, and obtained of God the lengthning of his daies, for the ſpace of fifteene yeares. Which wonderfull recovery he obtained by meanes of his faith, which he ſhewed in time of his ſickneſſe, by a prayer he made unto God; the ſubſtance whereof ſtood in theſe two things: Firſt, being very ſicke, hee prayed for the pardon of his ſinnes. This appeareth by his thankſgiving upon his recovery, Iſay 38.17. where he confeſſeth, that *God had caſt all his ſinnes behinde his backe*. Now, looke for what he gave thanks, that (no doubt) he had before begged of God in prayer. Secondly, he made requeſt unto God for prolonging of his dayes, for ſome reaſons which did concerne himſelfe: and this hee alſo prayed for in faith. Now, the reaſons moving him to pray for longer life, were theſe: Firſt, he had then no iſſue to ſucceed him in his Kingdome; and therefore he prayed for life, to beget a childe, which might ſit upon his throne after him. And the ground of this prayer was this: God had made a particular promiſe unto *David* and *Salomon*, 1 Kings 8.25. *That they ſhould not want iſſue after them to ſit upon the Throne of Iſrael*, ſo that *their children tooke heed to their way, to walke before the Lord, as David did*. Now King *Hezekiah*, knowing this promiſe, had regard hereunto: and building himſelfe hereon, his conſcience bearing him witneſſe, that he had walked before the Lord uprightly, he prayes for iſſue to ſucceed him: and for that cauſe, he deſires ſtrength of bodie, and length of dayes. This appeareth notably by his prayer, 2 King. 20. *Lord*, (ſaith he) *I beſeech thee now remember how I have walked before thee in truth, and with a perfect heart*. The ſumme of his prayer is this: All the Kings ſucceeding *David and Salomon*, which walke in Gods Commandements, ſhall have iſſue to ſit on their thrones after them. Now, from hence he prayes thus: *Oh Lord, I have walked before thee, in truth and ſincerity of heart*: and hereupon the concluſion followes, *grant me iſſue to ſit upon my throne after me*; and therefore life and health to accompliſh the ſame.

Secondly, hee prayed that he might live to glorifie God, in that weighty calling, wherein God had placed him over his people. This appeareth likewiſe, by his thankſgiving unto the Lord, upon his recoverie: where he ſaith, Iſa. 38.20. *The Lord was ready to ſave me: therefore wee will ſing my ſong all the dayes of our life in the houſe of the Lord*. Thus by his worthy prayer, hee ſhewed forth his faith notably: by vertue whereof, being ſicke unto death, hee obtained of the Lord, the prolonging of his daies, for the ſpace of fifteene yeares. And ſo we ſee, to whom this ſeventh effect of faith is to be referred.

Here wee are taught a ſpeciall dutie, for the recovery of our health, in the time of ſickneſſe:

to

to wit, before we uſe the ordinarie meanes of Phyſicke, we muſt (according to this example) firſt put our faith in practice, by humbling our ſelves for our ſinnes paſt, confeſſing them truly unto God, and praying for pardon from a reſolute purpoſe of heart to lead a new life: and alſo by intreating health of God, and his good bleſſing upon the meanes which we ſhall uſe for our recoverie. Thus have other of Gods ſervants done, beſide *Hezekias*. When *David* was grievouſly ſicke, the principall thing hee did, was this practice of faith; in humbling his ſoule before God for his ſinnes, and intreating earneſtly the pardon of them, as wee may ſee, Pſalm. 6. and 38. This is the principall thing, which in thoſe Pſalmes is propounded of *David*. And ſo the Apoſtle counſels, Jam. 5. 14, 15. *Is any man ſicke among you? let him call for the Elders of the Church:* and what muſt they doe? ſurely, firſt pray for him; and then (as the cuſtome was in thoſe dayes) *anoint him with oyle in the name of the Lord.* And the prayer of faith *ſhall ſave the ſicke, and the Lord ſhall rayſe him up againe: and if he have committed any ſin, it ſhall be forgiven him.* And here we muſt be admoniſhed, to beware of the bad practices of the world in this caſe: the moſt men in their ſickneſſe, firſt ſeeke to the Phyſitians; and if that fayle them, they ſend for the Miniſter. This was King *Aſa* his practice, for which he is branded to all poſteritie, that being *diſeaſed in his feet, he ſought unto Phyſitians, and not unto the Lord*, 2 Chron. 16. 12. though otherwiſe hee had good things in him, 1 King. 15. 14. And many doe farre worſe, who ſeeke to Witches and Inchanters, when they or theirs are in diſtreſſe; but this is to forſake God, and to ſeeke helpe of the Devill, like to King *Ahaziah*, who ſent to *Baalzebub the god of Ekron, to know of his recoverie, when hee was ſicke upon a fall*, 2. King. 1. 2. This ſhould be farre from all Gods children, for as *Ahaziahs* ſickneſſe became deadly, through his ſending to *Baalzebub*; ſo undoubtedly, many diſeaſes become incurable, by the bad and prepoſterous dealing of the Patient, who either uſeth unlawfull meanes, or lawfull meanes diſorderly, or truſteth therein. Wee therefore in this caſe, muſt remember our dutie in the practice of faith, as *Hezekiah* did.

The eighth fruit of faith is this; *Waxed valiant in battell.* This effect may well bee underſtood of all the *Iudges* before named, and of all the good Kings in Juda & Iſrael. But yet there be two eſpecially, to whom we may more peculiarly referre it: to wit, *Samſon* and *David*. For *Samſon*, he by meanes of faith, came to be ſo mighty, Judg. 15. 15. that *with the jaw-bone of an aſſe, he ſlew a thouſand Philiſtims.* And for *David*, he likewiſe was ſo encouraged by faith, that with the ſame ſling, wherewith hee kept his fathers ſheep (which was but a ſlender weapon for warre) he encountred with *Goliah* that huge *Philiſtim*, and hit him with a ſtone in the forehead, and ſlew him. Both theſe facts were the fruits of their faith, which made them bold to encounter with theſe mightie enemies.

In this effect of their faith, firſt; we may obſerve, that true fortitude and manhood, right valour and courage, comes from true faith. It muſt bee granted, that many heathen men had great ſtrength and courage, but indeed it was but a ſhadow of true valour; for right valour comes from a beleeving heart. And therefore it is ſaid, that theſe Judges and Princes of Iſrael, *waxed ſtrong in battell by faith.*

Secondly, doth true faith make men valiant in battell? Then ſhould the preaching of the word be ſet up and maintained, as well in the Campe, and Garriſon, and among Souldiers on the ſeas; as in Cities and Townes of peace. For the preaching of the word is the meanes of this faith, which gives valour in battell, to them that fight in a good cauſe.

Hence it was, that the Lord injoyned by *Moſes*, that when the people of Iſrael went out to battell, *the Prieſts ſhould come forth, and encourage the people, that their hearts might not faint, nor feare, nor dread their enemies; becauſe of the powerfull preſence of God fighting for them.* Deut. 18. 2, 3. The Papiſts object this (by way of reproach) againſt *Zuinglius*, who was one of the reſtorers of the Goſpell: That hee died in the field among Souldiers: but this indeed is no reproach, but rather a matter of great commendation unto him: in that, for the increaſe of faith and knowledge, in them that were weake Chriſtians about him, he was content to hazard his owne life. And thus much of the eighth effect.

The ninth effect of faith, for which theſe worthy men are commended, is this; *They turned to flight the Armies of the Aliants.* This may be underſtood of the moſt of the *Iudges*, and of the good *Kings* of Judah and Iſrael. But I will make choice, eſpecially of two, *Gedeon*, and *Iehoſaphat*; for *Gedeon*, one of the Judges, *with three hundred Souldiers*, Judg. 6. 7. altogether unweaponed, onely with *light pitchers in their hands*, put to flight a mighty huge Army of the *Midianites*. And *Iehoſaphat* a godly King, being aſſaulted with a mighty and great Armie of the Moabites, Ammonites, and men of Mount Seir, knew that by force of armes he could not withſtand them; and therefore by faith makes a worthy prayer unto the Lord, and the Lord heard him, and ſet his enemies one againſt another, and ſo did he put them to flight, which hee could never have done by any ſtrength of his owne.

Here wee may learne how Kingdomes and people may become able to put to flight their enemies. The beſt way is, to put in practice their faith in God; by humbling themſelves truly for their ſinnes paſt, with unfeined confeſſion of them unto God, praying withall earneſtly for the pardon of them; and for Gods ayd, aſſiſtance, and protection againſt their ene-

enemies. The power of this meanes is evident in Scripture: and therefore when *Eliah* was taken up, *Elisha* cried, *My Father, my Father, the Chariot of Israel, and the horsemen thereof:* 2 King. 2. 12. giving him this notable commendation, that he was as good to Israel, by meanes of his faith, as all their chariots and horsemen. *Quest.* How could that possibly be true? *Ans.* If we reade the Storie, wee shall finde it to bee most true, that by his prayers which he made in faith, hee did as much or more than all the strength of the land could doe. And so it shall be with all Christian Kings and people: if they can shew forth their faith, by prayer unto God, they shall doe wonderfull much hereby, in subduing their enemies.

To apply this to our selves: Wee have had many and dangerous assaults from popish enemies, both domesticall and forren, who have of long time, and no doubt still doe purpose our overthrow. Now, how shall we be able to withstand their might, and to escape their malice? True it is, Christian policie, and warlike provision must be used: yet our stay and rest must not be thereon; but we must stirre up our faith, both Magistrates and Subjects, Prince and People; and first of all humble our selves for our sinnes, and shew forth our repentance, by new obedience in time to come; and then pray for a blessing upon the outward meanes which shall be used. This is the right practice of faith, in the case of danger by our enemies; which we shall finde (if we exercise it unfainedly) to bee a surer meanes of safetie and victorie against our enemies, than all worldly munition and policie. For hereby we shall have the Lord for our protection, & his blessing upon the outward means, giving strength and good successe thereunto; when as, omitting this dutie, the Lord will not be with us, and then we shall find that vaine is the strength or wit of man. Let us not therefore betray our selves wilfully into our enemies hand; but by this practice of faith, enable our selves against all our enemies whatsoever: otherwise we may justly feare to be delivered into their hands, for a prey unto their teeth. And therefore if we love our owne safetie, and the welfare of our Land, let us practise this dutie: *For the prayer of faith availeth much with God, if it be fervent*; and therefore the Lord saith to *Moses*, when he fell downe before him, to turne backe the wrath that was broken in upon the people, *Let me alone*: as though *Moses* had held, or bound the Lords hand by his prayer, that he could not smite his people. And thus much for the ninth fruit of faith.

## The faith of the widow, and the *Shunamite*.

A

### Verse 35.

## *The women received their dead raised to life.*

B

THis is the tenth and last fruit of their faith, which must bee understood of these two women especially; the *widow of Zarephath*, and the *Shunamite*. The *widow* of *Zarephath*, giving entertainment to *Elijah* in the great famine, had this blessing vouchsafed unto her for her faith, that her dead sonne was restored to life by the Prophet: And the *Shunamite* that provided lodging for the Prophet *Elisha*, had her only sonne restored to life from death by the Prophet through faith. Now here we must observe, that these two women did not onely beleeve in the true God; but more particularly, that God would use these his servants, as meanes to restore to life their two children that were dead: as appeares by this, that both of them made meanes to the Prophet, for the reviving of their children; which they did by faith.

1 King. 17.

2 King. 4.

C

But some will say, This last effect of faith, may seeme to crosse the Scripture else-where: which saith, that *Christ is the first fruits of them that sleepe*. How then could these that were before Christs incarnation, be restored from death to life? *Answ.* Saint *Pauls* meaning is this, that Christ is the first of all those that rose from death to life, to die no more, but to live for ever. So indeed Christ is the first fruits of them that sleepe: for he rose to live for ever. As for these two, and some other, mentioned both in the old Testament and in the new, that were raised from death to life, they rose not from the sleepe of death, to live for ever, but to die againe.

1 Cor. 15. 20.

D

In this tenth fruit of faith, all Parents may learne their dutie towards their children, in the case of sickneſse, or such like. They must follow the example of these two godly women, and labour especially to shew forth their faith in such duties as God requireth in such a case: to wit, they must humble themselves for their owne sins, and for the sins of their children and family: praying earnestly to God for the pardon of them (for God may visit the iniquitie of the Parents upon the children in bodily judgements) and intreating the Lord to restore them to health and liberty: and withall, they must use the ordinarie lawfull meanes of recoverie in physicke and such like, praying to God for a blessing thereupon.

This is their dutie; but (alas!) the manner and practice of many Parents, is farre otherwise: for whereas they should first seeke unto the Lord, and come to his Prophet, they either runne first to the ordinarie meanes of Physicke; or being worse disposed, seeke helpe of wizzards and blessers by their charmes and sorceries,

ries forsaking God; and running to the Devill. Indeed, the use of lawfull meanes is not to bee discommended simply; but this prepostерous course is blame-worthy, and deprives many of Gods blessing in the meanes, That they seeke helpe of Physicke, before they have sought to the Lord in this holy practice of faith.

*Quest.* But how can the Parents faith benefit the childe? *Answ.* It cannot procure unto it eternall life: for every one must be saved by his owne faith in Christ. And yet the child receives many a good blessing at Gods hand, by meanes of the Parents faith; as namely, the benefit of the covenant of grace in the seales thereof; besides the fruition of many temporall blessings, as life it selfe in this place.

The consideration hereof, must move all Parents, above all things to labour for true faith: for by the practice hereof, they shall bee able to bring the greatest blessing upon themselves and their children, and upon the lawfull meanes which they shall use for their good. Say the Lord shall lay his hand upon children and servants in a family, what must parents and masters doe? Surely, the best way for helpe is the practice of faith, in true humiliation for sinne, and prayer to God for mercie, and for a blessing upon the meanes which they shall use. In all societies this is true, that by the faith of the governours, many curses are removed, and many blessings procured. God sends his judgements among us daily, and we know not when other moe shall befall us: but for removall and preventing of them, wee must give our selves to true humiliation and prayer; and so shall we finde the Lords mercie towards us, as these two women did.

And thus much of this tenth fruit of faith, and of them all severally.

Now from them all joyntly together, observe this speciall point; *That faith is such a grace of God, as doth bring downe from heaven upon every beleever, all Gods blessings that are needfull for him.* Who is he that desires not to bee made partaker of Gods blessings needfull for him, both in soule and bodie? Well; the only way and meanes hereto, is to get a true and a lively faith, and to put the same in practice, in all such duties as God shall require at our hands. The worthy men before named, obtained all the former most wonderfull blessings, by meanes of their faith: *By it they escaped the edge of the sword, they quenched the violence of the fire, waxed mightie in battell, &c.* as we have heard.

Now if faith bee such a notable grace of God, then above all things in this world, let us labour for it. Wee must not content our selves with lip-faith, and so presume upon Gods mercies; but we must labour for a true and a lively faith in Christ, which may purifie our hearts, and bring forth fruit in our lives. Here are strong motives to perswade us hereunto: for what doe we desire? riches, honour, or favour, and grace in the world? would we have health, and strength? nay, the favour of God, which is all in all? then looke to get true faith: for in the practice thereof, thou shalt obtaine of God, all needfull blessings, both temporall and spirituall. Many toyle themselves exceedingly, by worldly meanes to get temporall blessings, as health, wealth, honour, &c. and yet never attaine thereto, because they seeke them not by faith. I confesse, naturall men get many good things: but to them they are no blessings; because they want faith, both in getting and keeping of them: for they lay all religion aside, and toyle themselves wholly in worldly means. This course the childe of God must beware of. Say that a Prince bids one of his servants goe to his Treasurie, and there inrich himselfe with Jewels, with gold and silver, and with whatsoever he lacketh: what will this man do? Surely, first he will call for the keyes, whereby hee may unlocke the doores and chests; for else he can get nothing. Behold, in the Ministerie of his Word, God shewes us his full Treasurie, wherein we may inrich our selves, with all his blessings: Now, wee must not with the foole runne without the key, but labour first for true faith; which is that key, whereby Gods heavenly treasures are opened unto us: and we must be sure that we have a sound key; that is, a true and sound faith, which may strongly turne about the locks of Gods Treasurie. For this is most certaine, he that doth unfeinedly beleeve, shall never want any thing, either in bodie or soule, that is good for him to have. Every one will say, he beleeves; but the truth is, that true faith is rare: for mens hearts are not purified, nor their lives changed; but they remaine as sinfull as ever they were, which causeth Gods judgements to be so rife among us. Wherefore as we desire our owne good both in soule and bodie; so let us labour for true faith, and shew forth the power of it in our lives. And thus much of these Judges and Prophets, and of the fruits of their faith.

## Beleevers under the Macchabees.

VERS. 35.

*Others also were racked, and would not bee delivered, that they might receive a better resurrection.*

IN

IN theſe words, the author of this Epiſtle proceeds to the fourth order of Examples of faith, contained in this Chapter; wherin (as in the former laſtly handled) he proceeds briefly, heaping up in few words, many worthy examples of faith, concealing the names of the parties, and onely ſetting downe thoſe things for which their faith is commended unto us. And this fourth and laſt order of examples, comprehendeth ſuch beleevers as lived under the regiment of the *Macchabees*, and afterward to the comming of Chriſt. For of beleevers in former times, it cannot be underſtood, becauſe there is a manifeſt diſtinction put betweene theſe beleevers, and the former Judges, Kings, and Prophets; in theſe words, *Others alſo:* whereby it is plaine, that here hee propounds examples of beleevers different from thoſe which hee mentioned before. And it is alſo plaine, that theſe beleevers lived before the comming of Chriſt. For howſoever the Chriſtians in the Primitive Church, were racked, ſcourged, and tormented after this ſort; yet of them this place cannot be underſtood, becauſe they enjoyed the *promiſe of the Meſſias:* but theſe here mentioned, enjoyed *not that promiſe in their dayes*, but waited for it by faith, and therein died, ver. 39. And indeed, in the time of the *Macchabees*, the Church of the Jewes was wonderfully perſecuted by *Antiochus*, about two hundred yeares before Chriſt, as we may ſee, 2 Macch. 4. and 6. Chapters.

*Q.* Where had the Author of this Epiſtle this large narration of theſe ſtrange perſecutions, ſeeing they are not regiſtred in the books of the old Teſtament?

*Anſw.* Wee may judge, that he gathered it out of the Stories and Records of men: which (howſoever they be not now extant) yet in his dayes in the Primitive Church, were extant, knowne, and approved. Neither muſt this ſeeme ſtrange unto us: for the ſpirit of God, in the old Teſtament ſpeaking of men, hath oftentimes reference and relation therein to humane writings; as this phraſe, (*The reſt of the acts of ſuch and ſuch, are they not written in the books of the Chronicles of the Kings of Iudah and Iſrael?*) ſo often uſed in the books of Kings and Chronicles, doth evidently declare.

Now thoſe *bookes of the Chronicles* were not parcels of holy Scripture, but civil, or Eccleſiaſticall Stories, like to our books of Martyrs and Chronicles. 2 Tim. 3. 8. S. *Paul* ſaith, *Iannes and Iambres reſiſted Moſes*. Now, in the booke of Exodus, we ſhall not finde the Sorcerers that withſtood *Moſes* once named. And S. *Iude* maketh mention of a *prophecie of Enoch*, ver. 14. which in all the old Teſtament is not recorded: and it is like that *Moſes* was the firſt penne-man of holy Scripture. Whence then had theſe Apoſtles theſe things? *Anſw.* No doubt the holy Ghoſt might reveale ſuch things unto them, though they had beene unknowne in thoſe times: but it is more probable, that the Apoſtles had them out of ſome Jewiſh writers, or records then extant, and approved among the Jewes. So *Paul* preaching to the Athenians, alleageth the ſaying of *Aratus* an Athenian Poet: *For we are his generation.* And to the Corinthians, hee propoundeth a ſentence of *Menander*; *Evill words corrupt good manners*, 1 Cor. 15. And to *Titus*, he alleageth *Epimenides*, a Cretian Poet; *The Cretians are alwayes liars, evill beaſts, ſlow bellies*, Tit. 1. 12.

Now whereas the ſpirit of God taketh theſe ſentences out of the writings of men, we may learne, that to reade the writings of men is not unlawfull, but a thing of good uſe to the ſervants of God. But whereas ſome would hence prove, that their authoritie may bee alleaged ordinarily at every mans pleaſure in the publike miniſterie, it hath no ground in theſe places. For firſt, the Apoſtles were ſo guided by the holy Ghoſt in their publike Miniſterie, that they could not erre; but no Miniſters at this day have ſuch a privilege. Secondly, the Apoſtles alleaging or recording the ſayings of men in their Sermons or writings, did thereby ſanctifie them, and make them to become a part of holy Scripture. This no ordinarie Miniſter can doe; but let him alleage a humane teſtimonie tenne thouſand times, yet ſtill it remaineth humane, and is not Gods Word. Thirdly, they that would warrant their practice, in alleaging humane teſtimonies in their ſermons by the Apoſtles, ought to follow the Apoſtles in their manner of allegations. Now the Apoſtles were ſo ſparing herein, that in many books we ſhall not finde one: for there are onely three in all the new Teſtament. Againe, the Apoſtles did it without any oſtentation: for the names of the Authors are concealed whence they tooke their teſtimonies.

And laſtly, the Apoſtles did it upon weightie cauſe and juſt occaſion: to wit, when they were perſwaded in conſcience, that thoſe teſtimonies would convince the conſciences of their hearers in thoſe things for which they alleaged them. Now how farre many differ from the Apoſtles in their allegations, let the world judge.

Yet before wee come to ſpeake of theſe examples of faith in particular, there are ſundrie generall points to bee handled. In the three former verſes, the ſpirit of God hath ſet downe the proſperous ſucceſſe of beleevers through faith: but here he comes to acquaint us with a different eſtate of other beleevers under grievous perſecutions and torments, even to moſt cruell and bitter kinds of death.

From this which the Apoſtle here obſerveth, we may take a view of the ſtate of Gods Church and people here in this world. For God vouchſafeth peace, and proſperous ſucceſſe to ſome, as a juſt reward of faith and obedience; but others muſt want the comfort of

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outward peace and welfare, and undergoe most grievous trials and persecutions. Looke as there is a continuall interchange betweene day and night, and the one doth constantly follow the other, so as it is one while day, and another while night: so is it with the Church of God, and with true beleevers in this world: sometime they have peace and prosperity; and this continueth not alway: but another while they are in trouble, misery, and persecution.

To make this point more plaine, because it is of some importance; wee may behold the truth of it, in the Church of God from the beginning. *Adams* family was Gods Church, and therein was first notable peace: but when God accepted *Abels* sacrifice, and refused *Cains*, then persecution began, and *Cain* slew his brother *Abel*. *Abraham* is called the Father of the faithfull, and his family in those dayes was the true Church of God; wherein we may notably see this changeable estate; for God cals him out of Charran, to dwell in the land of Canaan, Exod. 12. 1. 10. But within a while, the famine was so great in the Land, that hee was faine to goe downe into Ægypt to sojourne there. And there the Lord blessed him exceedingly, and inriched him so greatly, that he became a mighty Prince, able to encounter with the Kings of those nations in battell, after his returne to Canaan, Exod. 14.

The Israelites, Gods chosen people, were 400. yeares in bondage in Ægypt; but at the appointed time God gave them a glorious deliverance: and yet they were tried in the wildernesse 40. yeares; after which time they were planted safely in the fruitfull Land of Canaan, a Land that flowed with milke and hony. And there also, the Church of God was in this case: sometime in prosperity, and otherwhiles in adversity, for when it was ruled by Judges (as in that booke appeares) for ten, twenty, thirty, or fourty yeares together, the Israelites for their sinnes, were in subjection and bondage to the nations round about them: as the *Moabites*, the *Philistims*, the *Ammonites*, &c. Yet then, when they cried to God, hee sent them some mighty Judge to deliver them, for so long time againe. This was the interchangeable estate of the Church, all the time of the *Judges*. And afterward, when it was governed by Kings, it was in the same case: for one while God gave them good Kings, who would advance religion, and maintaine and cherish the Priests and Prophets of God; and for their time the Church prospered. But otherwhiles, for their sinnes, God would send them wicked Princes: which persecuted the Prophets, and the godly in the land. This is plaine in the bookes of the Kings and Chronicles. After the reigne of good King *Iosias* came the captivity into Babylon, and 70. yeares expired, the Lord by K. *Cyrus* returned them againe. After their returne they were one while in peace, and another while in distresse: as we may see in the bookes of *Ezra* and *Nehemiah*: but above all other, that persecution of *Antiochus Epiphanes*, was the most notorious, which was foretold by *Daniel* in his prophecy, Dan. 11. 36. and is recorded in the bookes of the *Macchabees*.

To come to the time of the Gospell: The Primitive Church, after the ascension of Christ, in the first 300. yeares, suffered ten most bloudy and grievous persecutions: betwixt each of which, she had some times of peace, and (as it were) respit to breathe in. And after the tenth persecution ended, the Lord raised up the good Emperour *Constantine*; who brought peace and welfare unto the Church. But soone after him, the heresie of *Arrius*, raised up by the devill, brought as grievous persecutions on the Church, as ever the Pagans did; being a most blasphemous heresie, denying the eternall deity of Christ, and of the holy Ghost: and it prevailed in the Church for 80. yeares. Not long after the suppression of that heresie, began the idolatry and tyranny of *Antichrist* to prevaile in the Church, for many hundred yeares. And now, about some fourescore yeares agone, the Lord in mercy raised up worthy instruments, by whose meanes hee delivered his Church from that idolatry and blindnesse: yet so, as still the Church hath felt the bloudy hand of *Antichrist* in grievous persecutions. All which, shewes this to be most true: that the outward state of Gods Church is interchangeable, having one while peace, and another while grievous persecution.

To apply this to our selves: God hath planted his Church among us in this land, and for many yeares together, hath blessed us with prosperity and peace: which in great mercy hee hath given us, as a reward of the faith of his servants which are among us; and during this time, wee have had great freedome and liberty in Gods holy ministery, for the Word, Prayer, and Sacraments. But we must know, that the state of Gods Church, for peace and trouble, is interchangeable, as day and night, for light and darkenesse. Wherefore wee must be advertised to looke unto our selves: for our estate in peace must not last alwayes; these golden dayes will have an end, and troubles and afflictions will undoubtedly come. Indeed God onely knoweth, what kind of afflictions shall befall, and the particular time thereof: but that they shall come in the time appointed of God, wee may resolve our selves by the reasons following:

First, the tenour of the Law is this; that *the curse doth follow the transgression*: so that when any man, or family, or people, live in the breach of Gods commandements, they must looke for Gods judgements to be powred upon them. Now we may too truly assume that this our nation and people abound with grievous sinne in all estates. For in the civill estate, (to omit the manifold practices of oppression) where is justice without bribery? or bargai-

ning, without fraud and deceit? And in the miniſtery (beſide many abuſes) where is that care which ought to be for the building of Gods Church? And for the body of our people (beſide groſſe ignorance, and ſuperſtition) what fearefull blaſphemie, whoredome, ſwearing, and Sabbath-breaking, doth every where abound? beſide fearefull Atheiſme, which is a mother of abominations: whether we reſpect naturall Atheiſme, whereby many deny God by their workes, or learned Atheiſme in ſome, who diſpute againſt the truth of God, revealed in his Word. All theſe, and many other ſinnes among us, cry loud for Gods judgements upon us; even for that fearefull judgement, the removall of Gods kingdome in the Goſpell of peace.

Secondly, conſider what manner of perſons of place, and note, both in Church and Commonwealth, God takes from us by death, even in their beſt time: are they not ſuch as excelled among us, for great wiſdome and learning, and for true piety and good conſcience? now howſoever this may ſeeme but a ſmall thing in the eyes of many; yet undoubtedly, it is a forerunner of Gods judgements: for *the righteous periſh, and no man conſidereth it in heart; and mercifull men are taken away, and no man underſtandeth that the righteous is taken away from the evill to come*, Iſa. 57. 1.

Thirdly, God hath ſet his fearfull judgements among us, and about us, warre and ſword in our neighbour nations; which alſo hath beene oft ſhaken at us: alſo famine and peſtilence throwout our owne land, by intercourſe and long continuance, Levit. 26. Now this is the truth of God, that *when God ſends his judgements upon a people, if they doe not repent, one judgement is but the forerunner of another more grievous and terrible than the former*. But little or no repentance appeares among us; nay rather, we fall away more and more, and ſo ſtand ſtill in danger of more fearefull judgements.

Laſtly, it is uſuall with God thus to deale with his owne ſervants: as hee doth ſometime reward their faith and obedience with peace; ſo otherwhiles he will try their faith by affliction. Thus he dealt with his ſervant *Iob*, though there were none for piety like him in his time, throw all the world. Now God hath his ſervants among us, for the triall of whoſe faith we may perſwade our ſelves ſome tribulation ſhal come upon us: *For all that will live godly in Chriſt Ieſus, ſhall ſuffer tribulation*, 2 Tim. 3. 12.

This being ſo, that our peace ſhall be turned into trouble, (as by the former reaſons, which directly faſten themſelves upon our Church and State, may evidently appeare) let us then here learne our duty.

First, we muſt caſt with our ſelves, what may be the worſt that can befall us, when triall and perſecution ſhall come. This is the counſell of our Saviour Chriſt to thoſe that would follow him conſtantly as good Diſciples: they muſt, as *good builders*, conſider of the coſt, before they lay the foundation; and like *good warriors*, conſider of their ſtrength, before they goe out into the field, leſt they leave off, and turne backe, like fooles and cowards, Luk. 14. 28, &c. Wee by Gods mercie doe now profeſſe the true religion of Chriſt, with hope to be ſaved thereby: therefore wee muſt caſt with our ſelves, what our religion may coſt us, and ſee before-hand, what is the worſt thing that may befall us, for our profeſſion of Chriſt and his Goſpell. If we have not done this in the beginning of our profeſſion, we muſt now doe it: for better late than never: leſt going on ſecurely, without this account making, wee ſhamefully forſake Chriſt when triall comes.

In former times, the conſtant profeſſion of Chriſt, hath coſt men loſſe of friends, loſſe of goods, and liberty; yea, the loſſe of their hearts bloud: and the ſame caſe may befall us. Wherefore, we muſt caſt with our ſelves, and ſee whether we be willing to ſuffer the loſſe of goods, and friends; yea, the loſſe of our lives, for the defence of Chriſts true religion.

Againe, as this eſtate of the Church muſt move us to make this account, for reſolution in ſuffering; ſo it muſt teach us to labour for thoſe ſaving graces of Gods Spirit, which may inable us to ſtand faſt in all temptations, troubles, and perſecutions. Wee muſt not content our ſelves with blazing lamps, as the five fooliſh virgins did: but get the oyle of grace into the veſſels of our hearts. Knowledge in the Word is a commendable thing: but not ſufficient to make us ſtand in the day of triall. Wee therefore muſt labour for true ſaving graces; eſpecially for this, to have our hearts rooted and grounded in the love of God, through faith: whereby wee are aſſured, that God is our father in Chriſt, and Jeſus Chriſt our Redeemer, and the holy Ghoſt our comforter and ſanctifier. This aſſurance of faith will ſtabliſh our hearts in all eſtates: come life, come death, wee need not feare; for nothing ſhall bee able to ſeparate us from this love of God in Chriſt Jeſus.

And thus much of the coherence of this verſe with the former. Now to the words.

*Others alſo were racked, &c.* Here the holy Ghoſt begins to propound the fruits of faith, for which this laſt ranke of beleevers are commended unto us. And they are not ſuch famous exploits as the former, but *nine* ſeverall kinds of ſufferings: unto all which, we muſt remember to apply this clauſe *by faith*, from the 33. verſe: as thus, *Through faith, they endured racking, mocking*, and ſo for all the reſt.

Out of theſe effects in generall, wee may learne two things; First, a ſingular fruit of faith, for which it is here ſo highly commended in this laſt ranke of examples: to wit, that by it the childe of God is enabled to beare whatſoever the Lord ſhall lay upon him. The torments wherewith mans body may be afflicted, are

many

many and terrible; and yet, be they never so many, nor so terrible, true saving faith will make the child of God to beare them all for the honour of Christ.

The effects of faith before set downe, were many and singular: but undoubtedly, this strength of patience, which it giveth under the greatest torments for Christs sake, is one of the principall.

This, *Paul* doth notably testifie in his profession, (Rom. 8. 38, 39.) *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come; nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Iesus our Lord.* Oh singular power of faith! which so firmely unites the beleever unto Christ, that no torments in the world, no not all the power of Satan and his angels, can separate them asunder.

*Quest.* How doth faith worke this indissoluble power in cleaving unto Christ? *Ans.* After this manner: It is the property of faith, to perswade the conscience of Gods love and favour in Christ; and upon this perswasion, the heart beginnes to love God againe. Now by this *love* doth faith worke, and make a man able to beare all torments that can bee inflicted for religions sake: for, *Love suffereth all things*, 1 Cor. 13. 7. even that love wherewith one man loveth another: how much more then shall this love wherewith wee love God in Christ, make us to suffer any thing for his names sake? Hence it is that *love* is said to *be strong as death: and the coles thereof are firie coles, and a vehement flame: yea, much water cannot quench love, neither can the floods drowne it*; that is, grievous persecutions and torments cannot extinguish the same. Nay, such is the power of love to God when it is fervent, that it makes a man so zealous of Gods glory, that if there were no other way to glorifie God, than by sufferings; the childe of God would rather yeeld himselfe to endure the torments of the damned, than suffer God to lose his glory. This we may see in *Paul*, Rom. 9. 3. *I would wish my selfe* (saith he) *to be separate from Christ for my brethren that are my kinsmen, according to the flesh*: that is, the Israelites; meaning for the advancement of Gods glory in their calling and salvation. Such zeale we may see in *Moses*: for thinking that God should lose his glory, if the Israelites were destroyed, *hee prayes the Lord to pardon their sinne: But if thou wilt not, then* (saith he) *raise me out of the booke which thou hast written.*

This being the fruit of faith, To make a man able and willing to suffer any thing for Christs sake; we must hereby be moved to labour for true faith: for tribulation may come; nay, some affliction will come on every childe of God more or lesse. Now without faith wee shall never be able to glorifie God under the crosse. *The Iust must live by faith in* this estate, Heb. 10. 38.

as here they endure racking, burning, hewing asunder, &c. and all by faith.

Secondly, out of all these sufferings here endured by faith, note the mind and disposition of ungodly men towards Gods Church and people: they are most bitterly and bloudily bent against them: for here they put in execution upon Gods children, whatsoever cruelty the devill could suggest in their hearts. And this hath beene their disposition and behaviour, not onely before Christs incarnation, but also ever since: as may appeare by the manifold strange tortures, devised against Christians in the Primitive Church; and both then and since inflicted upon them. Behold it in the Church of Rome, especially in their late Inquisition: whereby, beside the cruell racking of the conscience by unjust inquiries, they put the Protestants to most cruell torments.

The consideration of this cruell disposition in the wicked, against the godly, is of speciall use. First, it proves unto us, that the religion which by Gods mercy we professe, contained in the bookes of the old and new Testament, is no politike device of man, but the sacred ordinance of the everlasting God. For, if it were the invention of man, it would so fit their humour, and accord with their nature, that generally it would be loved and embraced, and not one of an hundred would mislike it. But we see it is generally detested; *This sect is every where spoken against*, Act. 28. 22. naturall men reject it, and persecute it, and the professors of it unto the death. This they doe, because true religion is contrary to their nature, as light is to darkenesse; and condemnes those wayes and courses which they best like of. This reason shall justifie true religion, to be Gods own ordinance, even to the conscience of the worldly Atheist: his devillish malice against it, proves Gods divine truth to be in it.

Secondly, doe the wicked hate the godly, because of their religion and profession? then on the contrary, we must learne to love religion, because it is religion; and the professors of it, for their professions sake. This is Christs instruction, *to love a Disciple because hee is a Disciple*, Mat. 10. Indeed we must love all men: but especially those that embrace the Gospell of Christ, and be of the household of faith: for all such are brethren having one Father, which is God; and brethren ought to love one another. But alas, this lesson is not learned: for the world generally is given to mocking, and scoffing; and the matter of their mocking is religion, and the professors thereof. This ought not to be so: for howsoever men may faile both in knowledge and practice, yet the professors of religion should not so be despised. This abuse is growne to such an height, that many refraine the diligent hearing of the Word preached, lest they should be mocked. But let these mockers know, that herein they shake hands with the devill, and with the persecutors

of Gods Church: for *mocking is a kind of persecution.* Young Christians should not bee so dealt with; but rather encouraged, for the advancement of the Kingdome of Christ. Thus dealt our Saviour Christ with those that gave any testimony of the sparks of grace: when the *young man* said, *he had from his youth kept Gods commandements*, the Text saith, *Iesus beheld him, and loved him*, Mark. 10. 21. and hearing a Scribe answer discreetly, hee said unto him, *Thou art not farre from the kingdome of God*, Mark. 12. 34. Now wee must be followers of Christ, and walke in love, judging and speaking the best of all professors, accounting none for hypocrites, till God make their hypocrisie knowne. It is a note of a Christian to love a man, because he loves religion: on the contrary, to hate a man, because he is a Christian, is a note of a persecutor, and an enemy to Christ. And thus much in generall.

Now wee come in particular to the severall kindes of suffering, which these beleevers endured by faith: the first whereof, is *racking*: in these words, *others also were racked*: or, as some translate it, *And others were beaten with clubbes.* For the word in the originall will beare either translation: and both of them fitly agree to this kinde of suffering. For in these times, the enemies of Gods Church, used to set the bodies of them that were to be tormented upon rackes and engines; whereon they stretched out every joynt, and then did beat the whole body thus racked with clubs, till the party were starke dead. An example of this kinde of suffering, wee have in *Eleazer* a Jew, 1 Mac. 6. who under *Antiochus* was first racked, and then beaten on every part of his body, unto the death; because hee refused to eat swines flesh.

But some will say, This cannot be any commendation of faith, to be racked and beaten to death: for malefactors and traytors are so used. *Answ.* To prevent this objection, the holy Ghost addeth these words; *and would not be delivered*: or, *would not accept deliverance*: to shew that this suffering was a notable commendation of true faith. The meaning of the words is this; That whereas some Jewes in the old Testament, were condemned to death for their religion by persecutors: and yet had life and liberty offered unto them, if they would recant and forsake their religion: This proffer of life they refused, *and would not be delivered*, upon such a condition.

In this example of faith, wee are taught to hold fast true religion, and to preferre the enjoying of it, before all the pleasures and commodities in the world; yea, before life it selfe. This point, *Paul* urgeth in sundry exhortations, saying, *Let him that thinketh he standeth, take heed lest hee fall*, 1 Cor. 10. 12. forbidding us to preserve our outward peace, by communication with Idolaters. And againe, *Stand fast in the faith*, 1 Cor. 16. 13. Yea, this A is one maine point that *Paul* urgeth to *Timothy* in both his Epistles; *to keepe faith and a good conscience.* And our Saviour Christ in one of his parables, Matth. 12. 44. compares the kingdome of heaven, *to a treasure hid in the field: which, when a man findeth, he hideth it, and goes home and sels all he hath, to buy the field.* Whereby hee would teach us, that every ones duty, who would enjoy the Kingdome of heaven, is this: In regard of it, to forgoe and forsake all things else, esteeming them to bee drosse and dung, as *Paul* did, Philip. 3. 8. What though a man had all the riches and pleasures of the world, and all things else for this life, that his heart could wish? yet, if hee want religion, and a good conscience, all he hath is nothing: B for so hee wants the love and favour of God, and shall lose his soule; for the ransome whereof, all the world can doe nothing. Wherefore, we must hereby be admonished, to have more care to get and maintaine true religion, and a good conscience, than any thing in the world besides.

Now, because nature will judge it a part of rashnesse, to refuse life when it is offered: therefore, to prevent this conceit, against these beleevers, the holy Ghost sets downe a notable reason of this their fact: to wit, They refused deliverance, *That they might receive a better resurrection.* Many interpreters understand these words, of the resurrection at the day of judgement simply, as though the holy Ghost had said, These Martyrs therefore refused to be delivered from death; because they looked to receive, at the day of judgement, a greater measure of glory; even for this, that in obedience to God, for the maintenance of true Religion, they were content to lay downe their lives. This (no doubt) is the truth of God, that the more we humble our selves, in suffering for the Name of Christ in this life, the greater shall our glory bee at the generall resurrection; *for our light affliction, which is but for a moment, causeth unto us a farre more excellent and eternall weight of glory*, 2 Cor. 4. 17. And yet (as I take it) that is not the meaning of these words; but their *resurrection* at the last day, is here termed *better*, than the temporall deliverance offered unto them. For, being in torments on the racke, they were but dead men; and when life was offered unto them, it was (as it were) a kinde of resurrection, and in regard of the enemies of the Church, a good resurrection: but for that they would not lose the comfort of resurrection to life, at the last day.

Here then are two resurrections compared together. The first is a deliverance from temporall death; the second is a rising to life everlasting at the day of Judgement. Now, of these two, the latter is the better; and that in the judgement of Gods servants and Martyrs. So then, the true meaning of these words, is this: These servants of God refused deliverance from temporall tortures and punish-

ments;

ments; becauſe their care and deſire was, that their bodies might riſe againe to life everlaſting, at the day of judgement: which riſing againe to life at that day, they judged farre better, than to riſe to a temporall life, for a while in this world.

This reaſon, well obſerved, may teach us theſe two ſpeciall duties; Firſt, to bee carefull above all things, for aſſurance in our conſciences (as theſe ſervants of God had) that our bodies ſhall riſe againe to life everlaſting at the laſt day. True it is, we make this confeſſion with our mouthes, among the articles of our faith; but we muſt labour to be ſetled and reſolved effectually in our hearts, that theſe our bodies (bee they never ſo miſerably tormented here) ſhall one day riſe to life and glory, by Jeſus Chriſt. All the true Martyrs of Chriſt knew and were reſolved of this: and this it was, that made them ſo confident in their ſufferings. And if we can attaine unto it, wee ſhall finde great uſe hereof, both in life and death. For our lives, this will move us to embrace true religion from our hearts, and in all things to endevour to keep a good conſcience. This *Paul* teſtifieth, Act. 24. 15, 16. for having made profeſſion of his hope in the reſurrection, both of juſt and unjuſt, he ſaith, *And herein I endevour my ſelfe to have alwayes a cleare conſcience, both towards God, and towards men.* And for death, this perſwaſion alſo is of great uſe: for it will notably ſtay the heart, againſt the naturall feare of death. It is a wonder to ſee how terrible the thoughts of death are to many a one. Now this feare ariſeth hence, that they are not in heart reſolved of their reſurrection to life and glory at the laſt day: for if they were, they would endevour themſelves with patience and with comfort, to undergoe the pangs thereof, though never ſo terrible.

Secondly, hence wee muſt learne ſo to lead this temporall life, that when we are dead, our bodies may riſe againe to life eternall. Theſe Martyrs are a noble preſident herein unto us: for they are ſo reſolute to hold that courſe of life, which hath the hope of glory, that they will rather loſe temporall life, than leave that courſe. And indeed this duty is ſo neceſſary, that unleſſe we order well this temporall life, we can never have hope to riſe to glory. *Queſt.* How ſhould we lead this temporall life, that we may riſe to glory after death? *Anſ.* This S. *Iohn* teacheth us, Rev. 20. 6. *Bleſſed and holy is he that hath his part in the firſt reſurrection: for on ſuch the ſecond death hath no power.* Wee muſt therefore labour earneſtly to have our part herein. The firſt reſurrection is ſpirituall, wrought in the ſoule by the holy Ghoſt, cauſing him that is by nature dead in ſinne, to riſe to newneſſe of life: whereof whoſoever is true partaker, ſhall undoubtedly riſe to glory. For they *that are quickened in Chriſt from the* death of ſinne, *are made to ſit together in heavenly places in Chriſt Ieſus*, Epheſ. 2. 5, 6. Naturall death may ſever ſoule and body for a time: but it can never hinder the fruition of eternall life. Wherefore as wee deſire this life which is eternall when wee are dead, ſo let us frame our naturall lives to die unto ſinne while wee are alive.

Verſe 36. *And others have beene tried by mockings and ſcourgings: yea moreover by bonds and priſonment.* The ſecond kinde of ſuffering wherewith the ſervants of God were then tried is mocking. Touching the which wee may obſerve divers points: Firſt, whence it came. No doubt it came from ungodly perſons, that were enemies to Gods Church and true Religion; for here it is made a part of the triall of Gods Church by the enemies thereof.

Here then behold the ſtate of mockers and ſcoffers at the ſervants of God: they are here accounted wicked wretches, and enemies to God and to his truth. So Saint *Iude*, ſpeaking of certaine *falſe Prophets* which were crept into the Church, calls them *ungodly men*, Jude 4. which hee proves afterward by their blacke mouthes in *evill ſpeaking*, ver 8. 10. And *Iſmael* is accounted a *perſecuter* by the holy Ghoſt, for *mocking Iſaac*, Gal. 4. 29. And *David* reckoning up the degrees of ſinners, makes the chaire of the ſcornfull the third and higheſt, Pſal. 1. 1. All theſe places ſhew the heinouſneſſe of this ſinne: and therefore if any of us, young or old, high or low, have beene overtaken with it heretofore, let us now repent and leave it: for it is odious in Gods ſight. Thou that art a ſcoffer maiſt flatter thy ſelfe, and thinke all is well, let the matter prove how it can, words are but wind. But know thy caſe is fearefull; for as yet thou wanteſt the feare of God, and art an enemy to Chriſt and his Religion, and one day thou ſhalt bee judged, not only for thy wicked deeds, *but for all thy cruell ſpeakings*, Jude v. 15.

Secondly, whereas theſe ſervants of God *were tried by mockings*, it ſhewes that Gods Church in this world is ſubject to this affliction. It is not a thing newly begun in this age of ours, but hath alwaies beene in Gods Church from the beginning. Gen. 21. 9. *Iſmael mocked Iſaac*; and *Iſay* brings in Chriſt complaining thus: Iſay 8. 18. *Behold, I and my children whom the Lord hath given me, are as ſignes and wonders in Iſrael.* And *Ieremy* ſaith, *I am in deriſion daily: every one mocketh me*, Jer. 20. 7. Yea, our Saviour Chriſt upon the Croſſe, when hee was working the bleſſed worke of mans redemption, was even then mocked by the ſpitefull Jewes, Mat. 27. 41. And *Paul* was *mocked* of the Athenians for preaching Chriſt and the reſurrection, Act. 17. 18.

Now if this have beene the eſtate of Chriſt our head, and of his moſt worthy Prophets and Apoſtles, to be mocked and ſcorned; then muſt no childe of God at this day thinke to eſcape: for if they have done this to the greene tree, what will they doe to the dry? Wherefore

Beleevers under the Maccabees.

if wee belong to Christ, wee must prepare for it, and arme our selves with patience to undergoe this triall. *The Disciple is not above his Master, nor the servant above the Lord. If they have called the Master of the house Beelzebub, how much more them of the house?* Matt. 10.24,25.

Thirdly, whereas these servants of God were tried by mockings, and did endure the same, by faith; here we learne how to behave our selves, when wee are subject to mocking and derision, especially for religions sake. We must not returne mocke for mocke, and taunt for taunt; but with meeknesse of heart learne to beare the same. When Christ was upon the crosse, the Jewes most shamefully mocked him: yet even then did Christ pray for them. And the same was *Davids* behaviour, as wee reade notably, Psalme 38. 12, 13, 14. *When his enemies spake evill of him*, what did he? Did he raile on them againe? No; *He was as a deafe man, and heard not: and as a dumbe man which openeth not his mouth: even as a man that heareth not; and in whose mouth are no reproofes.* This was a rare thing in *David*, that he could thus bridle his affections in the case of reproach: but reade the 15. ver. and we shall see the cause; *He trusted in the Lord his God:* also he considered the hand of God in their reproaches, as 2 Sam. 16. 10. and these things made him silent. This example wee must looke upon, and learne hereby with patience to possesse our soules under reproach.

The third kinde of suffering is *Scourging*. They were not onely *mocked* for Religion, but also *whipped* and *scourged*. The fourth is *bonds and imprisonment*. The fifth is stoning, ver. 37. *They were stoned*. The sixth is this, *They were hewne asunder*. These were all worthy fruits of faith, being endured for Religions sake: but the particular points that might here be observed have beene handled before, and therefore I passe them over.

The seventh kinde of suffering is this: they were *tempted*. These words, by the change of a letter in the originall may be read thus, *They were burned*. And some doe so translate it; thinking that they that writ or copied out this Epistle at the first, did put one letter for another. Their reason is, because examples of grievous punishments are mentioned both before and after this: and therefore they thinke this should bee *burning*, which is a sore and grievous death. But wee may safely and truly reade the words thus, *They were tempted:* conceiving hereby that they were inticed and allured by faire promises of life to forsake their Religion. So the same word is used by Saint *Iames*, saying, *Every man is tempted, when he is drawne away by his owne concupiscence, and is enticed*, James 1. 14. If any aske why this triall in *tempting* should bee placed among such cruell torments? I answer, because it is as great a triall as any can bee. For it is as dangerous a temptation to overthrow religion and a good conscience, as any punishment in the world. This appeares plainely in Christs temptations by the Devill: for in those three, Satan bewrayes his malice and craft against Christ and his Church most notably. Now Satan, not prevailing with the two first, makes his third and last assault from the glory and dignity of the world: for shewing unto Christ *all the kingdomes of the world, and the glory of them*, hee saith, *All these will I give thee, if thou wilt fall downe and worship mee*, Matth. 4. 9. Indeed Christs holy heart would not yeeld unto it: but that it was a grievous temptation, appeares by Christs answer. For in the former temptations, hee onely disputed with Satan out of Scripture: But when this temptation comes, Christ bids him (as it were in passion) *avoyd Satan*; signifying thereby not onely his abhorring of that sinne, but also the danger of that assault by the world. And indeed these temptations on the right hand (as wee may call them) will most dangerously creepe into the heart, and cause shipwracke of faith and a good conscience. All *Davids* troubles and persecutions could not bring him to so grievous sinnes, as did a little ease and rest. A huge great Armie cannot so soone give entrance to an enemy into a City, as riches and faire promises: neither can bodily torments so soone prevaile against a good conscience, as will worldly pleasures and faire promises. In regard whereof, wee must take heed that wee bee not deceived by the world: for the view of the glory and pompe thereof, will sooner steale from a man both religion and a good conscience, than any persecution possibly can doe. And indeed, who do so oft change their religion when trials come, as they that have the world at will?

The eighth example of suffering is this, *They were slaine with the sword*. There can be nothing said of this, which hath not beene spoken in the former examples; and therefore I omit it.

The ninth and last example of suffering is this; *They wandred up and down in sheep-skins, and goat-skins, being destitute afflicted, and tormented:* That is, being either banished, or constrained by flight to save their lives, they wandred up and downe in base attire, and were destitute of ordinary food and comfort; and so in great affliction and torment.

Here wee see these servants of God were driven from their owne Countrey, friends and families, by persecution. Whence wee observe, that in time of persecution, a Christian man may lawfully fly for his safety, if he be not hindred by the bond of private or publike calling. For these servants of God, here commended for their faith, did flie when they were persecuted; and that by faith: therefore the action is lawfull, as I might prove at large, but that I have spoken of it heretofore. When our Saviour Christ knew that the Pharisies heard of the

the multitude of Disciples which he made, Joh. 4. 1, 3. *he left Iudea*, where they had greatest jurisdiction, *and came into Galile* for his safety. The Prophets in the old Testament did flie: as *Elias* from *Iezabel*, 1 King. 19. 3. And so did the Apostles in the new, and that by Christs direction, Matth. 10. 23.

*Object.* 1. But some will say, Persecution is the hand of God, and therefore no man may flie from it: for so he should seeme to flie from God himselfe. *Ans.* Wee must consider persecution two waies: first, as it is the hand of God; secondly, as it is the worke of the wicked enemies of Gods Church. For them God useth sometimes as instruments, in laying his hand upon his Church, either for chastisement or for triall. Now a Christian being persecuted for the truth, and having liberty to flie, cannot bee said to flie from Gods hand, unlesse hee went away contrarie to Gods command, as *Ionas* did being sent to Ninive: and beside, hee knowes that is impossible. But his intent is to flie from the wrath of his enemies to save his life for the further good of Gods Church. Againe, the reason is not good, To say persecution is the hand of God, therefore a man may not flie from it? For so might a man conclude, that none ought to flie from sickneesse, or from warre: both which a man may doe with a safe conscience, not being hindred by some speciall calling.

*Object.* 2. But every one is bound to testifie his faith and religion before his enemies: and therefore may not flie in persecution. *Answ.* True indeed: a Christian man must so testifie his faith, if he be called thereto of God: but if God give him liberty and opportunity to flie, then he will not have him at that time to justifie his religion by that meanes.

*Object.* 2. But if it be lawfull to flie, how then comes it to passe that some of Gods children, when they might have fled, would not: but have stood to justifie their profession unto death? *Ans.* We must judge reverently of them, and thinke they did it by some speciall instinct and motion of Gods Spirit; as appeareth by their patience and constancy in their greatest torments. Examples hereof wee have in our English Acts and Monuments, in men worthy of notable commendations for their constancy and zeale for the truth of the Gospell.

*Quest.* If flight in persecution may be an action of faith; Whether may not the Minister of Gods Word flie in persecution?

*Answ.* There be some cases wherein the Minister may lawfully flie: First, when that particular Church and congregation over which he is placed, is dispersed by the enemies; so as he hath no hope to gather and call them backe againe: then (no doubt) he may flie, till his congregation be gathered againe. Secondly, If the persecutors doe specially aime at the Ministers life, then with the consent of his flocke, hee may goe apart for his owne safetie for a time. So it was with *Paul*: when the Ephesians were in an uprore about their *Diana*, *Paul* in zeale *would have entred in among them; but the Disciples suffered him not*, Act. 19. 30. This they did for *Pauls* safetie, and the good of the Church; for they knew those Idolaters would have beene most fierce against *Paul*. And so ought every particular Church to have speciall care of the life of the Minister. Other causes there be in which he may flie: but I will not stand to recite all, because there bee so many circumstances which may alter the case, as well respecting his enemies as himselfe and his people: making that unlawfull at one time, and to some persons, which to others or at another time may be lawfull.

Secondly, whereas it is said, *These servants of God wandred up and downe*: wee doe learne that a man may lawfully goe from place to place, and travell from country to country; if so be he goes in faith, as these men did. Againe, their going was to keepe faith and a good conscience: and for the same end may a man lawfully travell from place to place. But when men goe not in faith, nor yet for this end, the better to keepe a good conscience: there undoubtedly their travell is not lawfull.

By this then wee have just cause to reprove the bad course of many wanderers among us: as first, of our common beggers, whose whole life is nothing else but a wandering from place to place; though not in faith nor for conscience sake: but they finde a sweetnesse in their idle kinde of life; and therefore they wander, because they would not worke. Now this their course (having no other ground, but love of idlenesse, and contempt of paines in a lawfull calling) cannot but be greatly displeasing unto God: who injoynes that every man should *walke in some lawfull calling, and eat his owne bread*. This they doe not, and therefore the curse of God pursueth them: for generally they are given up to most horrible sinnes of injustice and uncleanneese: they walke inordinately: for they range not themselves into any families, but live liker bruit beasts than men: they are not members of any particular congregation, but excommunicate themselves from all Churches; and so live as though there were no God, no Christ, nor true Religion. And herein wee may see Gods hand more heavy upon them, that they take all their delight in that course of wandring, which in it owne nature is a curse and a punishment.

Secondly, wee may here also justly reprove the course of some others among us, who will needs be travellers: not for Religion sake, (for that were commendable, if they had such need) nor yet by vertue of their calling, (which were lawfull) but onely for this end, to see fashions and strange countries: and they refraine not from such places as Rome, Spaine, &c. wherein that cruell Inquisition will hardly suffer any to passe with safetie of a good conscience. But

shall

shall wee thinke that this their travell is commendable? No surely: for the end of lawfull travell is the preservation of faith and a good conscience, or the bond of some lawfull calling. Now these men travelling upon no such grounds, but onely upon pleasure; how shall we thinke they will stand to the truth, when they thrust themselves into such needlesse danger and triall? The crazed consciences of many at their returne shew sufficiently the badnesse of that course.

Further, note the state of these beleevers for their attire; it was of *sheep-skins, and goats-skins.* The like may bee observed in other famous Prophets and servants of God: *Elijah* wore a garment of haire, and thereby was knowne, 2 King. 1. 8. And so did *Iohn Baptist*, Matth. 3. 4. Yea, the false Prophets went so arayed, that they might the rather bee respected of the people, Zach. 3. 4. And our Saviour Christ saith, *The false Prophets shall come in sheeps cloathing*, like the true Prophets; when as indeed *they are ravening Wolves.* Now the true Prophets of God went thus basely attired, that not onely by word and doctrine, but also in life and conversation, they might preach repentance unto the people. And indeed, every Minister of the Gospell ought to be a light unto his people both in life and doctrine: and he that preacheth well, and doth not live according to his doctrine, builds with the one hand and pulls downe with the other. Now whereas these servants of God went up and downe in such base attire as sheepe skinnes and goats skinnes: it was for poverties sake, being deprived of friends, goods, house and lands: and so destitute of provision for better attire.

D In their example wee may note that Gods servants and children may bee brought to extreme povertie and necessitie; so as they shall want ordinarie food and raiment, and bee faine to cover themselves with beasts skins. This was the poore state and condition of godly *Lazarus.* Yea, Christ Jesus, for our sakes did undergoe a meane estate: for *hee had not place whereon to lay his head:* and at his death hee had not so much ground of his owne as might serve for a buriall place; but was laid in *Iosephs* tombe, which is a great comfort to any childe of God in like distresse. For why should any bee dismaied with that estate which Christ Jesus and his dearest servants have undergone for his example.

Here some may aske how this can stand with that saying of *David, I have beene young, and am old: yet I never saw the righteous forsaken, nor his seed begging bread,* Psalm. 73. 25.

*Answ. Davids* saying may bee taken two waies: first, as his owne observation in his time. For hee saith not, *The righteous is never forsaken*; but that *he never saw it*: and indeed it is a rare thing to see the righteous forsaken.

A Secondly, (which I take to be *Davids* meaning) the righteous man is never forsaken, and his seed two. For if God lay temporall chastisement on any of his servants, suffering them to want, yet hee forsaketh not his seed after him; but renueth his mercy towards them, if they walke in obedience before him: hee may make triall of godly Parents by want, but their godly children shall surely be blessed: so that this hindereth not, but that the godly may bee in want.

Further, whereas they are said to goe up and downe in *Sheeps-skinnes and Goats-skinnes*, wee must understand that they did it by faith. From whence we learne, that when all temporall blessings faile, then the childe of God must B by faith lay hold upon GODS gracious promises of life eternall, and stay himselfe thereon.

This point must bee remembred carefully: for say we should want all kind of temporall benefits, must we thereupon despaire, and thinke that God hath forsaken us? God forbid: nay, when all meanes faile, and the whole world is against us, yet then we must lay hold upon the promise of life eternall in Christ, and thereupon rest our soules. Thus did these beleevers in this place. And this faith did *Iob* notably testifie, when GOD had taken from him children, goods, health, yea, and all that he had, yet then he said, Job 13. 15. *Though he kill me, yet will I trust in him.* And so must we endevour to doe, C if that case befall us: for when all worldly helps and comforts faile us, this promise of life in Christ, will bee a sweet and safe refuge for our soule.

Being *destitute, afflicted, and tormented*] Here the Apostle amplifieth their misery in their wandring estate, by three degrees of crosses, which did accompany the same: First, they were *destitute* of temporall blessings: secondly, they were *afflicted* both in body and mind: thirdly, *tormented*; that is, evill intreated. These are added for a speciall cause to shew that these servants of God were laden with afflictions: they were *banished* and driven to extreme poverty; they were *deprived* of all their goods, and of all society of men: they were *afflicted* D in body and in minde, and evill intreated of all men: no man would doe them good, but all men did them wrong; whereby we see that even waves of misery overwhelmed them on every side.

E Hence we learne that Gods servants may be overwhelmed with manifold calamities at the same instant, being pressed downe with crosses in goods, in body, minde, friends, and every way. This was *Iobs* case, a most worthy servant of God; he was afflicted in body, in friends, goods and children, and (which was greatest of all) he wrastled in conscience with the wrath of God; Job 13. 16. *Thou writest bitter things against me, and makest me to possesse the iniquities of my youth.* And the like hath beene the e-

state

state of many of Gods children: Psal. 88. 3. 7. *My soule is filled with evils: thou hast vexed me with all thy waves, &c.*

*Quest.* How can this stand with the truth of Gods Word, wherein are promises of all manner of blessings both temporall and spirituall to those that feare him: Deut. 28. 1, 2, &c. *If thou obey the voice of the Lord thy God, all these blessings shall come upon thee and overtake thee: blessings in the city and in the field: in the fruit of thy body, and of thy ground and cattell.* Psal. 34. 10. *They that seeke the Lord shall lack nothing that is good.* For *Godlinesse hath the promises of this life, and of the life to come,* 1 Tim. 4. 8. And therefore *David* compareth the godly man *to the tree that is planted by the waters side, which bringeth forth much fruit, and is greene and well liking,* Psal. 1. 3. How then comes this to passe that Gods owne servants should bee thus oppressed and laden not with one calamity or two, but with sundry and grievous afflictions at the same time? *Ans.* True it is the Scripture is full of gracious promises of temporall blessings unto Gods children: but they are conditionall, and must be understood with an exception, to this effect; *Gods children shall have such and such blessings, unlesse it please God by afflictions to make triall of his graces in them, or to chastise them for some sinne:* so that the exception of the crosse for the triall of grace, or chastisement for sinne, must be applied to all promises of temporall blessings. And hence it comes to passe, that the most worthy and renowned servants of God for their faith, are said to bee afflicted and in misery. For his promises of temporall blessings are not absolute but conditionall. *All things are theirs* (as *Paul* saith) 1 Cor. 3. 21. and they shall have honour, wealth, favour, &c. unlesse it please God to prove their faith, or to chastise their sinnes by crosses and afflictions.

2. How can Gods servants be able to beare so many and grievous crosses at once, seeing it is hard for a man to beare one crosse patiently? The answer is here laid downe, to wit, *by faith*; for many and grievous were the miseries that lay on these servants of God: and yet by beleeving the promise of life in the *Messias*, they were enabled to beare them all. This is a soveraigne remedy against immoderate griefe in the greatest distresse: and undoubtedly the flouds of affliction shall never overwhelme him, that hath his heart assured by faith of the mercy of God towards him by Jesus Christ. This made *David* say, *He would not feare evill, though hee should walke thorow the valley of the shadow of death,* Psal. 23. 4. and *Paul* speaking of *tribulation, anguish, famine, persecution, yea, and death it selfe,* saith, *In all these we are more than conquerours through him that hath loved us,* Rom. 8. 37. And from this faith it was, that hee was able to endure all estates, *to bee hungry, to want, &c.* Phil. 4. 12, 13.

If this be true, that Gods children may bee afflicted with manifold calamities at once, then the opinion of naturall and ungodly men is false, who judge him and thinke him to be wicked and ungodly, whom God ladeth with manifold calamities. This was the judgement of *Iobs three friends*, and the ground of all their disputation against him; that because God had laid so many crosses upon him, therefore hee was but an hypocrite. And this is the rash judgement of naturall men in our daies, especially upon those that make profession of religion: when Gods hand of triall or correction lies upon them, they presently censure them for hypocrites: but this is a wretched opinion, for Gods dearest children may bee presied downe with manifold calamities.

Secondly, seeing faith in Christ will support the soule under manifold crosses, bee they never so grievous; we must labour, in the feare of God, to have our hearts rooted and grounded in this faith; and when afflictions come, wee must strive to shew forth the fruit and power of it, by bearing them patiently.

And thus much of the severall branches of affliction, in this last example of beleevers.

VERSE 38.

*Whom the world was not worthy of: they wandered in the wildernes, and mountaines, and dens, and caves of the earth.*

IN these words the Holy Ghost doth answer to a secret objection or surmise, which a naturall man might conceive against the beleevers spoken of before. For it being said, *That they wandred up and downe:* some man might thinke thus; no marvell though they wandred up and downe: for it may bee they were not worthy to live in the world. This the holy Ghost doth flatly deny, and avoucheth the cleane contrary of them; to wit, *that they wandred up and downe by faith*; and the Lord caused them so to doe, *because the world was not worthy of them,* they were too good to live in the world.

In this answer to this surmise, wee may observe what is the opinion of naturall men concerning the children of God; to wit, that they are not worthy to live in the world, but the earth whereon they tread is too good for them. This hath beene, is, and will bee the worlds estimation of Gods children: Matth. 24. 9. *Yee*

*shall*

Beleevers vnder the Maschim.

Ioh.1.12.

*ſhall bee hated of all nations for my Names ſake.* Joh. 16. 2. *They ſhall excommunicate you; yea, the time ſhall come, that whoſoever killeth you, ſhall thinke hee doth good ſervice.* Act. 22. 22. *Away* (ſay the Jewes of *Paul*) *with ſuch a fellow from the earth: it is not meet that hee ſhould live.* And hence he ſaith of himſelfe and the other Apoſtles, 1 Cor. 4. 13. *They were made the filth of the world, and the off-ſcouring of all things.*

In the time of the perſecuting Emperours in the Primitive Church, when any common calamitie befell the people or State: as famine, dearth, peſtilence, or ſuch like, they ſtraightway imputed it to the Chriſtians, ſaying, That *they and their wicked religion were the cauſe thereof.* And though we have religion maintained among us, yet the poore ſervants of God finde the like welcome in the world: for thus the wicked cenſure them every where, That they are diſſembling hypocrites, and none ſo bad and vile perſons as they are. Now if any man aske, how comes it to paſſe that the world ſhould ſlander them ſo, and thinke ſo vilely of them. *Anſ.* Firſt, becauſe *they be taken out of the world, in regard of ſtate and condition in grace,* Joh. 15. 19. *therefore the world hateth them,* Joh. 15. 19. Secondly, *the world knowes them not,* 1 Joh. 3. 1. and therefore ſpeakes evill of them, Jude 10. Thirdly, the wicked meaſure others by themſelves, and therefore deſpiſe the godly that joyne not with them, 1 Peter 4. 3. Laſtly, there is a ſecret enmity betweene the ſeed of the wicked and the ſeed of the Church: (1 John 3. 12.) the wicked are of that *evill one,* the *Devill*; and therefore muſt needs hate the godly who are borne of God. So that when wee ſhall ſee or heare, that ungodly perſons ſhall in any ſuch ſort abuſe the children of God; we muſt not marvell nor bee troubled at it, for it is no new thing, it hath beene from the beginning: but wee muſt pray that GOD would open their eyes that they may turne from their ſinnes to repentance; and then (no doubt) they will change their conceit, and alter their behaviour towards them: as *Paul* did, Galatians 1. 13, 15. Acts 9. 1, 26.

To come to the words more particularly; the Holy Ghoſt ſaith, *The world was not worthy of them*: that is, the company of ungodly livers, without Chriſt, and void of grace, were not worthy the ſocietie of theſe holy ones; and for this cauſe did the Lord take them from among them.

Here note a ſingular fruit of true faith: it brings a man to that eſtate, and gives him that excellency, that hee is more worth than the whole world. I meane by the whole world, the eſtate of all thoſe that live in the world out of Chriſt. If then a man would have true and ſtable dignity, let him labour for true faith: for *faith* hath this privilege, to advance a beleever to true honour and excellency. And therefore our Saviour ſaith, *As many as receive him by faith, to them he gave power or prerogative to be the ſonnes of God.* Wee take it for a great prerogative to bee the childe of an earthly Prince, and ſo it is: but to be the ſonne of God (who is King of Kings) is a preheminence and dignity above all dignities; and no tongue can expreſſe the excellency thereof. For what more can a man deſire, than to be heire of glory in life everlaſting? and yet true faith bringeth this to a beleever. It is an excellent dignitie to be matched with Angels; and no Prince in the world, by all humane wit or power can attaine unto it: but yet the childe of God can, being joyned to God by faith in Chriſt; whereby (in ſome ſort) he is above the Angels themſelves: for our nature in Chriſt is advanced above the nature of Angels.

Honours and dignities in politike or civill Eſtates, are the good gifts of God, and his owne ordinances, whereby men are in higher places, and in account one above another: but yet all the dignity, honour, and pompe of the world, ſevered from that dignitie which faith bringeth to the beleever is nothing worth. Indeed, if worldly preheminence be joyned with faith, it is a great and excellent prerogative; for faith makes it acceptable unto God: but ſever faith from worldly dignities, and what are they but vanity of vanities? which will turne to the greater condemnation of him that enjoyeth them. If a man have favour in the Court, and yet want the Kings favour, it is nothing: and ſuch are all temporall dignities without Gods favour; for at his indignation they vaniſh away. Now his favour without faith can no man have; for *He that commeth unto God muſt beleeve,* verſ. 6.

Here all thoſe that are in place above others, either by birth or ſpeciall calling, muſt learne above all things to labour for the dignity of faith. When we have ſuch things wherein wee delight, wee deſire continuance of them. Behold, the dignitie of faith is everlaſting; and beſides it ſanctifies all civill dignities, and makes the owner of them glorious and acceptable both before God and man; when as otherwiſe, without faith, they are nothing: and they that have them can doe nothing but abuſe them.

Againe, the holy Ghoſt ſaith, *The world was not worthy of theſe men,* for another cauſe; and that is this; Every Chriſtian man by his faith brings many bleſſings among thoſe parties, and to that place where hee lived: now the world deſerves no ſuch bleſſings, and therefore is unworthy of the perſons by whom they come.

*Queſt.* How doe Chriſtians bring bleſſings to places where they live? *Anſ.* Firſt, by their preſence: for as God ſaid to *Abraham* the Father of the faithfull, *Thou ſhalt bee a bleſſing,* Gen. 12. 3. ſo is it with all beleevers. *Laban* confeſſeth *that he perceived that the Lord had bleſſed*

*blessed him for Iacobs sake*, Genes. 30.27. And *Potiphar* saw that *Ioseph* was a blessing in his house: for the *Lord made all that hee did to prosper*, Genes. 39.2, 3. While *Lot* was in Sodome, the *Angel could not destroy it*, Gen. 19.22. And if there had *beene ten beleevers in Sodome, the Lord would have spared all for tens sake*, Gen. 18. 32. Now bringing good things, and keeping backe Gods judgements by their presence, they are thereby blessings. Secondly, they are blessings by their *prayers*. *Abraham* prayed for *Abimelech*, Genes. 20. 17, 18. and *God healed him and his familie of barrennesse*. At *Moses* prayer Gods judgements were taken from Egypt, Exod. 7. 12, 13, 30. and his wrath appeased towards his people, Exod. 32. 11, 14. And some thinke that *Stephens* prayer at his death for his persecuters, was one meanes for mercy unto *Saul*, that then consented to his death, Acts 7.60. & 8.1. Thirdly, they bring blessings upon a place by their example: for when men shall see godly persons walking before them in the feare of God, and making conscience of all manner of sinne, it is a speciall meanes to cause others to turne from their wicked waies to newnesse of life. And therefore *Peter* exhorts the Christians to *have their conversation honest among the Gentiles; that they which speake evill of them, as of evill doers, might by their good workes which they shall see, glorifie God in the day of their visitation*, 1 Pet. 2.12. And hee bids *godly wives* so walke, that their *husbands may be won without the Word, by beholding their pure conversation which is with feare*, 1 Pet. 3.1, 2. And *Paul* bids the Philippians to *walke blamelesse in the middle of a wicked and crooked nation, as lights in the middle of the world*, Phil. 2.15. that those which were to bee converted by their good conversation might bee won to the truth. God sent a floud upon the world for the grievousnesse of mans sinnes: Now why doth hee not still send more flouds? are not men now as wicked as they were then? Yes undoubtedly, man for his part deserves it now as well as they did then: and therefore our Saviour Christ saith, As it was in the daies of *Noah*, so shall it be in the daies of the sonne of man; so that every day we deserve a new floud; but yet the Lord staieth the execution of his judgements for a time, that his Elect may be gathered and converted. And so soone as that is done, heaven and earth shall goe together, and God will not stay one moment for all the world besides. So that every nation and people in the world have benefit by Gods children, because for their sakes doth the Lord stay his wrath and deferre his judgements, even the great judgement of fire, wherewith the world shall be consumed at the last day. These things the world should take notice of, as well to move them to repentance of their sinnes, whereby they are made unworthy the presence of a godly man, as also to perswade them to better behaviour and carriage towards the godly, by whom they are so many waies blessed.

The holy Ghost addeth, that *wandred in wildernesses, and mountaines, and dens, and caves of the earth*. These were desolate places, and not inhabited; and yet for the wickednesse of the world, God will have these beleevers there to wander. We must not thinke that they betooke themselves voluntarily to this solitarie life, but onely upon necessitie, being constrained by persecution to flye into the wildernesse for the saving of their lives, and the keeping of a good conscience.

This serves to descry unto us the blinde error of many ages afore us, wherein it hath beene thought, and is by Papists at this day, to bee a state of perfection, to live a Monke or Hermite out of all societies in some desart place, and there to spend their whole life in contemplation onely, and that voluntarily: and they magnifie this estate so much, that hereby they thinke to merit eternall life at the hands of God. But these beleevers did neither voluntarily, nor with opinion of merit, betake themselves to this solitarie life, but on necessitie. And indeed this kinde of life hath no warrant in Gods word: for every Christian is a member of two Kingdomes; of Christs Kingdome of grace, and of that particular state where hee dwelleth: and by reason hereof, hath a twofold calling; a temporall and a spirituall calling. In both of which hee must walke diligently so long as he can, doing the duties both of a childe of God, and of a member of that commonwealth where he liveth. Now when a man goeth voluntarily to leade a solitary life, he forsaketh his temporall calling altogether, and performes the other but negligently; for he withdrawes himselfe from many duties of piety, whereby the people might be furthred to Godward; which none can doe with a good conscience.

Further, observe the places where they are constrained to wander, to wit, in *Wildernesses*, *Caves*, and *Dens*; places where wilde beasts have abode and recourse: and yet here they live, when as men will not suffer them to live among them. Where note, that many times more mercy may bee found among wilde and savage beasts, than with some men; so mercilesse are the wicked when God forsakes them, and leaves them to themselves. The *Lions* intreat *Daniel* better than *Darius* Courtiers and servants doe, Dan. 6. And *Lazarus* finds more kindnesse with the dogs at *Dives* gates than with him and all his family besides, Luke 16. 21. The consideration whereof must teach us to nip sinne in the head at the beginning, and not to suffer it to grow: for if it get a head and raigne in us, it will make us worse than bruit or savage beasts, and cruell as the Devill himselfe: as wee may see in the worlds usage of these beleevers.

Thus we see the state of true beleevers under,

der many and grievous miseries, which we must well observe, to arme our selves against the times of adversities which God may send upon us. We must not judge it a cursed estate to bee under the Crosse: for here we see, the faith of his servants is commended for suffering *nine* severall kinds of miseries. If we shall thinke that these were but a few; wee must know that in them the holy Ghost setteth downe the state of his Church unto the end; for these things were written for ensamples unto us. And therefore if calamities come, and such miseries befall us as doe drive us toward distrust, as though God had forsaken us, we must remember that God did not forsake these his children in their calamities, and therefore also will not forsake us. And thus much for this last example.

VERSE 39.

## *And these all through faith obtained good report, and received not the promise.*

THe holy Ghost having set down at large a worthy and notable Catalogue of examples of faith in sundry beleevers, that lived from the beginning of the world to the time of the *Macchabees*, doth now for a further commendation of their faith, rehearse the same things that before hee had said in the 2. and 13. verses of this chapter. In saying, that by faith *they all received good report*, his meaning is, that they did beleeve in the true *Messias*, and looked for salvation in him alone; whereupon they were approved of God himselfe, who gave testimony hereof, partly by his Word, and partly by his Spirit in their consciences, and partly by his Church: by all which they were commended and assured to be Gods servants. And yet notwithstanding this good report, *they received not the promise*: that is, the promise of Christs incarnation in their daies. They received Christ truly by faith, and so saw his day; but his actuall incarnation in the flesh they lived not to see.

Whereas it is said, That by *faith they obtained testimony*; Here first observe, that there is no thing in man that makes him acceptable to God, but faith only. God regards no mans person; he accepts not of a man because hee is a King, or because he is wise, or rich, or strong, &c. but if a man beleeve, then the Lord is ready to give testimony of him, that hee likes well of him. In regard whereof we must all labour diligently above all other things to get true faith in Christ, that so we may have approbation at Gods hands; without which there is no salvation to be hoped for.

Secondly, here also learne the right way to get testimonie, approbation, and credit with men; a thing whereof many are exceeding glad; and which the childe of God must not contemne. Now the way is this: Hee must first labour to get approbation at Gods hands; which indeed he cannot doe any other way, save onely by a true and lively faith, as wee have heard before. Now the Lord approving of him, hee hath the hearts of all men in his hands, inclining them whether he will: and if it stand with his glory, he will cause them to like, and to speake well of him that doth beleeve.

Many indeed get great applause in the world, which little regard true faith; but in the end, this their glory and applause will bee their shame: for *They that honour me will I honour*, saith the Lord, *but he that despiseth me shall be despised*, 1 Sam. 2. 30.

Lastly, whereas the holy Ghost saith, That all these worthy men *obtained testimony of God, and yet received not the promise*. We are hereby taught, that we which now live in the Church, are much more bound in conscience to beleeve, than they which lived in the old Testament. For wee have received the promise of Christs incarnation: They received it not, and yet beleeved. Wherefore in the feare of God let us labour for true faith. But some will say, What should we heare so much of faith? we do all beleeve. *Answ.* Indeed we say so with our mouthes; but it is a rare thing to finde true and sound faith in the heart: for grosse and palpable ignorance abounds every where, and yet men will needs be good beleevers, which is a thing impossible; for how should faith bee without knowledge? And as men are ignorant, so they have no care to learne nor to get knowledge, that so they might come by true faith. Their hearts are wholly taken up with the world for matters of profit and delight; that they can spare no time to seeke for this precious gift of faith. Againe, many have knowledge, with whom true faith is rare: for faith purifies the heart, it is joyned with a good conscience, and shewes it selfe by obedience through love. Now (to leave the heart to God) where almost is the man that walkes answerable to his knowledge? May we not truly say of many, that as the Word commeth in at the one eare, it goeth out at the other? And among those which learne and beare away something, there is little care to practise it in life.

But wee must know, that if wee would bee approved of God, wee must beleeve. Now so long as we remaine ignorant; or else having knowledge doe not joyne practice therewith, in obedience from a good conscience, undoubtedly we have no sparke of true faith in us. We may make a shew of faith, and so beare the world in hand we beleeve: but certainly this will prove a very dead faith; and in the end,

and

and finishing of all, appeare to be nothing, but bare lip-faith, and meere presumption. Now, to conclude this point, we must know, that unlesse we get true faith, as these beleevers had, (which we must shew by good fruits, as they did) even they shal rise up in judgement against us to condemne us at the last day. For they beleeved, though they had not the ground of faith so laid before them as wee have. Wherefore let them that want knowledge, labour for it: and they which have it, let them joyne obedience with their knowledge, that the faith of their hearts may be seene by the fruits of their lives: for true faith cannot be hid, but will breake out in good workes.

VERSE 40.

## *God providing a better thing for us, that they without us should not be made perfect.*

BEcause some man might much marvell that such men as received testimony of God for their faith, should not yet receive the promise; therefore here the holy Ghost renders a reason thereof: the good pleasure of God, appointing that Christ should be incarnate at such a time, as was most convenient for the perfect consummation of the whole Church, consisting of Gentiles, as well as Jewes. For though these ancient beleevers were in time long before; yet God provided Christs incarnation so fitly for us, that they without us should not have perfect consummation in glorie.

*The Exposition. God providing a better thing for us.* The word in the originall, translated *providing*, signifieth properly *foreseeing*; wherein is likewise included Gods decree and ordination. Now, this wee must know: that it is a peculiar prerogative belonging to the true God alone, to bee able to foresee things to come: and that many thousand yeares before: no creature of himselfe can doe it. And yet it is true, that this property to foresee, is ascribed unto God, not properly, but in regard of our capacity: for if wee speake of God properly, God cannot bee said to foresee any thing; because all things bee present to him, whether past or to come.

This prescience or foreknowledge in God, puts a difference betweene the true God and all creatures: for the true God foresees all things that are to come; so can no creature doe. Indeed, some creatures foresee and foretell some things: yet herein they come short of the

A divine propertie: for God foresees all things by himselfe, without signes and outward meanes. But creatures onely foresee some things not of themselves, but by meanes of signes and outward causes, or by revelation from God: otherwise no creature can foresee things to come.

Now as wee said before, this *foresight* in God includes his decree and ordination: for therefore did these things so come to passe because God ordained them. Whereby wee see that Gods prescience or foreknowledge is not idle, but operative and joyned with his will: for Matth. 10. 29, 30. *An haire cannot fall from our head: nor a sparrow light upon the ground without his will.* As all things in time come to B passe, so God before all worlds *willed*, that is, decreed and appointed them. And under this large extent of Gods will or decree, wee must include the sinfull actions of men; for God doth not barely foresee them, but decree the being of them, and so will them after a sort, though not to be done by himselfe, yet by others. When *Judas* betrayed Christ, and *Pilate* with the wicked Jewes condemned and reviled him, they sinned grievously; and yet herein *they did nothing but that which Gods hand and counsell had determined before to be done.*

This point well considered confutes their opinion who indeed inlarge Gods prescience or foreknowledge over all things good and evill; but yet exclude sinne from without the C compasse of his decree and ordination. But here we see Gods foresight includes his decree; and nothing comes to passe simply without his will: howsoever many things bee done against his revealed will; yet without his absolute will can nothing come to passe: *He worketh all things according to the counsell of his owne will:* doing himselfe those things that be good, and willingly permitting evill to bee done by others for good ends.

But what did God here provide and foresee for us? *Ans. A better thing:* that is, God in his eternall counsell provided a better estate for his Church in the new Testament than he did for beleevers in the old.

Hence we learne, that as God hath his gene- D rall providence, whereby hee governeth all things: so also, he hath his speciall and particular providence, whereby in all things he provides and brings to passe that which is best for his Church. For in the old Testament God provided that for his Church which was meet for it: But considering that the Church in the new Testament (in some respects) was to have a better estate than the Church in the old Testament had; therefore hee provides for a better estate. And looke, as in his eternall wisedome he foreseeth what is best for all estates and times; so in his providence doth hee accomplish and effect the same.

*For us.*] That is, for the Church in the new Testament: where note, that Gods Church, and

the ſtate thereof in the new Teſtament, is better than it was in the old, before the comming of Chriſt. The holy Ghoſt here ſpeakes this plainly, and therefore we need no further proofe thereof.

*Queſt.* How ſhould it bee better with the Church now, than it was then? *Anſ.* True it is, that God gave the covenant of grace in the beginning, to our firſt Parents in Paradiſe: the ſumme whereof was this; *The ſeed of the woman ſhall breake the Serpents head.* And this covenant did God renue and revive unto his Church, from time to time, in all ages, unto this day. Both circumciſion and the Paſſeover were ſeales of this covenant, as well as our Sacraments bee; ſo that in ſubſtance they differ not: the free gift of grace in Chriſt, belonged to them as well as unto us. The beleeving Jewes in their Sacraments, did eat the ſame ſpirituall meat, and drinke the ſame ſpirituall drinke with us, (as the Apoſtle witneſſeth, 1 Cor. 10. 3.) and beleevers then, obtained the ſame eternall life, that wee doe now by faith. And yet if wee regard the manner of adminiſtring the covenant of grace in Gods Church, unto the people of God; herein doth the Church of the new Teſtament farre ſurpaſſe the Church of God in the old: and indeed herein conſiſts the preheminence of the Church under the Goſpell; which ſtands in five things eſpecially.

*Firſt*, in the old Teſtament, ſpirituall and heavenly were propounded unto the Church, under temporall and earthly bleſſings. This is plaine by Gods dealing with the Patriarchs, *Abraham*, *Iſaac*, and *Iacob*: for the Lord promiſed unto them the temporall bleſſings of the Land of *Canaan*; under which he ſignified the gifts of life everlaſting, in the kingdome of heaven. But in the new Teſtament life everlaſting is plainly promiſed to the beleever, without any ſuch type or figure.

*Secondly*, in the old Teſtament Chriſt was ſhewed and ſignified unto them in ceremonies, rites, and types, which were in number many, and in ſignification ſome of them darke and obſcure: but now theſe types and ceremonies are aboliſhed, the ſhadow is gone, and the ſubſtance come; and in ſtead of darke ſignes and figures, we have two moſt plaine and ſenſible Sacraments. More plainly, the covenant of grace in the old Teſtament, was ſealed by the bloud of Lambes, as ſignes of the bloud of Chriſt; but now to his Church in the new Teſtament, Chriſt himſelfe hath ſealed his Teſtament by his owne bloud.

*Thirdly*, in the old Teſtament all the knowledge they had was in the Law; and their underſtanding in the Goſpell was obſcure and very ſlender: but in the new Teſtament, not onely the Law is made manifeſt, but alſo the ſupernaturall knowledge of the Goſpell.

*Fourthly*, the Law was only committed and publiſhed to one nation and people: but the A Goſpell is ſpread and preached to all the world.

And *laſtly*, the Church in the old Teſtament beleeved in Chriſt to come; but now the Church beleeves in Chriſt, which is already come and exhibited: in all which reſpects, the Church in the new Teſtament doth exceed the Church of the old.

Now, where the Text ſaith, *God provided a better thing for us*, we muſt not underſtand it of all theſe prerogatives, but onely of the fifth and laſt, touching the actuall exhibiting of Chriſt in the fleſh; as Chriſt alſo imports, Luk. 10. 23, 24. *Bleſſed are the eyes which ſee that ye ſee: for I tel you, many Prophets and Kings have deſired to ſee thoſe things yee ſee, and have not ſeene them:* which things we muſt underſtand of the B incarnation of Chriſt. And that this is ſuch a prerogative to the new Teſtament, appeareth by old *Simeon*, who when hee had ſeene Chriſt in the Temple, as it was promiſed him, ſang unto God this ſong, Luk. 2. 29. *Lord, now letteſt thou thy ſervant depart in peace, according to thy word; for mine eyes have ſeene thy ſalvation:* as if he ſhould ſay, I have now Lord lived long enough, let me now depart in peace, ſeeing now I have ſeene thy Chriſt my Saviour, (where we ſee he makes it a matter of full contentment unto his ſoule) which the beleevers under the law ſaw not.

Hence we muſt learne our duty: for if our D ſtate bee now better than the ſtate of the old Teſtament was, and if we enjoy privileges denied to Gods ancient ſervants before and under the Law; then undoubtedly wee ought C to ſtrive to goe before them in grace and obedience; for every mans accounts ſhall bee according to his receits. Hee that receives five talents, muſt make account to returne moe, than he that receives two: where God is more abundant in his mercie, there he looks for anſwerable thankfulneſſe and obedience. We goe beyond the ancient Church in five things: and therefore we muſt ſtirre up our hearts to be anſwerable in grace and obedience going beyond them. But if for all this, we come ſhort of them in theſe things, then ſurely our caſe is fearefull, and our puniſhment ſhall be greater: for they that had leſſe prerogative, ſhall be witneſſes a- D gainſt us, if they goe beyond us in obedience.

*That they without us might not be made perfect*: that is, might not be fully glorified. Here is the reaſon why Chriſt was not exhibited in their dayes. Indeed all true beleevers before Chriſt, were juſtified, and ſanctified, and in ſoule received to glory before us; yet perfected in ſoule and body both, they muſt not bee before us; but we muſt all be perfected together. Now his will herein he bringeth thus to paſſe; All muſt bee perfected in Chriſt: But hee will not have Chriſt to come and ſuffer, till the fulneſſe of time came, *in theſe laſt dayes*, Heb. 1. 2. (as the Apoſtle ſpeaketh,) that the beleevers living in theſe daies, might have time of being in the Church to be called, juſtified,

and

and ſanctified; and ſo they might be glorified with them that lived before. For put the caſe that Chriſt had ſuffered in the dayes of *Abraham*, or *David*, or thereabout; then the end of the world muſt needs have come the ſooner: for ſo it was foretold, that Chriſt ſhould come in the latter ages of the world, 1 Pet. 1.20. Now if the world had beene ſooner cut off, then had there not beene time of birth and calling, for all the elect that now live and ſhall live: therefore for their ſakes was Chriſts comming deferred, till the fulneſſe of time. And this I take to be the meaning of the words.

Now, in that the holy Ghoſt here ſaith, *The members of Chriſt in the new Teſtament muſt be perfected, with all the ancient believers in the old*; we muſt herby be admoniſhed, to conforme our ſelves unto theſe ancient Fathers, in the participation of grace, and practice of obedience in this life. For how can wee looke to be A glorified with them after this life, if here we be not like them in grace. Chriſt tels his followers, that *many ſhould come from the Eaſt, and from the Weſt, to ſit with Abraham, Iſaac, and Iacob in the Kingdome of heaven*, Mat. 8.11, 12. (becauſe they were followers of theſe Patriarchs in the faith) *when as the children of the Kingdome*, that is, many Jewes by birth, borne in the Church, *ſhould be caſt into vtter darkneſſe*. Now, if Chriſt deny to glorifie the children and poſterity of theſe ancient believers, becauſe they did not follow them in grace and in obedience: how can wee which are by nature ſinners of the Gentiles, looke to bee glorified with them, unleſſe in grace and obedience we conforme our ſelves unto them? Thus much for B theſe examples of faith: now ſomething muſt be added out of the next chapter; becauſe there the holy Ghoſt makes uſe of all theſe worthy examples.

# A COMMENTARIE VPON PART OF THE TWELFTH CHAPTER TO the HEBREWES.

## VERSE 1.

***Wherefore, let us alſo, ſeeing wee are compaſſed with ſo great a cloud of Witneſſes, caſt away every thing that preſſeth downe, and that ſinne that hangeth ſo faſt on: let us runne with patience the race that is ſet before us.***

IN theſe words, the holy Ghoſt propoundeth a worthy exhortation to the Chriſtians of the new Teſtament; that they ſhould labour to be conſtant in the profeſſion of the faith: that is, in holding, embracing, and beleeving true Chriſtian religion. And his reaſon is framed thus; *The Saints of God in the old Teſtament, were conſtant in the faith: and therefore you muſt likewiſe be conſtant in the faith, that live in the new Teſtament.* The firſt part of the reaſon is laid downe in all the examples of the former chapter. The concluſion or ſequell is contained in this firſt verſe. Wherein wee may obſerve two points: an exhortation unto conſtancy in true religion; and the way or meanes to attaine thereunto. The exhortation is inferred upon the former examples; which are all here applied as preſidents and directions unto us, for conſtancy D and perſeverance in the faith; in theſe words, *Wherefore, ſeeing we are compaſſed about with ſuch a cloud of witneſſes*: that is, ſeeing *Abel, Enoch, Noah, Abraham*, and all the reſt of the holy Fathers, who are a cloud of witneſſes unto us, (that is, lights and leaders before us) were conſtant in true religion (whether wee reſpect their faith in Gods promiſes, or obedience to his commandements) therefore we alſo muſt be conſtant in the faith. The way or meanes hereunto, ſtands in three duties, in the words following; *Let us caſt away, &c.*

For the *exhortation*: Firſt, in generall, the very inferring of it from the former examples, teacheth us this ſpeciall duty; That every one in Gods Church muſt apply unto himſelfe thoſe

instructions, that are laid downe, either generally in doctrine, or particularly in example. And therefore the holy Ghost here saith not, Let the *Galatians*, or the *Corinthians* (which were two renowned Churches) be constant in the faith; but, *Let us*, that is, *you Hebrewes*, with my selfe be constant in the faith, following the example of your ancient Fathers. It is said of the ancient Jewes, *that many of them heard Gods word, but it was not profitable unto them, because it was not mingled with faith in them.* Heb. 4. 2. What is it to mingle the Word with faith? Is it not only to receive it by faith, beleeving it to be true; but also by the same hand of faith, to apply it to a mans owne soule, to his heart and life. And undoubtedly, Gods word thus applied to a mans particular person, hath in it great power and fruit; whether wee regard information of judgement, or reformation of life. But it is an hard thing to doe, and rare to find a man that doth sincerely apply unto himselfe, either generall doctrines, or particular examples. We are all prone to this fault, from our selves, and lay it upon others, saying: *This is a good item, or a good lesson, for such an one, and such an one, if he were here, or if hee would marke it.* In the meane while, what benefit reape we to our own soules? for the Word not applied to our selves, doth us no good: it is like Physicke not taken, or food not eaten. And hence it comes to passe, that though we heare much, yet wee profit little by the ministery of Gods word. We must therefore learne to follow *Maries* example, *who pondered Christs words, and laid them up in her owne heart.* When an exhortation is given, we must not poste it off, and lay it upon other mens shoulders; but apply it to our selves, and lay it to our owne hearts, saying, This instruction is for me. Hereby (no doubt) we should feele greater blessings upon the preaching of the Word, than yet we doe. And to move us hereunto, let us consider, that Satan our utter enemy (who seekes nothing but our destruction) is most busie to hinder this application of the Word, either by the Minister, or by a mans own conscience. As for example: when the Minister (by occasion out of Gods word,) shall confute, either error in judgement, or misdemeanour in life; then, men that heare, and are guilty thereof, should say, *This is mine error*, or *my fault, now I am confuted*, or *reproved*. And God (no doubt) if men would thus doe, would make it effectuall unto them at the length. But in stead of this applying to our selves (either through our owne corruption, or Satans suggestions, or both,) wee shift it from our selves, and say, Now he reproves such an one, and such an one; and speakes against such and such: and indeed, Satan (by his good will) would never have a man to apply the Word rightly to himselfe. Therefore, seeing Satan is so busie, and this is his deceit to make a man shift off an exhortation or reproofe from himselfe, and to lay it on others: we must be as carefull to apply it to our selves, and to lay it to our owne consciences; and then (no doubt) we shall find it to be a word of power, able to reforme both the misdemeanour of our lives, and the errors of our mindes.

Now to the reason more particularly: *Wee must be constant in the faith*, because wee are *compassed about with so great a cloud of witnesses*. Here the ancient Fathers of the old Testament, which in the former chapter were commended unto us for their faith, are compared to a *cloud*, and then to a cloud *compassing us*. Lastly, to a cloud of *witnesses*.

They are compared to a cloud (as I take it) by allusion to the cloud which directed and led the Israelites in the wildernesse: for when they came from Ægypt, and were forty yeares in the Desart of Arabia, all that while they were *directed by a pillar of cloud by day*, Exod. 13. 21. Now, looke as that cloud guided the Israelites from the bondage of Ægypt, to the Land of Canaan: so doth this company of famous beleevers, direct all the true members of Gods Church in the new Testament, the right way from the kingdome of darkenesse, to the spirituall Canaan the Kingdome of heaven. And this is the true cause why these worthy beleevers, are compared to a cloud.

Marke further, they are called a *cloud*: but what a *cloud*? namely *compassing us*. *A compassing cloud* they are called, by reason of the great company of the beleevers: so as which way soever a man turnes him, he shall see beleevers on every side: and they are said to *compasse us*, because they gave us direction in the course of Christianity, as the cloud did the Israelites in the wildernesse.

Now whereas the whole company of beleevers is called *a cloud compassing us*: here is answered a common objection of temporizers, which argue thus against religion: There are so many kinds of religion now a-dayes, that no man can tell which to be of: and therefore it is good to be of no religion, till wee be certified which is the true religion. This carnall reason is here answered; for howsoever in some things, there be variety of opinions in Gods Church, yet for the substance of religion all agree in one. For the company of beleevers in this world, resembles a cloud that goes before us, shewing us the right way which we are to walke in, to the Kingdome of heaven. Secondly, in that these ancient beleevers are called a *cloud compassing us*, we are taught, that as the Israelites did follow the cloud in the wildernesse from the Land of Ægypt to Canaan; so must we follow the examples of these ancient beleeving Fathers and Prophets, to the Kingdome of heaven. It is a strange thing to see how the Israelites followed that cloud. They never went till it went before them: and when it stood still, they stood still also, though it were 2. yeares together: and when it began to move, they moved with it. So in the same manner must wee set before

fore our eyes for a patterne of life, the worthy examples of beleevers in the old Testament: *for whatsoever was written, was written for our learning.* Wee must therefore be followers of them in faith, obedience, and other graces of God: and so shall wee be directed to life everlasting, in the spirituall Canaan the kingdome of heaven. And yet wee must not follow them absolutely. For all of them had their infirmities, and some of them had their grievous faults, whereby they are tainted, and their commendation somewhat blemished: but we must follow them in the practice of faith, and other graces of God. The cloud that guided the Israelites had two parts; a light part, and a darke. The Ægyptians, who were enemies to Gods people, had not the light part before them, but the darke part: and so following that, they rushed into the red sea, and were drowned; when as the Israelites following the light part, went thorow in safety: Even so these beleevers had in them two things: their *sinnes*, which be their darke part, which if wee follow, wee cast our soules into great danger and destruction: and faith with other graces of God, which are their light part, which we must follow as our light: which if we dos carefully, it will bring us safely to the kingdome of heaven. So *Paul* bids the Corinthians, *be followers of him*; yet not absolutely in every thing, but *as he followes Christ*: and so must we follow the Fathers, as they went on in faith in Christ.

Rom. 15. 4.

Exod. 14. 20.

Further, they are a *cloud of Witnesses*: that is, a huge multitude of witnesses. And they are so called, first, because by their owne bloud they confirmed the faith which they professed: Secondly, because they did all confirme the doctrine of true religion, whereof they were *witnesses*, partly by speeches, and partly by actions in life and conversation. And so is every member of Christ a witnesse: as the Lord often cals the beleeving Israelites, *his witnesses*. *Quest.* How came this to passe, that these beleevers should be Gods *witnesses*? *Answ.* Surely, because they testified the truth and excellencie of Gods holy religion, both in word and action, in life and conversation.

Esa. 43. 9, 10, 12.

Now, seeing these in the old Testament were Christs witnesses; First, hereby all ignorant persons must be stirred up to be carefull to get faith, and to learne true religion. If any thing will move a man to become religious, this will: for out of all the world, God will chuse faithfull men to be his witnesses, to testifie his religion unto others. If a man were perswaded that some worthy mighty Prince would vouchsafe to call him to beare witnesse of the truth on his side, he would be wonderfull glad thereof, and take it for a great honour to him. How much more then ought wee to labour for knowledge, faith, and obedience in true religion, that we may become witnesses unto the Lord our God? if it be a dignity to be witnesse to an earthly Prince; oh then what a great prerogative is this, for a silly sinfull man, to become a witnesse to the truth of the everliving God, who is King of Kings, and whose word needs no confirmation? This must make us all to labour for knowledge, and for faith, and for the power of religion: but if we will remaine still in our ignorance, and never labour for knowledge, then shall these servants of God that beleeved in the old Testament, stand up and witnesse against us at the day of judgement: for they had not such meanes as we have, and yet they became most faithfull witnesses.

Secondly, this must teach us to be carefull; that as in word we professe Christ, so in deed we may confesse him, expressing the power of his grace in us. For by this true confession of Christ, we are made his witnesses: but when we confesse Christ in word onely, and yet in life and practice deny him, then we are unfaithfull witnesses: for we say and unsay. In an earthly court, if a man should one while say one thing, and another while another thing, he would not be accepted for a witnesse, but rather be excepted against, as altogether unworthy; and so would prove a discredit to his friends cause, and a shame to himselfe: so it is with us in Christs cause; if we professe in word, and deny in deed, wee discredit Christ and his profession, and shame our selves for ever. And therfore we must be carefull not onely in word and judgement, but in life and conversation, to make a true and constant confession of Christ and of his truth. And thus much for this exhortation.

Now followeth the second point to be observed in this verse; namely, the *manner* how Gods Church and people may put in practice this worthy exhortation of the holy Ghost, To bee constant in the faith. And this consists in three duties: 1. They must *cast away that which presseth downe*: 2. They must cast away that *sinne that hangeth so fast on it*, or, *sinne which so readily doth compasse us about*: 3. They must runne *the race that is set before them, with patience*. Whosoever in Gods Church either Jew or Gentile, can performe these three things, shall bee able no doubt to follow the counsell of the holy Ghost, and continue constant in the faith unto the end. Of these three in order.

The first thing then to be done, is this: *We must cast away that which presseth downe*: or thus, *Cast away the weight, or burthen*, (for so much the word in the originall signifieth) even that burthen which so presseth down the poore Christian, that he cannot goe on forward in the course of godlinesse and Christianity. By *burthen* or *weight* here we must understand five things: First, the love of temporall life; secondly, Care for earthly things: thirdly, Riches and temporall wealth: fourthly, Worldly honour and preferments; fifthly, Worldly delights and pleasures. All these are things which lie heavy on mans soule, as a weighty burthen which presse it downe, especially then when the

soule should lift up it selfe to seeke heavenly things. So in the parable of the Sower, *riches, pleasures*, and *cares* for the things of this life, are called *thornes which choke the word of God in a mans heart*, and make it unfruitfull. And *surfetting and drunkennesse* are said to bee things which *oppresse the heart and make it heavy*. And easie it were to shew by many testimonies, that all these five things doe presse downe the heart; especially then, when it should be lifted up in the seeking of heavenly things.

Now in this, that these five things are weighty burdens, we may learne; first, what is the cause that in these our daies every where the Gospell of Christ being published, preached, and expounded, takes so little place in mens hearts; whether wee regard knowledge and understanding, or affection and obedience. For Gods Word is a Word of power, mightie in operation: how comes it to passe then that the ground is barren where it is cast? why makes it not men learned and religious? *Ans.* Surely in every place where the Word of God is preached, especially among us, these five things possesse the hearts of men, and exercise all the thoughts of the minde, and affections of the heart. From whence it commeth to passe, that after long preaching there is little fruit or profit, either for knowledge or obedience: for where the heart is pressed downe with the weight of these earthly things, there the Word of God can take no place, nor bring forth fruit. And this is generally true among us; though we heare Gods word from yeare to yeare, and thereby might increase in knowledge and obedience, if we would; yet in many there is little shew of either: and the cause is in these worldly cares, which take place in our hearts. For this is a most certaine truth, that so long as our hearts are addicted to the greedy seeking after these earthly things, honours, pleasures, &c. so long will the ground of our hearts be barren. The good seed of Gods word may bee sowne therein; but little fruit shall come thereof, save briers and weeds, which will increase our damnation.

Againe, whereas the love of temporall life, and care of earthly things, &c. are *sore burdens pressing downe* a mans heart from heaven to earth, and making it heavy and sad, and dead in regard of all spirituall exercises and contemplations: hereby we are taught, oftentimes to give our selves to elevate and lift up our mindes and hearts to God, partly by meditation in his Word, partly by invocation on his Name, and partly by thanksgiving. And to doe these things the better, we must remember to set apart some speciall time every day, for this speciall worke: so as wee may say with *David*, Psal. 25. 1. *Lord, I lift up my heart unto thee*. *David* was well acquainted with this exercise, and so was *Daniel*: for both of them used this, as wee may reade, Psal. 55. 17. *Evening and morning* (saith *David*) *and at noone will I pray, and make a noyse*. And *Daniel* used to pray unto God three *times a day*: wherein he would heartily and unfeinedly call upon God, with thanksgiving. And great reason we should doe so; for we live in the world, wherein are innumerable weighty things, which presse downe our hearts from looking up to heaven: and therefore we must often practise our selves in holy meditation and prayer unto God, that so wee may lift up our soules unto God, from the things of this world. To use a fit comparison: Wee know that those who keepe clocks, if they would have the clocke still going, must once or twice a day winde up the plummets which cause the wheeles to goe about; because they are still drawing downward: Even so, seeing our hearts have plummets of lead, which are worldly cares and desires, to presse them downe from seeking up to heaven; we must doe with our hearts, as the clock-keeper doth with his plummets, winde them up unto God every day: and for this end, must set apart some particular time to doe the same, in holy duties. Why doth God command the seventh day to be sanctified, and set apart, from all bodily exercises, and worldly cares? undoubtedly it is for this end; to cause men to elevate their hearts from all worldly things, to seeke the things above: else, if the minde should be alwayes pressed downe with worldly cares, it could never attaine to heavens joyes. He that hath not conscience on the Lords day, to lift up his heart to heaven, by prayer, and hearing Gods word, with meditation thereon; cannot possibly have any soundnesse in religion, nor his heart firmely setled on heavenly things.

Dan. 6. 10.

Thirdly, whereas the holy Ghost saith, that the Hebrewes must cast away *the weight that presseth downe*; Here wee are taught, in what manner, and how farre forth wee must use the things of this life; as *riches, honours*, and lawfull *pleasures*; yea, and all *temporall blessings* whatsoever: namely, so farre forth as they will further us in the course of religion, and in the exercises of godlinesse and vertue; and no further. But (finding by experience, that these temporal things be a burden unto us, pressing us downe, and making us unfit for spirituall exercises) wee must leave them, and abstaine from them. This is that moderation which we must use in temporall things: for the maine end that every man must propound to himselfe in all things, is this; *That God may be glorified*. Now that a man may glorifie God, it is necessary that he should walke in the wayes of godlinesse and of true religion. Therefore looke as riches and worldly commodities may further us in Christian religion and godlinesse; so farre forth must we use them, and therin give glory to God, but when they hinder us therein, then we must leave them, and cast them off. The Marriner that is upon the sea in a great tempest, seeing his ship too fore laden, will cast out any of his commodities: first, that that is the heaviest, and at last

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(if need be) the moſt precious Jewels that be in his ſhip before he will ſee it loſt: Even ſo muſt we doe in the ſea of this world, when we ſee riches, honours, and lawfull pleaſures, to make us unfit and untoward for the exerciſes of piety and religion; then away with them, wee muſt caſt them off, how deare ſoever they be unto us. And thus much for the firſt duty.

The ſecond duty that we muſt performe for conſtancy in religion is this, We muſt *caſt away the ſinne that hangeth ſo faſt on*: or as the words will better beare, *We muſt caſt away the ſinne, that is ſo fit, or ſo ready to compaſſe us about every way*. By *ſinne* here we muſt not underſtand *actuall ſinne*, the practiſing of ungodlineſſe in life and converſation: but *originall ſinne*, which is the corruption of nature, in B which men are conceived and borne. Now this originall ſinne is ſaid to *bee ready to compaſſe us about*, becauſe (as *Paul* ſaith of himſelfe) *When a man would doe good, it cauſeth evill to be preſent with him; ſo as that good thing which hee would doe, that he doth not: but the evill that he would not doe, that doth he*. And it is ſaid, *to compaſſe us about*; becauſe whatſoever in heart a man doth deſire or affect, or purpoſe to doe, this originall ſinne doth corrupt and defile the ſame unto him: and whatſoever in action a man would bring to paſſe, it doth likewiſe pollute it. By reaſon whereof it comes to paſſe, that we may truly ſay, that all the thoughts, affections, wills, and purpoſes, yea, and every action of Gods children, are all mixed and ſtained C with the corruption of this ſinne. So that this hinders Gods deare ſervants and children, that they cannot goe on in the courſe of godlineſſe and Chriſtianity as they would; but either they fall in their journey many times: or if they ſtand, yet they doe often ſtagger, and goe very faintly and haltingly forward.

From this that the holy Ghoſt ſaith, *Originall ſinne compaſſeth the beleever about*, wee are to obſerve and learne ſundry points: Firſt, this ſerveth notably to confute ſome errours maintained and upheld by the Church of Rome; for they ſay, that after a man is regenerate by Gods Spirit, there is nothing in him that God can juſtly hate: and they doe curſe all that hold the contrary. Now to ratifie this their doctrine, D that originall ſinne, after regeneration, is not ſinne properly; They ſay, that after regeneration it is no more ſinne than Tinder is fire; which in it ſelfe is no fire, but very apt and fit upon the leaſt occaſion to be ſet on fire. But this opinion is here overthrowne by this that the holy Ghoſt ſaith, That the beleeving Hebrewes, that is, Gods Church, *muſt caſt away this ſinne*. Where it is plaine, that after regeneration, whereby a man receiveth the Spirit of ſanctification and adoption, he hath ſinne in him; for this ſinne is moſt apt and ready to hinder him in the courſe of Chriſtianity and godlineſſe. Now if ſinne were not properly ſinne, it muſt loſe it owne nature and qualitie; and if it had A loſt it proper qualitie, it would not bee ſo ready to hinder a man in the courſe of godlineſſe, both in thought, words, and deeds. So that here it is manifeſt and plaine, that in a regenerate man there is ſinne properly: And howſoever he be free from the guilt and puniſhment of ſinne, yet the corruption remaineth ſtill in him, though greatly weakned through ſanctification.

Againe, here obſerve, that the opinion of many men concerning this ſanctification is erroneous: for ſome there bee who have thought that a man might be perfectly ſanctified in this life, and have originall ſinne quite aboliſhed. But this is moſt falſe: for this Church of the Hebrewes had as worthy men in it for B godlineſſe and ſanctification, as any are in theſe daies; yea, and the Author of this Epiſtle was (no doubt) a man that had received a great meaſure of ſanctifying grace: yet including himſelfe among them, he exhorts the Hebrewes thus; *Let us caſt off the burthen, and ſinne that is ſo ready to compaſſe us about*. What? had the Apoſtle and theſe Chriſtians ſinne in them? Yes, or elſe the holy Ghoſt would never bid them caſt it off: for it were a vaine thing to bid them caſt off that which they had not. Therefore they were not perfectly ſanctified, as indeed no man ever was or ſhall be in this life, Chriſt onely excepted. Wee muſt not marvell at this, that no man is perfect in this life: nay, we muſt rather marvell at this, that God hath given to C any of us any drop of ſound grace, being ſuch miſerable wretched ſinners as we are.

The Lord himſelfe hath given many reaſons why men ſhould not be perfect in this life. As firſt: If a man were perfectly ſanctified in this life, then were hee perfectly juſt and righteous in himſelfe before God, and ſo ſhould be ſaved: yet not by free grace and mercy alone in Chriſt; and thus ſhould Chriſt not bee a whole and alone Saviour, but onely a meanes to convey into a man that ſaving grace whereby a man ſhould be ſaved. But Chriſt is our whole and onely righteouſneſſe whereby wee are juſtified and ſaved; and this may our corruption teach us which ſtill remaines in us, not quite mortified till the houre of death. Secondly, whatſoever grace wee receive of God, it comes by D meanes of faith which God worketh in us. And looke how it ſtands with us in regard of faith, ſo it is with us for all other graces. But faith in the beſt beleever is imperfect in this life, and mixed with much doubting; and therefore all other gifts and graces which come by faith, as righteouſneſſe, repentance, and ſanctification, are alſo imperfect in this life.

From this, that ſanctification in this life is imperfect, we learne (for the overthrowing of another errour of the Church of Rome) that no *man can ſtand at Gods tribunall ſeat juſtified by inherent juſtice or righteouſnes*. For that which we call Sanctification, the Papiſts call the *Juſtification of a ſinner*; making two parts of juſtifi-

cation:

cation: the first, whereby a sinner of an evil man is made good, by the pardon of his sinnes, and the infusion of inward righteousnesse, standing in hope and charity especially: And the second, whereby of a good man one is made better and more just: and this they say may proceed from the merit of a mans owne works of grace; and hereby they hold a man stands righteous before God. But looke how it stands with grace in us in this life, so likewise shall it stand with the same graces at the last day: if they bee imperfect now, and so not able to justifie us before God, they shall also be found imperfect then to that purpose and effect: But now they are imperfect, as hath beene shewed, and therefore cannot then stand for our righteousnesse; unlesse we will imagine that God will then accept of an imperfect justice. Wherefore their doctrine is erroneous, and a doctrine of all terrour and desperation: for who dare adventure the salvation of his soule upon his owne righteousnesse? We deny not, but that God accepteth of our sanctification; yet not as the matter of our justification unto life: that onely is the obedience and righteousnesse of Jesus Christ accepted of God for us, and made ours by faith; for that alone is answerable to the rigour of the Law.

Thirdly, this also sheweth the errour of those who hold that concupiscence or originall sinne is not a quality, but *an essence or substance living and subsisting by it selfe.* For here we see a plaine difference betweene a mans body and soule, and *originall sinne that compasseth them*; else the holy Ghost would not bid us to cast off this sinne: for that which is of the substance of man, cannot by man be cast off. And to make this more plaine, we must know, that in man descending from *Adam* there bee three things: First, the substance of his soule and body. Secondly, the powers and faculties in them both. Thirdly, the corruption or bad disposition in those powers and faculties whereby a man is unconformable to the will of his Creator, and prone to that which is evill. And this third thing is it which is here spoken of, different from mans substance and faculties; and so is not a substance in man, or mans nature corrupted, but an ill disposition therein. Fourthly, hence also we learne what a regenerate man doth most feele in himselfe; namely, *originall sinne, the corruption of his nature*: for that hangs on fast, and hinders him in the practice of all good duties. This *Paul* knew well, and therefore confesseth, that *he saw another Law in his members rebelling against the Law of his minde, and leading him captive unto the law of sinne which was in his members*, Rom. 7. 23. This causeth him to *leave undone the good which he would have done; and to doe the evill which he would not doe*, v. 19. And *David* felt the same thing when hee said, *I will runne the way of thy commandements when thou shalt inlarge my heart*. Why doth *David* speake of the *inlarging of his heart?*

A Surely hee felt in himselfe this originall sinne: which did streighten his good affections, so as he could not put them forth so much as hee would towards the Law of God. And when he saith, Psal. 51. 12. *Stablish me, O Lord, by thy free Spirit*; he would give us to understand, that by originall corruption hee was restrained of his Christian libertie, and hindred in all good affections, holy actions, and heavenly meditations: which causeth him to pray for libertie and freedome by the Spirit. So that it is plaine, the servant of GOD feeles this corruption clogging and hindring him from all good duties.

This serves to admonish all secure persons, which never felt sinne to bee a clog or burthen
B unto them, of their fearefull and dangerous estate. For to every childe of God originall corruption is a grievous burthen. Now conferre with a naturall man, and aske him what imperfections and wants hee feeles in himselfe: his answer is, hee was never hindred by any corruption in all his life, he never felt doubting or want of love, either to God or to his brethren: he feeles no pride of heart, no hypocrisie nor vaine glory, &c. If wee take these men upon their words, they are Angels among men: but indeed they are blinde and ignorant, and wonderfully deceived by Satan: for all Gods servants in this life doe continually bewaile the corruption of their nature, crying out against originall sinne, *that it hinders them in doing the*
C *good things which they would doe; and causeth them to doe that evill which they would not.* These men therefore that are never troubled with corruption, but (to their owne thinking) have grace at will, are in a fearefull case, their mindes are still blinded, and their hearts hardned; they are dead in sinne, abiding in darknesse unto this houre. And if they goe thus on to death, they shall finde that sinne will unvizor himselfe, and then they shall know what sinne meanes, and finde the terrour, and feele the burthen of it, when it is too late; like the foolish virgins that knew what the want of oile meant, when the doores were shut.

Secondly, this shewes unto us what is the
D state and condition of the childe of God in this life; He is not here a Saint feeling no corruption, perfectly sanctified and freed from all sinne: but such an one as feeles the burthen of corruption, hindring him in his Christian course, under which hee sighs and groanes, labouring by all good meanes to bee disburdened and to cast it off. It is indeed a matter of great comfort for a man to feele Gods graces in himselfe; as *faith*, love, repentance, sanctification, and such like; but no child of God can alwaies or alone feele the comfort of grace; most commonly hee shall bee troubled with sinne, if he be Gods childe. Now if feeling it, he dislike himselfe, and strive to be eased of it, this is a sure argument of his happy estate.

Fifthly, this commandement to *cast away*

*sinne*

*ſinne that preſſeth downe*, teacheth every childe of God to labour earneſtly for the government and direction of Gods Spirit: for we have within us originall corruption, that like an armed man beſets us about, and hindereth us in every good thing we take in hand. Wee muſt therefore pray unto God daily that hee would guide us by his good Spirit: for by reaſon of the corruption of our nature, and the deceitfulneſſe of ſinne we ſhall utterly faile, unleſſe Gods Spirit governes us, both in the thoughts of our hearts, in the words of our mouths, and the actions of our lives. This *David* knew well, and therefore prayeth to the Lord *for his good Spirit, to leade him into the Land of righteouſneſſe*, Pſalme 143. 10.

Laſtly, ſeeing wee have this corruption of nature in us, wee muſt *keepe our hearts with all diligence*, and ſet watch and ward about them. So *Salomon* ſaith, *Counterguard thy heart, my ſonne*, Proverbs 4. 13. Why doth *Salomon* give this commandement? Surely for ſpeciall cauſe: for every man while hee lives on earth, is compaſſed about with his owne corrupt nature; which like a home-borne traitor ſeeks to deliver the heart into the poſſeſſion of Satan, and ſo to defraud God of his right. Againe, the heart is mans treaſure, from whence comes all actions good and bad: now if it bee well kept and guarded, the Lord will dwell in thy heart, and thence will proceed the iſſues of life: but if it bee left open for corruption to enter and take place, then is it made an habitation for the Devill.

If a city were beſieged about by bloudy enemies, the inhabitants thereof would ſet watch and ward in every place to keepe out the enemie; ſo wee having originall ſinne, as a fierce enemie compaſſing us about, for to worke our deſtruction ſome way or other, muſt labour to have our hearts guarded with a watch of grace; that our corruption may not let in Satan there to dwell or to have any abode.

But (will ſome ſay) how ſhall we get a watch that may thus keepe our hearts?

*Anſw.* Wee muſt labour that the Word of God may dwell plentifully in our hearts; and there, as the Scepter of Chriſt, to be held up by the grace of faith, ruling our wills and affections, and bringing into ſubjection every thought to the obedience of Chriſt. In ſuch an heart Chriſt dwels, who is ſtronger than Satan: and here can neither corruption ſet open the doore to Satan, nor Satan enter; but all things are in ſafety. Alſo the actions that proceed hence ſhall be the iſſues of life, being holy and pleaſing unto God.

And thus much of the ſecond point.

The third duty to be performed for our continuance in the faith, is this: *We muſt run with patience the race that is ſet before us.* In theſe words the holy Ghoſt borroweth a compariſon from the games of men that did runne a race: and thus we may conceive it; The race that the holy Ghoſt propounds us to runne, is the race of *Chriſtian religion*: the parties that muſt runne in this race are all *Chriſtians*, men or women, high or low; not one accepted: the *price* and crowne for which wee runne is *everlaſting glory*? the Judge of the runners is the *Lord himſelfe*, who hath appointed this race unto every Chriſtian in this life; who alſo will give the reward to every one that runneth well.

In this compariſon wee may obſerve many good inſtructions: Firſt, in that *Chriſtian religion* is compared to a *race*; Wee are taught that every one that profeſſeth religion muſt goe forward therein, growing in knowledge, faith, pietie, and in every grace of God. Hee that runs a bodily race, muſt neither ſtand ſtill nor goe backward (for then he ſhall never get the price) but ſtill goe forward to the race end; So muſt every Chriſtian goe forward in grace, following hard towards the marke, for the price of the high calling of God. If we care not for eternall life, then wee may take our eaſe, and let grace alone; but if we tender our owne ſalvation, we muſt goe on in the graces of religion, as a runner doth goe forward in his race. This being well obſerved, would rouze up our drowſie Chriſtians that make no progreſſe in religion.

Secondly, this reſemblance of Chriſtianitie to a race, teacheth us all to ſtrive to goe one before another in knowledge, faith, and holy obedience: thus runners doe that runne a bodily race. Alſo in the world the manner of men is, to labour and ſtrive to goe one before another in riches, preferment, in fine apparell, and in bodily delights: now ſhall men ſtrive to be firſt in theſe tranſitory things, and ſhall we neglect our duty about theſe ſpirituall graces? wherein the more we excell, the more acceptable we are to God, and ſhall be more glorious in the world to come.

Thirdly, ſeeing Chriſtianitie is a race, wee muſt remember to bee conſtant therein till we come to the end of our faith; even the ſalvation of our ſoules. It hath beene the manner of our people to turne in religion with the State and time; and yet to this day many thouſands come to our aſſemblies that would turne to Popery, if that abomination ſhould bee ſet up againe: for (ſay they) It was a merry world when that religion was up. But this is not the property of good runners: If wee would have the crowne of life, we muſt hold true Religion conſtantly unto the death.

Laſtly, like good runners wee muſt minde our way, and have our hearts ſet upon the end of our race, which is everlaſting life. Each ordinary traveller is very inquiſitive of his way, and all his care is to goe the neereſt way he can to his journies end. Behold, wee are travellers, and our journey is to Heaven; wee muſt therefore endevour to goe the ſtraighteſt way wee can, to come to life everlaſting: neither muſt we make delaies in this way, but uſe all helpes to

to further us herein; for the matter is of great importance whereabout we goe.

Here some will say, We like this well; but true Religion hath alwaies many enemies and few hearty friends: besides, if a man runne this way, he must runne alone, and suffer many crosses and reproches. *Ans.* This is most true: and therefore the holy Ghost addeth, That we must runne this race with *patience:* We must not be discouraged because of these crosses and afflictions; but labour with patience to beare that part of afflictions, what-ever it bee, that shall light upon us in our journey. This is Christs counsell to his Disciples, Luke 21. 19. *Possesse your soules in patience:* as if hee should say, If you would save your soules, you must labour to beare all crosses that fall on you with patience. In the parable, Luk. 8. 15. *They that receive* A *the seed in good ground, are they which with an honest and good heart heare the word and keepe it, and bring forth fruit.* But how? *with patience.* Every one that heares Gods Word, and makes conscience thereof, will have enemies to scoffe and mocke, and to afflict him; which the devill sets a worke to hinder the growth of the Word in his heart: but must hee therefore cease to bring forth fruit? no, he must bring forth fruit *with patience.* And so must we doe in the race of true religion: for crosses, afflictions, and mockings will come; but these stormes must not turne us backe: nay, the more they beat upon us, the more must we arme our selves with patience, by which we shall be able to beare them all. And thus much for this third duty; as also of the exhortation unto constancy in the faith, after the example of all these godly Fathers.

FINIS.

A godly and learned

# EXPOSITION OR COMMENTARIE VPON THE THREE FIRST CHAPTERS OF the REVELATION.

Preached in CAMBRIDGE by that reverend and judicious Divine, Mr. WILLIAM PERKINS, Ann. Dom. 1595. published for the benefit of Gods Church by ROBERT HILL, Bachelour of Divinitie.

*The third Edition,*

Reviſed and enlarged after a more perfect Copy, at the requeſt of Mr. PERKINS Executors, by THOMAS PIERSON Preacher of Gods Word.

Hereunto is prefixed an Analyſis of the Viſion in theſe three Chapters.

PROV. 13. 9. and PROV. 4. 18.

*The light of the righteous rejoyceth by increaſe, ſhining more and more unto the perfect day: But the candle of the wicked ſhall be put out.*

LONDON,
Printed by IOHN HAVILAND.
1631.

A godly and learned

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# TO THE RIGHT WORSHIPFVLL AND VERTVOVS LADY, THE LADY Elizabeth Mountagu OF HEMINGTON in North-Hamptonshire, *Grace and peace.*

IVST cause there was (*Right Worshipfull*) as well in respect of the Reverend Author, whose rest is now in glory, as also of the godly Reader, whose good herein claimes speciall stroke; that some refining hand should recommend unto the Church of God, a more perfect copie of this godly exposition, than the first Edition herof did afford: & yet no cause I find, why your worthy Children, who no doubt for the Authors sake, did more gratefully accept former dedication, should by me be deprived of their right: Nay, rather as they in heart (I am perswaded) did highly honour the Author for his double labour in Christs Vineyard; so I doe rejoyce this recompence is returned for their love, That with this worke, their memory with posterity shall long indure. And sith my paines herein yeelds me this right, to make choyce of some, to whom I also may commend the patronage hereof; I doe presume to present the same unto your Ladiship. If this be any kindnesse on my behalfe, I confesse it is farre short of your desert, and of my desire: some others (I know) may challenge me herein, as unmindfull of their love; yet because God may offer me opportunity hereafter, to give them good content this way, I will intreat their patience for this time, that I may joyne the Mother with the Children in this worke of love, to afford tuition to these godly labours of the dead. It fits you best (good Madam) in sundry respects; for neither will your children complaine of your admission into the society of their right, nor you esteeme the lesser hereof, because of their claime hereto by former possession. They are your owne, and you theirs; this comes unto you all, as unto one, accounting your united love farre greater safety: and looke what grace it findes by your protection, like grace it yeelds by many a good instruction. Salomon saith, [a] Good understanding maketh acceptable (meaning to such as feare God, for fooles [b] hate knowledge) how welcome then will this be unto you, who [c] have said unto Wisdome, thou art my sister, and doe esteeme the words of her mouth,

a Prov. 13. 15.
b Prov. 1. 22.
c Prov. 7. 4.

*mouth,* [d] The joy and rejoycing of your heart; *ſith herein you ſhall finde on every leafe, ſome pleaſant fruit of the tree of life: a taſte whereof I will here ſet before you, that you may judge the better of the ſtore. When the Diſciples hearts were full of griefe for Chriſts departure then at hand,* Philip *ſaid unto him in the name of all,* [e] Shew us the Father, and it ſufficeth. *Loe* [a] *here, behold and you ſhall ſee, not the* Father *alone, but with the* Father *the* Spirit of grace, *and with them both, the* [b] Sonne of God, *ſo lively deſcribed to your view, that you may truly ſay of this knowledge, (God ſanctifying it unto your ſoule)* [a] It is eternall life. *When Chriſt would hearten his Diſciples for the great worke of their miniſtery, he doth it by the promiſe of his preſence, ſaying,* [b] Behold, I am with you alway. *The evidence and fruit whereof, you ſhall* [a] *hereby ſo well perceive, that hereupon I truſt, both you and many moe will learne to ſay with* David *in temptation,* [c] I have ſet the Lord before mee alway; for he is at my right hand, therefore I ſhall not ſlide: *And with* Ieremy *in affliction,* [d] The Lord is with me like a mighty Giant, therefore my perſecutors ſhall bee overthrowne, and ſhall not prevaile. *What ſhall I ſay more? It would be too long to ſpeake of the dignity of Chriſts Church and miniſterie here handled at large: and to inſtance in particulars, thorow the ſeven Epiſtles to theſe ſeven Churches of Aſia: only this, in the* Preface *of each Epiſtle, learne what* Chriſt *is in himſelfe and to his Church; in the* Matter, *behold the ſtate of every Church, and ſee what Chriſt approveth, and what his ſoule deteſteth; in the* Concluſion, *ſee his bounty towards his children, and the duty of all to him againe. The handling of theſe things will much delight your Chriſtian heart: for beſide the* [e] Plaine evidence of the Spirit, *in opening the Text, which is beſt pleaſing unto God, and moſt profitable to his Church (wherein this godly Author had a ſpeciall grace) the application is ſo fit and pertinent to our times, that I had wel nigh ſaid, Hee did foreſee what wee now behold; and hath foretold what we for our* lukewarmneſſe *and* decay *in love, may juſtly feare:* [f] Conſider what I ſay, and the Lord give you underſtanding in all things. *Hold faſt that which you have, be faithfull unto the death, and the Lord will give you the crowne of life.* [g] For God is not unrighteous that he ſhould forget your workes and labour of love, which you have ſhewed toward his name, in that you have miniſtred unto the Saints, and yet doe miniſter. Now the God of hope [h] fill you with all joy and peace in beleeving, *and increaſe your joy* by the conſtant walking [i] of your children in the truth: *yea, the ſame Lord,* [k] make all grace ſo to abound towards you all, that alwaies having all ſufficiency in all things, you may abound in every good worke, [l] which is by Ieſus Chriſt, unto the praiſe and glorie of God; *unto whoſe gracious protection both now and ever I humbly commend your Ladiſhip, with your godly family.* *London, December* 10. 1606.

[d] Ier. 15. 16.
[e] Ioh. 14. 8.
[a] Chap. 1. verſ. 4.
[a] Verſ. 5.
[a] Ioh. 17. 3.
[b] Matth. 28. 20.
[b] Verſ. 13.
[c] Pſal. 16. 8.
[d] Ier. 20. 11.
[e] 1 Cor. 2. 4.
[f] 2 Tim. 2. 7.
[g] Heb. 6. 10.
[h] Rom. 15. 13.
[i] 2 Ioh. 4.
[k] 2 Cor. 9. 8.
[l] Phil. 1. 11.

Your Ladiſhips to command.

*Thomas Pierſon.*

# TO THE RIGHT WORSHIPFVLL SIR EDWARD MOVNTAGV, Sir Walter Mountagu, Sir Henry Mountagu, and Sir Charles Mountagu, Knights, M. Iames Mountagu, Doctor of Divinity, Deane of *his Majesties Chappell*, *and M. Sidney Mountagu, Esquire*, *the Lady Susan Sandys*, *and* the Ladie Theodosia Capell, children of that right worthy and religious Sir Edward *Mountagu of Bowghton in the Countie of North-Hampton Knight, and of the Ladie* Elizabeth his worthy Wife, Sister to the Right Honourable Sir John Harington Baron of Exton, and Father to the vertuous *Lady the Countesse of Bedford*, Grace and Peace.

RIght Worshipfull, as the Patriarch *Iacob* had [a] twelve sonnes, so Christ the *Messiah* had [b] twelve Disciples: but as *Ioseph* was beloved above [c] all those sonnes, so *John* was beloved above [d] all the Disciples. *Ioseph* was apparelled better than the rest, and *John* was inspired farre better than the rest. [e] Had it not beene for *Ioseph* Ægypt had wanted her food temporall; and had it not beene for *John*, the Church had wanted her food eternall. [f] The future state of Ægypt was revealed to *Ioseph*, and the future estate of the Church was revealed to *John*. The one [g] was exiled, because his father loved him; and the other exiled, because his master loved him. The place of his exile was into the [h] Iland of Pathmos, being before by *Trajan* put into a vessell of [i] scalding oyle. But that God who shewed his visions to [k] *Abraham* in the mount, to [l] *Iacob* in the field, to [m] *Ioseph* in the stockes, to [n] *Moses* in Midian, to *Ieremy* in the [o] prison, to [p] *Daniel* in Babylon, and to the Apostle *Peter* [q] in the house of a Tanner, even hee sheweth his visions to *Iohn* in his exile.

He is not bound to persons, hee can advance whom he list; he is not bounden to place, he can reveale where he list. For persons, hee can preferre [r] *Abel* before *Cain*, [s] *Iacob* before *Esau*, [t] *David* before *Eliab*, [u] *Matthias* before *Iudas*. He can make [*] *Moses* a Courtier, [x] *Iob* a Potentate, [y] *Samuel* a Iudge, [z] *David* a King, [a] *Salomon* a Soveraigne, [b] *Elisha* a plow-man, [c] *Amos* a neat-herd, [d] *Ieremy* a Priest, [e] *Daniel* a Prince, *Isaiah* [f] of the bloud Royall, [g] *Matthew* a Publican, [h] *Peter* a Fisher, and [i] *Paul* a Tent-maker, to be penners and preachers of the word of God. For place, as no time can prescribe against the King of a nation, so no place can prescribe against this King of all nations: [k] *The wind bloweth where it listeth, and the spirit worketh where it listeth.*

It pleased *Christ*, who is called in this Revelation, that [a] *faithfull witnesse*, that *first begotten of the dead*, [b] that Prince *of the Kings of the earth*, [c] *Alpha and Omega*, the first *and last*, [d] *he that hath the Keyes of hell and of death*, [e] *which hath that sharpe sword*, [f] *his eyes like fire*, *his* [g] *feet like brasse*, [h] *the seven Spirits of God*, *the seven Starres in his hand*, [i] *the key of David*, who is called here [k] *Amen*, *the beginning of the creatures of God*; and in *Daniel*, he that [l] revealeth *secrets*, it pleased this *Christ* to reveale secrets to *Iohn*. Not by dreame, as to [m] *Iacob*; or apparition, as to [n] *Moses*; or by voyce, as to [o] *Adam*; but partly by vision, and partly by voyce, as he did when he turned [p] *Saul* into *Paul*. This *Iohn* was *Legatus à Latere*, that Embassadour who leaned on his Lords breast. Hee writeth Christs history, and there hee sheweth his love unto Christ: hee writeth the Churches historie, there Christ sheweth his love unto him; especially in this, that hee will doe nothing, which hee doth not reveale to his [q] *servant* this Prophet. For the Church in his time, we may see how it stood, in the three first Chapters: and what condition it should have for the time to come, it is plainely set downe in the rest of this booke. If wee respect the generall estate of the Church, after *Iohn* had described the

a Gen. 42. 13.
b Mat. 10. 1.
c Gen. 37. 3.
d Ioh. 21.
e Gen. 21. 38.
f Gen. 41. 25.
g Gen 37. 4.
h Rev. 1. 9.
i *Fascibus ferbuerum.*
k Gen. 22. 1.
l Gen. 28.
m Gen. 40.
n Exod. 3.
o Ier. 38. 14.
p Dan. 2.
q Act 10.
r Gen 4.
s Mal. 1.
t 1 Sam. 16.
u Act. 1.
* Exod. 2. 10.
x Iob 1. 1.
y Act. 7.
z 2 Sam. 2. 1.
a Prov. 1. 1.
b 1 King. 19. 19.
c Amos 1. 1.
d Ier. 1. 1.
e Dan. 1. 6.
f Isa. 1. 1.
g Mat. 9. 9.
h Mat. 4. 18.
i Act. 18. 3.
*Nullum tempus occurrit Reg.*
k Ioh. 5.
a Revel. c. 1.
b Vers. 8.
c Vers. 18.
d Vers. 18.
e Vers. 14.
f Vers. 15.
g Chap. 2. 1.
h Chap. 3. 1.
i Vers. 7.
k Vers. 14.
l Dan. 2. 22.
m Gen. 28.
n Exod. 3.
o Gen. 3.
p Acts 9.
Iohns Gospell.
Iohns Revelation.
q Amos 3. 7.
The contents of the whole Revelation.

Authors of this Revelation, which are God the Father, chap. 4. and Chriſt his Sonne, chap. 5. he commeth to the workes of God, which are predictions, chap. 6. obſignations, chap. 7. indignations, chap. 8, 9. Predictions of things to come, obſignations of ſuch as muſt be ſaved, and indignation on things to be deſtroyed. And for the more particular eſtate of the Church, having (chap. 10.) ſhewed his warrant to write, hee commeth to her actions: firſt, in her Prophets; ſecondly, in her body. In her Prophets, their fighting, falling, riſing, chap. 11. In her body, comparing her to a woman cloathed with the Sunne, chap. 12. and deſcribing her by her combats, conqueſts, triumphs: her combats defenſive, chap. 13. and offenſive in Chriſt by words, chap. 14. threatnings, chap. 15. and judgements, chap. 16. her victories gotten againſt that [r] whore, chap. 17. and 18. the [f] Beaſt, chap. 19. and the [t] Dragon, chap. 20. And all that glory which ſhe ſhall have in the Kingdome of God, is under the type of Ieruſalem moſt comfortably ſet downe, chap. 21, 22.

[r] The Church of Rome.
[f] The Roman Empire.
[t] The Devill.

The things in this Booke were (I grant) very darke to them that lived in the daies of *Iohn*, as the Prophecie of *Daniel* was to them who lived in the time of *Daniel*. But as that Prophecie being fulfilled, we can now tell what was foretold in it; ſo, many things being fulfilled which were foretold in this booke, wee may eaſily ſee what is meant by it: and the poſterity to come ſhall better underſtand this booke than we doe, becauſe it may be all things are not yet fulfilled. Neither is this booke like the cities of the [u] *Anakims*, or the [x] *tree of knowledge*, which may not be reached to: for [y] *Bleſſed is hee that readeth the words of this booke*. But to come to theſe three Chapters written by *Iohn* ſurnamed the Divine, and expounded by one, a moſt worthy Divine. The firſt Chapter is a Proeme or Preface to the booke: the two latter are Epiſtles dedicating this booke. The dedication is made to [z] ſeven ſeverall Churches, and by name to the Miniſters which are called *Angels*. In the Word of God, Miniſters have many excellent titles given them, (though now they are ſcarcely graced with titles) they are called [a] *Prophets*, [b] *Seers*, [c] *Remembrancers*, [d] *Trumpets*, [e] *Watchmen*, [f] *Husbandmen*, [g] *Stewards*, [h] *Maidens*, [i] *Fiſhers*, [k] *Leaders*, [l] *Elders*, [m] *Salt*, [n] *Starres*, [o] *Angels*, and [p] *Shepherds*: *Prophets* to teach, *Seers* to foretell, *Remembrancers* to put in minde, *Trumpets* to ſound, *Watchmen* to admoniſh, *Husbandmen* to plow up, *Stewards* to diſtribute, *Maidens* to keepe pure the doctrine of truth, *Fiſhers* to catch men, *Leaders* to goe before, *Elders* to governe, *Salt* to ſeaſon, *Starres* to give light, *Angels* to declare, and *Shepherds* to feed; to feed (I ſay) ſoundly by doctrine, liberally by charity, and religiouſly by life. By doctrine: for *Sacerdos ſine doctrina, eſt navis ſine velis*, a Prieſt without knowledge is a Ship without ſaile. By liberality: [q] for *Nihil habet homo adeò divinum quàm benefacere*, Man is in nothing more like God, than in doing good. By life: *Cujus vita deſpicitur, ejus oratio contemnitur*: his words are not eſteemed, whoſe life is not approved. And that it may be ſaid of them as it was of *Origen*, *Quale habuit verbum, talem habuit vitam*, as his words were, ſo were his workes. They muſt not be barren like Mount [q] *Gilboah*, but [r] weaned as *Samuel* was, before they be offered unto the Lord. They muſt bee pure water, if they will cleanſe others, and more than whetſtones if they will ſharpen others. They muſt be in [s] integrity *Abrahams*, in meekneſſe [t] *Moſes*, [u] in knowledge *Aarons*, [x] in paines *Pauls*, [y] and in praying *Samuels*: and remember, that as *Auguſtine* ſaid, *Manus pauperum ſunt gazophylacium Chriſti*, The hands of the poore are the treaſury of Chriſt. I need not ſpeake much of the duty of a Miniſter, for every one will teach him his duty, that will not be ranged within any duty himſelfe.

[u] Numb. 13.
[x] Gen. 3.
[y] Revel. 1. 3.

[z] Revel. 2. 1.

[a] 1 Sam. 9. 9.
[b] 2 Pet. 1. 13.
[c] Iſa. 58. 1.
[d] Ezek. 3. 1.
[e] 1 Cor. 3.
[f] Luk. 12. 24.
[g] Prov. 9. 4.
[h] Ezek. 47.
[i] Matth. 23. 24.
[k] 1 Pet. 5. 1.
[l] Mark 9. 50.
[m] Dan. 12. 2.
[n] 1 Cor. 11. 10.
[o] Ezek. 34. 2.
[p] Naz. in orat. de paup.

[q] 2 Sam. 1. 21.

[r] 1 Sam. 1. 24.

[s] Gen. 19.
[t] Num. 12. 13.
[u] Exod. 4. 14.
[x] 2 Cor. 11. 23.
[y] 1 Sam. 12.

These Churches were then like [i] *Davids* Worthies, excellent above all the Churches of the world: but becauſe they *loſt their firſt* [k] *love, were not* [l] *faithfull to the death, maintained* [m] *the doctrine of Balaam*, [n] *ſuffered women to teach*, [o] *bare a name onely to live*, [p] *had but a little ſtrength*, [q] *were neither hot nor cold*, and [r] *repented not as they ſhould have done, of all their ſinnes*, they are reprehended by *Iohn*, threatned by Chriſt, and the *Candleſticke* of the Goſpell is now taken away from them: *Iam ſeges eſt ubi Troja fuit*: Now *Mahomet* rageth, where *Meſſiah* did raigne. Are they reprehended? let us hearken: are they threatned? let us feare: are they fallen? let us labour to continue. From *Iohns* reprehenſion we ſee, *That* (as one ſaid) *hereof our Elders have complained, hereof doe wee complaine, and hereof they which live after us will complaine, that men wax worſe*; and live

[i] 1 Chr. 12. 14.

[k] Revel. 2. 4.
[l] Verſ. 10.
[m] Verſ. 14.
[n] Verſ. 20.
[o] Chap. 3. 1.
[p] Verſ. 8.
[q] Verſ. 16.
[r] Chap. 2. 21.

not

not according to the doctrine of Gods Word. From Chriſts threatnings we ſee, that God is merciſull, [f] who firſt *offereth peace* before hee fights againſt us, that wee being fore-warned, might be fore-armed. And by the woſull downfall of theſe ſeven Churches, *let* [t] *us that ſtand take heed that we fall not:* for if God ſpared not the [u] old *world* who deſpiſed *Noah*, the *Sodomites* who vexed *Lot*, [x] *Ieruſalem* which abuſed the Prophets, [x] *Coloſſa*, *Hierapolis*, and *Laodicea* who rejected *Paul*, and theſe Aſian Churches who did not grow in righteouſneſſe as they did in riches, how ſhall we eſcape, [y] *if we neglect ſo great ſalvation?* and for this cauſe theſe Sermons are moſt worthy to be conſidered of in this preſent age. O then let us now [z] *conſider this ſeaſon*; [a] *redeeme the opportunitie*, [b] *not harden our hearts*, but regard the time of our preſent viſitation. As the day openeth and ſhutteth with the Sunne, ſo ſalvation openeth and ſhutteth with the Goſpell, [c] *Whilſt it is called to day, let us heare his voice*: [d] *He that laboureth in Summer, is the ſonne of wiſdome, but he that ſleepeth in harveſt is the ſonne of confuſion.*

All things in the world doe take their time, the bird to build her neſt, the *husbandman* to ſow his ſeed, the *Mariner* to goe to Sea, the *Gardiner* to ſet his trees, the ſicke patient to take phyſicke, the *Cooke* to ſeaſon meats, and the *Dreſſer* of the Vineyard to gather his fruit. It will be too late to build in Summer, to ſow in Harveſt, to goe to Sea when the Ship is launched, to tranſplant Trees when they are old, to take Phyſicke when we are dying, to ſeaſon Meats when they are unſavoury, and when Winter is come to gather fruit. The [a] five fooliſh Virgins came too late, *Dives* [b] in hell repenteth too late, the time preſent is only ours. Is the fig-tree fruitleſſe? it ſhall heare that ſentence, [c] *Never fruit grow on thee any more.* [d] *Get thee thine righteouſneſſe before thou come to judgement: uſe Phyſicke before thou be ſicke, and whileſt thou maieſt yet ſinne, ſhew thy converſion*, as the wiſe man exhorteth every man. But alas, whereunto ſhall I liken this generation? We are like the *Epheſians*, we have [e] loſt our firſt love; or the *Laodiceans*, we are [f] neither hot nor cold: or the *twilight*, neither day nor night: or the *Autumne*, neither faire nor foule: or one ſicke of an Ague, one day well, another ill: or a man in a *Lethargie*, neither alive nor dead: or *Hermaphroditus*, neither male nor female: or to thoſe creatures called Ἀμφίβια, which live in water or on land: or the *Lioneſſe*, which the oftner ſhe breedeth, the fewer cubs ſhee heareth: or the *Marriner*, who is only good in a ſtorme; or the *Marigold*, that ſhutteth and openeth with the Sun; or the *Mermaids*, which are halfe fleſh and halfe fiſh. I would to God we were either hot or cold: that as the hotteſt regions bring forth ſweeteſt ſpices, ſo moſt zealous people might be moſt fruitfull in good workes: that as the Sun in the Heaven is ſwifteſt at her ſetting, ſo the ſons of God might bee beſt at their ending. But is it ſo? no: the more we are taught, the more ignorant are many; and the older we are, the colder in Religion. We have indeed many of us, as it was ſaid of *Ariſtogiton*: *Martem*, or rather *religionem in lingua*, religion in tongue: but when triall is made of us, every [g] *Phocion* can eſpy our halting, and then with [h] *Archilocus* we thinke it better, *clypeum abjicere, quam interire*, even to caſt off all Religion, than to vndergoe the leaſt diſgrace for Religion.

[i] The *Moone* deſiring to be apparelled as the reſt of the Planets, anſwer was made her, That her divers changes could admit no kinde of habit: and we deſiring to be attired with the robes of Chriſtians, it is to be feared, that ſince we *tread* [k] *not the Moone under our feet*, we ſhall never be cloathed as the Church was, with the [l] *Sunne*. [m] *Who is wiſe, and he ſhall underſtand theſe things; and prudent, and he ſhall know them.* Let us therefore labour to [n] *grow in grace*, to abound in knowledge, to be full of good workes, and to overcome all the underminers of our future ſalvation. Then ſhall wee [o] *eat of the tree of life*, not be *hurt of the ſecond death, taſte of the hidden Manna, have power over nations, be cloathed in white, made pillars in Gods Temple, and ſit with Chriſt Ieſus in the throne of his Father.* And though the [p] *ſonne of Iſhai* cannot make us Captaines of thouſands, yet that *Sonne of David* will [q] make us the ſonnes of God. That wee may doe ſo, wee muſt *beleeve the Goſpell, put on Chriſt Ieſus*, and be renued by *repentance*. The firſt is neceſſary, the ſecond comely, the third profitable. To come to the firſt; it is neceſſary we ſhould beleeve: for *he that* [r] *beleeveth not, is condemned alreadie*, hee is condemned in the counſell of God, in the miniſterie of the word, and in his owne conſcience, and he ſhall be

 condemned

[f] Deut. 20. 10.

[t] 1 Cor. 10. 12.
[u] 2 Pet. 2.
[x] Mat. 23. 38.
[x] Oroſius ſaith that theſe Cities for this cauſe fell by an Earthquake.
[y] Heb. 2. 3.
[z] Rom. 13.
[a] Rom. 12. 11.
[b] Heb. 3. & Pſal. 95.
[c] Heb. 3. 13.
[d] Prov. 10. 5.

[a] Mat. 25. 10.
[b] Luk. 16.
[c] Luk. 13.
*Solum tempus præſens eſt noſtrum.* Sen.
[d] Eccl. 18. 18.

[e] Apoc. 2.
[f] Apoc. 3.

[g] Plutarch. in Phocion.
[h] Theatr. Phil. l. 5. c. 30.

[i] Treatiſe of Apoſtacy, cap. 2.
[k] Apoc. 12. 1. *That is, all earthly vanities.*
[l] Apoc. 12. 1. *That is, Chriſt the Sunne of righteouſneſſe.*
[m] Hoſ. 14. 10.
[n] Pet. 3. 19.
[o] See Revel. cap. 2. 13.

[p] 1 Sam. 22. 7.
[q] Gal. 3. 17.

[r] Ioh. 3. 18.

condemned in the day of judgement; for [f] *the wrath of God abideth upon him.* The more I conſider the fruits of faith, the more I ſee the neceſſity of faith. Through [t] it we are *ſaved*, [u] by it we are *juſtified*, [x] in it we *live*. We are ſaved from Satan, juſtified before God, and live in the Church. In the Church? nay, by it we live in Heaven: for [x] *He that beleeveth in the Son of God, hath everlaſting life.* Faith is that which [y] *puriſieth the heart*, maketh the whole man to [z] *runne the waies of Gods Commandements*, [a] *giveth entrance to grace*, [b] *acceſſe to God in prayer*, [c] *made the Elders well reported of*, and each Chriſtian to [d] *ſtand* to the profeſſion of Chriſt. It is that [e] *hand* by which we muſt apprehend Chriſt: [f] that *ſhield* by which wee reſiſt all the firy darts of the Devill: and that [g] meanes by which we doe good to others. [h] By faith we *receive the ſpirit*, [i] *are members of Chriſt*, [k] we *are riſen with him*, [l] *he dwelleth in our hearts*, [m] *we feed on him continually*, [n] *reſiſt Satan*, [o] *are the children of God*, [p] *and the Word which we heare becommeth profitable.* And what ſhall I ſay? faith is of ſuch a quality, that it [q] *uniteth us to Chriſt*, [r] maketh us *certaine* of our ſalvation, [s] *bold in our profeſſion*, miniſtreth [t] *true joy*, [u] giveth temporall *bleſſings*, [x] ſanctifieth our *gifts*, and maketh us refuſe the [y] *pleaſures* of this preſent world. In a word, no ſinne can condemne him who hath this true faith, and no vertue can ſave him who wanteth it.

To come to the ſecond, which is Chriſt, the object of faith. The moſt comely garment that ever we can weare, is to be covered with the [z] robes of *Chriſts* righteouſneſſe: [a] *Iacob* was bleſſed by *Eſaus* garments; and we are bleſſed by *Chriſts* garments. What we ſee thorow a greene glaſſe ſeemeth all to be greene: and what God ſeeth through *Chriſt*, it is all amiable. We muſt put on this apparell, not as the Church in the *Canticles*: [a] *I have put off my clothes, how ſhall I put them on againe?* or as a gowne that wee caſt off when we come to our home; but we muſt ſo put him on, that we never put him off againe. Wee muſt put him on by imputation, imitation, infuſion, and profeſſion: by *imputation* of his righteouſneſſe, *imitation* of his vertues, *infuſion* of his Spirit, and *profeſſion* of his name. Thus we muſt labour to get *Chriſt*: for what though a man could command the earth with *Alexander*, the [b] Sea with *Moſes*, the [c] fire with *Eliah*, and the [d] Sunne with *Joſhuah*? What though he were as rich as [e] *Salomon*, as wiſe as [f] *Achitophel*, as ſtrong as [g] *Sampſon*, as ſwift as [h] *Ahimaaz*, as beautifull as [i] *Abſalom*, as fortunate as [k] *Metellus*, and deſcended as [l] *Paul* was, of the bloud royall of Princes? yet having not Chriſt, he hath nothing. Yea, ſay a man had the abſtinence of *Ariſtides*, the innocency of *Phocion*, the holineſſe of *Socrates*, the almes-deeds of *Cimon*, the moderation of *Camillus*, the honeſty, juſtice, and fairiſulneſſe of both *Catoes*; all theſe out of *Chriſt*, were but [m] *ſplendida peccata*, and to be eſteemed as [n] dung, in regard of *Chriſt*. For have him, and have all things; want him, and want all things; he is in, at, and after death *advantage*. I come to the laſt: it is profitable to repent: for if we [o] *turne* to the Lord, he will turne to us: and that we may turne, conſider his [p] *mercies* in forgiving, his [q] *benefits* in giving, his [r] *patience* in forbearing, and his [s] *judgements* in puniſhing: The [t] *Word* preached, [u] *ſinnes* committed, and that [x] *few* ſhall be ſaved: the [y] *ſhortneſſe* of life, the [z] *uncertainty* of life, and [a] *the certainty* of death: the *joyes* of [b] Heaven, the *torments* [b] of Hell, the [c] *comfort* of the Elect, and that elſe we can have no [d] *comfort* in death; [e] *pray* we cannot, unleſſe we repent; and [f] *periſh* we ſhall, unleſſe we repent; but bleſſed ſhall we be if we doe repent. But *manum de tabula, Magiſter adeſt*: this diſcourſe following will teach us theſe things: and it am I bold to preſent unto your Worſhips. *Iohn* ſent his Revelation to many Churches; and I preſent his Epiſtles to many worthy perſonages; and to whom may I better preſent them than to you. *Iohn* was a Diſciple full of love, and you are brethren full of love. The Preacher of theſe *Lectures* was well knowne to many, but to none better than to many of you, eſpecially to thoſe who were in my time worthy members of that moſt worthy [g] *College* with him. And the rather I doe it, that times to come may rejoyce in the Lord, that from one honourable root have iſſued ſo many profitable branches to the Church. You are ſix brethren as pillars of your houſe, there were three ſiſters as fruitfull Vines of the ſame; one is not, but is with the Lord, and her I knew a Lady of admirable vertues: the other two are, and long may they be ſo. You are all brethren, by *nature* of one venter, *nation* of one country, *grace* of one ſpirit, *affection* of one heart, *fortune* in great favour, and of one hope by your holy behaviour. And concerning [a] brotherly love, I need not write unto you:

[f] Ioh. 3. 38.
[t] Eph. 2. 8.
[u] Rom. 5. 1.
[x] Heb. 2. 4.
[x] Ioh. 3. 16.
[y] Act. 15. 9.
[z] Pſal. 119. 32.
[a] Rom. 5. 2.
[b] Heb. 10. 3.
[c] Heb. 11.
[d] 2 Cor. 1. 2.
[e] Epheſ. 3. 17.
[f] Eph. 6. 16.
[g] Mat. 8. 13.
[h] Gal. 3. 7.
[i] Rom. 8. 1.
[k] Col. 3. 12.
[l] Epheſ. 3. 17.
[m] Ioh. 6. 35.
[n] 1 Pet. 5. 8.
[o] Ioh. 1. 13.
[p] Heb 4. 2.
[q] Col. 2. 7.
[r] 2 Cor. 13. 5. Rom. 8.
[s] Tim. 3. 13.
[t] Phil. 3. 28.
[u] Mat. 15. 28.
[x] Luk. 17. 19.
[y] Heb. 11. 25.
[z] Rom. 1. 13.
[a] Gen. 27. 15.

[a] Cant. 5. 3.
How Chriſt is to be put on.

[b] Exod. 14.
[c] 2 King. 1.
[d] Ioſh. 10.
[e] 1 King 4.
[f] 2 Sam. 16. 23.
[g] Iud. 16.
[h] 2 Sam. 18. 19.
[i] 2 Sam. 18.
[k] Theatr.
[l] Phil. 3. 8.
Phil. l. 2. c. 33.

[m] Auguſtine.
[n] Phil. 3. 10.

[o] Ier. 4. 1.
Reaſons of repentance.
[p] Rom. 2.
[q] Gen. 39. 9.
[r] Rom. 2. 5.
[s] Iſay 26. 9.
[t] Act. 17. 30.
[u] 1 Pet. 4. 3.
[x] Luk. 13. 24.
[y] Eccl. 12. 1.
[z] Pſal. 90. 12.
[a] Heb. 9. 16.
[b] 1 Cor. 2. 9.
[b] Mat. 25. 46.
[c] Luk. 15. 10.
[d] Eccl. 41. 1.
[e] Ier. 7.
[f] Luk. 13. 3.
Act. 2. 40.

[g] Chriſts College.

The Lady Wray.

[a] 1 Theſ. 4. 9.

you: *for you are taught of God to love one another.* Your [b] *Scilurus* at his death need not to teach you concord, by giving each of you a ſheaſe of Arrowes, which cannot well be broken whileſt they are conjoyned: for you by your amity make your ſelves invincible. If [c] *Chilo* the Lacedemonian died for joy to ſee one ſonne crowned at *Olympus*, and [d] *Diagoras Rhodius* did the like, when his three children got the garland at a wreſtling: and [e] *Iacob* ſo rejoyced to heare of his ſonne *Joſeph*, to be advanced greatly in the Kingdom of Ægypt; how might that happy Father of yours rejoyce, to ſee at one time one ſonne ſitting as high *Sheriffe* of the ſhire, another *preaching* before the Iudges at the Aſſize, and the third *pleading* as Counſellor at the bar; and all the reſt of great expectation in the Kingdome? Thus *wiſe* [f] *Sons are a joy to their Parents*, and all may behold [g] *how good and comely a thing it is for brethren to dwell together in unity.* *Ariſtotle* could ſay, that Parents were not bleſſed, unleſſe they were after their death bleſſed in their children. And ſurely it is no ſmall part of a Fathers bleſſednes, to ſee his children like to flouriſh when he is gone. Nay, of all monuments that Parents can leave behinde them, there is none (as one ſaith) like to a vertuous ſonne. But all Parents are not to be bleſſed. [h] *Adams* two ſonnes could not agree in one field, [i] *Abrahams* in one houſe, [k] *Iſaacs* in one wombe, [l] *Davids* in one Palace, nor *two* [m] *brethren* in the diviſion of an inheritance. And though concord amongſt brethren (eſpecially ſuch as divide the inheritance) be very rare, yet doe you even in this, moſt comfortably agree. You are not as *Simeon* and *Levi*, *Romulus* and *Rhemus*, *Eteocles* and *Polynices*, *Atreus* and *Thyeſtes*, *Æta* and *Perſens*: but as *Caſtor* and *Pollux*, *David* and *Jonathan*, *Joſeph* and *Benjamin*; and (as a true friend is deſcribed to bee) [n] one ſoule in two bodies. It ſeemeth that as *Agrippa* the brother of *Auguſtus* was beholding to *Saluſt* for that one ſentence, *Small things increaſe by concord, but periſh through diſcord:* ſo you have all learned the ſame leſſon, as being perſwaded, that as the members of a body being once diſmembred, they cannot poſſibly be joyned againe; ſo if naturall brethren be once unnaturally diſjoyned, no glue will conjoyne them faſt againe. It were infinite to ſhew examples of brotherly love and hatred, and [o] others have eaſed me of this paines. Now that good God, who hath brought you from one root, placed you in one country, advanced you to like credit, and given you one heart, give you alſo one inheritance in the Kingdome of Heaven. Thus, right Worſhipfull, I am bold to ſpeake unto you, and the world knoweth I ſpeake the truth, and the Lord knoweth I deſire not to flatter. Goe on therefore I beſeech you, continue in love, be ſetled in the truth, and labour to honour him who thus honoureth you. Be not carried away with the ſhew [p] of this world, but thinke Religion the beſt nobilitie, and that [q] as *Prudentius* ſaith,

*Generoſa Chriſti ſecta nobilitat viros,*
*Cui quiſquis ſervit, ille verè eſt nobilis.*
*He noble is that comes of Chriſt his race:*
*Who ſerves this Lord, he ſurely is not baſe.*

And this made *Theodoſius*, more to thanke God that he was a Chriſtian, than a King; conſidering that he muſt loſe the one, he could not loſe the other. Now as to one of you I am bounden in particular; and by him, being a Miniſter, the deſpiſed Miniſtery is not a little graced: ſo for him I pray, that he may be an [a] *Abraham* to our *Abimilech*, a [b] *Nathan* to our *David*, a [c] *Iehojada* to our *Ioaſh*, an [d] *Ebedmelech* to *Ieremiah*, an [e] *Eliſha* to the widow of this Prophet deceaſed, a light in the Court, and a trumpet in the Church, and that [f] *Ahaſhueroh* may long hold out his golden Scepter unto him: that by his meanes, [g] *great men may not want ſuch as will tell them the truth:* no [h] earthly *Alexander* accounted a ſonne of *Iupiter*, and that no man be more reſpected than a good [i] Paſtor: and that he may ever remember that ſaying of wiſe *Salomon*, [k] *Hee that loveth pureneſſe of heart, for the grace of his lips, the King ſhall be his friend.* His *Cyrus* will not bee ſpoken to, *verbis biſſinis*, in ſilken words; to his *Alexander* he needeth not ſpeake ἀ ἤκουσε, ἢ ἃ ἤδεισε, either ſweet words, or no words. For if one *Antiochus* might bee ſurnamed *Holy*, and another good Prince called the *Good King*: much more may he, whoſe religious knowledge ſurpaſſeth all the Princes that have beene of this Nation; and whoſe humility is ſuch, that he will have his ſonne to remember, *that* [l] *hee differeth not in ſtuffe, but in uſe from the reſt of the people, and that by Gods ordinance.* I am the bolder for that one, to make

[b] Which had eighty ſonnes. Plut.

[c] Theatr. Philoſ. p. 294.
[d] Aul. Gell. 3. Noct. Att.
[e] Gen. 45. 20.
[f] Prov. 10. 1.
[g] Pſal. 133. 1. Lib. 10. Eth.

[h] Gen. 4.
[i] Gen. 21. 9.
[k] Gen. 25. *Fratrum gratia rarum.*
[l] 2 King. 1.
[m] Luk. 12. 13.

[n] Φίλος ἐστὶ ἰσος ψυχὴ δυὸ σώμασιν ἑτοικουσα.

[o] See Frenc. Academ. pag. 542, &c.

[p] *Ludimur hoc blandâ fallentis imagine mundi.*
[q] *Prudent. περὶ στεφ.*

Hiſt. Eccleſ. M. Doctor Mountagu.

[a] Gen. 20.
[b] 2 Sam. 12.
[c] 2 King. 11.
[d] Ier. 38.
[e] 2 King. 4. 1.
[f] Eſther 5. 2.
[g] *Dictum regis: dic eſt regibus qui verum dicat.*
[h] *Plutarch. in vita Alex. reports, that Iupiters Prieſt called Alexander by the name of Iupiters ſonne.*
[i] Βασιλικὸν δωρεὰν. p. 42.
[k] Prov. 22. 11.

[l] Βασιλικὸν δωρεὰν. p. 95. *O dictum verè regium.*

make choice of all in the Dedication of this booke: no man knew, loved, converſed with, and reſpected this *Author* more than he. He reſorted to him in his health, viſited him in ſickneſſe, and preached a learned Sermon for him at his death. Concerning this Author, as he ſaid of *Carthage*, I had rather be ſilent, than ſay little: and his worthy labours doe ſpeake enough for him; by name, that his [m] *Poſthume*, dedicated to his excellent Majeſtie, by an excellent [n] Divine. In a word therefore, whatſoever this man did, he deſired to profit others by it; hee thought (as it is written [o] of *Bernard* in his life) that he was not his owne man, but deputed to the ſervice of others. He was never idle, but as [p] *Ierome* reporteth of *Ambroſe*, and *Bernard* of himſelfe, hee did either *reade*, or *meditate*, or *pray*, or *conferre*, or *counſell*, or *comfort*, or *write*, or *preach*. And thus (as the [q] Embleme is of a faithfull Teacher) he like a wax candle, in giving light to others, in ſhort time extinguiſhed himſelfe. Yet in this ſhort time of his, what Art was he not maſter of? what vertue was he not endowed with? He was a compleat Divine, and hath his bleſſings in the Church, that no mans writings are read of all ſorts, and in all Countries, with greater grace and profit than his. He was peaceable in the Church, patient of wrongs, and free from ambition. For as *Ierome* ſaid of *Nepotian*, *Aurum calcans, ſchedulas conſectabatur*; hee regarded not his purſe, but followed his booke: and as *Bernard* ſaid, he lived *in terra auri ſine auro*, in a Kingdome of gold without gold. An excellent gift he had to *define* properly, *divide* exactly, *diſpute* ſubtilly, *anſwer* directly, *ſpeake* pithily, and *write* judicially: and how he preached, if theſe *Sermons* doe give a teſtimony, what witneſſe had they who often heard him themſelves? I have publiſhed of his now two Diſcourſes, and I onely did it, that theſe his labours might not periſh: I have no benefit by them, but exceeding great paines. And ſince I underſtand that his other labours are in the hands of his friends, to make benefit for his children, I will eaſe my ſelfe of the like labour, and be a meanes that they may have the benefit of the future impreſſion of this booke: the which, how faithfully I have publiſhed, I appeale to the godly and indifferent Reader, and I hope no honeſt minded man will be hired to calumniate it. Thus as one deſirous to be *ſerviceable* in my calling, *profitable* to the Church, not *forgetfull* of my friend, and to teſtifie the happineſſe of your houſe, which was in your Fathers time, and is now (as it is ſaid of *Aurelian* the Emperours) *Refertapiis, & Eccleſia Dei*, repleniſhed with the godly, and a Church of God: and withall, to leave a monument of my duty unto you all, I have as you ſee, publiſhed this Expoſition of ſeven Epiſtles under your eight names, nothing doubting but it will be as welcome to you, as by your countenance it may be profitable to the Church. The God of Heaven give you all that bleſſing of bleſſings, which (if *Ierome* ſay true) few men have, that you may *tranſire à deliciis ad delicias*, goe on from grace to grace, and bee a long time happy in this life, and for ever happy in the life to come. *London*: Saint *Martins* in the fields, from my worthipfull friend Maſter *Oldiſworths* houſe, by which family (as *Paul* was by the houſe of *Oneſiphorus*) in the time of this late (and I wiſh I may ſay) the laſt viſitation, I have received no ſmall refreſhing. *March* 12. 1604.

*Your worſhips to command,*

Robert Hill:

Fellow of S. Iohns College in *Cambridge*.

m *Problema Theologicum.*

n Mr. Samuel Ward, fellow of Emman. College.

o Autor vitæ Bern. lib. 2. cap. 4. & 7.

p Hieron. ad Marcellam.

q *Alijs luceſcendo, meipſum conſumo.*

Epiſt. ad Iulianum.

2 Tim. 1. 16.

# To the Godly and Christian Reader,
## Grace and Peace.

*I Am not ignorant (good Reader) how ungratefull a thing it is to deale by way of censure or reformation, in those things wherein others have gone before: and many times for the smart that followeth, doe men beshrow their owne fingers. Yet the warrant of a good calling will breed peace in his conscience, that herein shall endevour the observance of these rules of Love, to wit,* [a] *Judge the best of that which is done; and* [b] *referre his owne paines to the glory of God in the good of others: Hereto I aime in this third Edition of this booke. For my calling to this worke, when mine accusers stand forth, the executors of the dead shall answer for my discharge. And for mine endevour to doe good; the small gaine of this revised worke, was truly returned to the right owners thereof: If thou therefore returne glory to God, for good received to thy soule, in this behalfe I have my desire. Here only rests the doubt, how this third Edition should not be prejudiciall to his good estimation that published the former: I answer, well enough: For I hope he intended* [c] *the glory of God in the good of his Church, and the credit of the reverend Author of this worke. Now if any addition bee brought hereunto, his intent is furthered, and wherein then can he be grieved? If one man should help poore Orphans to some lands or living, he would not thinke himselfe wronged by another, that should inlarge their just claimes, or settle their possession in a better tenure: so I trust it fareth in this worke; where thou shalt finde upon thy diligent view, in some doubtfull* [d] *things the Authors meaning truly cleared, his method rectified, many repetitions omitted, and the matter (specially towards the latter end) somewhat inlarged. If any thing be dissonant to the Authors judgement in his live-workes (which I hope thou shalt not perceive) rather charge the fault on me through ignorance, or misunderstanding, than entertaine in thy heart the least conceit of wavering levitie in so godly, learned, and judicious a Divine, who hath so well deserved of thy love, if thou love the truth. Thus craving thy favourable acceptance of my helping hand to doe thee good, I end with him,* That is the beginning and the end: Let him that hath an eare heare what the Spirit saith unto the Churches.

a 1 Cor. 13. 5. Love thinketh not evill.

b It seeketh not her owne things.

c See his Preface towards the end.

d As touching the Images of the Trinitie. pag. 53. col. 1.

Thine in him, who is the Lord of all,

*Thomas Pierson.*

# A GENERALL ANALYSIS OF the Vision shewed to *John*.

The three first Chapters consist of a

- Preface containing the
  - Title of the Booke, *viz.* *Apocalyps*, or *Revelation*, described by seven Arguments, *vers.* 1, 2, 3.
  - Inscription of the Vision, wherein is *Iohns*
    - Dedication, *To seven Churches.*
    - Salutation including the
      - Blessings wished for
        - Grace.
        - Peace.
        - } *vers.* 4.
      - Authors of them, *viz.*
        - 1 *The Father.*
        - 2 *The holy Ghost.*
        - 3 The *Sonne*, who is described by
          - His Offices,
            - Propheticall.
            - Priestly.
            - Kingly.
          - The execution of his office in foure workes:
            - 1 Loving us. *vers.* 5.
            - 2 Washing away our sinnes. *vers.* 5.
            - 3 Making us Kings and Priests. *vers.* 6.
            - 4 Comming to judgement. *vers.* 7.
        - doth confirme the same description, *vers.* 8.

A vision containing

- Circumstances foure:
  - Person to whom, *Iohn.* } *vers.* 9.
  - Place where, *Ile Pathmos.* } *vers.* 9.
  - Manner how, *In a traunce.* } *vers.* 10.
  - Time when, *On the Lords day.* } *vers.* 10.
- Parts,
  - The entrance into it: containing
    - The meanes of *Iohns* preparation, *viz.* a voice, set out by
      - The place whence it came.
      - The greatnesse of it.
      - The matter of it, *vers.* 11.
      - } *vers.* 10.
    - Parts of his preparation,
      - Hearing, noted in the meanes, *vers.* 10.
      - Turning himselfe, *vers.* 12.
  - Matter, *viz.* a representation of Christ in majestie, set out by
    - The place where *Iohn* saw him, *vers.* 13.
    - His forme or figure in
      - His attire, *vers.* 13.
      - The parts of his body, *vers.* 14, 15.
      - The properties thereof, *vers.* 16.
    - His actions,
      - 1 A confirmation of *Iohn* being sore afraid, *vers.* 17, 18.
      - 2 A commandement to write, *vers.* 19.
      - 3 The interpretation of the Vision, *vers.* 20.
      - 4 Seven severall commandements, to write seven Epistles to the seven Churches. } *Chap.* 2. 3.

# A GODLY AND LEARNED EXPOSITION OF the three first Chapters of the REVELATION.

## REVELAT. I. I.

*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly be done: which he sent, and shewed by his Angell unto his servant John.*

A BEfore wee come to the words, wherein is contained singular matter fit for this time and age, this question must bee handled; Whether this Booke of the *Revelation* be canonicall Scripture? For some have heretofore, as also in our time, called the authority of it in question. But wee are without all doubt, to resolve our selves that it is Canonicall Scripture, of equall authority with the rest of Gods Booke. Our reasons be these: First, the doctrine contained in this Booke is Apostolicall, as any shall perceive which seriously reads the same. Secondly, the stile of this book is Apostolicall; that is, plaine, simple, and easie, if we consider that the matter thereof is Propheticall. Thirdly, this booke hath beene approved and received for Canonicall by the common consent of Gods Church in all ages since the daies of *Iohn*, and was never refused of any whole Church, but onely of some private men. Fourthly, the things foretold in this booke, come to passe as they were foretold: as among the rest (in one for all) may appeare by the Prophecie of the two beasts; whereof one came out of the Sea, the other out of the earth, Chapter 13. the one prefigured the Roman Empire, the other the Hereticall Apostolicall Church of Rome: both which in all things are come to passe in these latter ages, answerable to the Prophecie.

The contrary reasons brought to improve the authoritie of this booke are of no moment. 1. *Reason. Iohn* nameth himselfe sundry times in this booke; whereas in penning the Gospell, hee did not once mention his owne name, though hee had just occasion so to doe: therefore it was not penned by Saint *Iohn*, but by some other, and published afterward in *Iohns* name.

*Answ.* The reason is not good: for there is great difference betweene an Historie and a Prophecie. The Gospell of *Iohn* is an historie of Christ: now there is no necessary reason why one man penning the historie of another, should name himselfe. But this Booke of the Revelation is a Prophecie; in penning whereof it is more requisite the Prophet should put to his owne name: so did the former Prophets. *Ieremie* mentioneth his name in his Booke at least an hundred times; so doth *Isai* and *Daniel* almost in every Chapter. Then seeing they doe it so often, it is no marvell if Saint *Iohn* doe repeat his name five sundry times in this whole Booke.

2 They object, that his stile in this Booke is not the same with that he used in the penning of the Gospell. *Answ.* The difference of the stile ariseth from the difference of the matter, seeing there he writes an Historie, here he pens a Prophecie. Againe, hee writes not his owne words, but those which he received from Christ by particular revelation.

3 They say, this booke hath beene rejected

in

in divers ages as not Canonicall. *Anſw.* It cannot be proved that it was ever refuſed of any whole Church, but of ſome particular men. Now the diſallowing of any private man cannot make a whole booke to bee rejected: for then the Epiſtles to the Hebrewes, of *Iames*, and of *Iohn*, ſhould not be Canonicall; which yet be received of all Churches for the pure Word of God.

Now come to the words, *The Revelation of Ieſus Chriſt, which God gave unto him, &c.* Theſe three firſt Chapters conſiſt of two parts: A Preface and a Viſion. The Preface is an entrance to the Viſion, contained in the beginning of the firſt Chapter, from the firſt verſe to the ninth. The Viſion it ſelfe is ſet downe in the reſt of theſe three Chapters. The Preface hath two parts: Firſt, the title of the booke: Secondly, the inſcription thereof. The title in the three firſt verſes. The inſcription from the fourth to the ninth verſe. The title in theſe words, *The Revelation of Ieſus Chriſt, &c.* A *Revelation* is nothing elſe but a manifeſtation, or diſcovery of things ſecret in regard of men for the common good of the Church: and ſo this word is taken in this place.

Revelations from God in Scripture were ſhewed three waies: Firſt, by dreames: ſecondly, by viſion: thirdly, by created voice of God face to face, as we may ſee, Num. 12.6,8. Now this was not by dreame, nor by viſion or voice alone, but is a mixt Revelation, received partly by viſion, and partly by voice uttered in the viſion from the Lord.

In the three firſt verſes, this Revelation is deſcribed by ſeven arguments: firſt, by the author: ſecondly, the end: thirdly, the perſons to whom it was directed: fourthly, the matter: fifthly, the inſtruments: ſixthly, the manner of delivering it: ſeventhly, the fruit of the Revelation. Firſt, the Author is *Ieſus Chriſt*: It comes from him, and it is called his Revelation in theſe reſpects: Firſt, not to exclude the Father, and the holy Ghoſt, but to ſhew the ſpeciall office of Chriſt, the ſecond perſon in Trinitie; which is, to reveale, to publiſh, and to manifeſt the will of God the Father to his Church: and for this cauſe he is called the [a] Angell of the Covenant, the [b] doctor of the Church, the [c] wiſdome of the Father, and the [d] Word of God.

Secondly, it is called the Revelation of Jeſus Chriſt, to teach us to put difference betweene this and all Satanicall Revelations: For as God hath his true Revelations, ſo Satan (who herein may bee called Gods ape) hath his counterfeit viſions, and delivers them in ſhew like to Gods, but they differ much: *Firſt*, the devils Revelations bee for the moſt part ambiguous, doubtfull, and uncertaine in ſpeech and phraſe, ſo as a man cannot tell which way to take them: But the Revelations which come from Chriſt, the Author of truth, who knoweth all things and the reaſons of them, are certaine and in plaine termes delivered. *Secondly*, the Devill ſheweth his Viſions to none but to the wicked and bad men that bee his inſtruments: But the Lord chuſeth the godly which feare his name, and to them he revealeth his ſecrets, as to *Iohn* in this place. Thirdly, the Devils revelations evermore tend to ſet up and uphold hereſie, wickedneſſe, Apoſtacy, and Idolatry, Deut. 13. 1, 2. but theſe that come from God ſerve to erect and maintaine truth, according to godlineſſe; even pure Apoſtolicall doctrine, and the ſincere worſhip of God.

Thirdly, it is called the Revelation of Chriſt, to ſhew unto us his ſpeciall kingly office in heaven: for being aſcended and exalted to the throne of Majeſtie, he ſitteth at the right hand of his Father, farre above all principalitie and power, might and domination; and there doth direct, ruſe, and governe his Church upon earth according to the good pleaſure of his will: for all theſe viſions ſerve to direct his Church in their obedience to his command.

Whereas Chriſt Jeſus is Author of this Revelation, and after his aſcenſion and exaltation, gives the ſame unto his Church; we may obſerve his conſtant care over his Church in this laſt age of the world. Before his incarnation, even from the beginning, he gave unto his people ſuch doctrine of faith and manners, as was needfull for their ſalvation; and ſtill from time to time revealed ſuch prophecies of things to come as was meet for them to know.

And now behold the continuance, or rather the increaſe of this his care in the new Teſtament: for beſide the perfection of the former prophecies, and the full manifeſtation of his bleſſed will by his Evangeliſts and Apoſtles, for all things needfull to bee beleeved and done unto eternall life: Loe, here is added the Revelation of this worthy Prophecie concerning things to come, for the great and good comfort of his children to the end of the world.

*Which God gave unto him.* Theſe words bee added to ſhew how this became the Revelation of Chriſt: namely, by the gift of God, that is, of God the Father the firſt perſon in Trinitie; for this is a rule to be obſerved, *That where the title God, in any ſentence of Scripture is oppoſed to Chriſt, there it importeth the firſt perſon the Father*: though this be alſo true, That ſundrie times in Scripture, the Father alone is called *God*, without any addition of the other perſons; becauſe he is the firſt in regard of order, and the fountaine of the deity; for the ſonne receiveth the god-head by communication from the Father, and the holy Ghoſt receiveth it from them both; but the Father hath his god-head of himſelfe, and receiveth it not by communication from any other.

Here ſome will ſay, this ſeemes ſtrange, that any thing ſhould be given to Chriſt, ſeeing hee is God, and hath all things of himſelfe. *Anſw.* Wee muſt conceive of Chriſt two waies; firſt, as God: ſecondly, as Mediatour and head of the Church. As Chriſt is God, the Father

Vſe.

[a] Mal. 3. 1.
[b] Mat. 23. 8.
[c] 1 Cor. 1. 24.
[d] Ioh. 1.

ther giveth him nothing: for so he is of himselfe the same with the Father, and hath all things belonging unto him that the Father hath (excepting personall properties) and is no way inferiour to the Father, neither receiveth any thing from him, but giveth all things as well as the Father doth. But yet as Christ is Mediator, he is not God simply, but God incarnate, or God made man; and so is said to receive of his Father, (in respect of his manhood) as himselfe confesseth, *All power is given to mee*, Mat. 28.18. And *Paul* saith, *God gave him a name above all names*, Phil. 2.9. *Hee received of his Father the promise of the holy Ghost*, saith Saint *Peter*, Act. 2.33. And, *God made him both Lord and Christ*, ver. 36. and so God gave him this Revelation in this place.

If it be said, this makes Christ inferiour to his Father: for the receiver is usually inferiour to the giver. *Ans.* As Christ is God, he is equall with the Father; but as he is Mediator, God incarnate, and made man, he is inferiour; and receiveth of him. So much himselfe confesseth, *My father which gave them me, is greater than all*, Joh. 10.29. And in the same respect, *Paul* calleth God the Father, *The head of Christ*, 1 Cor. 11.6. And as Christ now sitteth at the right hand of his Father, being Mediator and ruler of his Church, he is inferiour to his Father, and *receiveth his Kingdome from his Father, which he must give up at the last day*, 1 Cor. 15.24.

And here wee must consider in what manner God gives his Revelation to his Sonne. First, therefore Christ Jesus as he is Mediator, is made Lord of this Revelation; so as he may say, it is his owne right and royalty, being a part of that Law, whereby his Church is now governed, whereof he is Lord and King. Againe, this Revelation was revealed unto Christ as hee is man, before it was ever knowne to any creature, man, or Angell, by reason of the union of his manhood with the Godhead.

In this which hath beene said, wee may observe, that this Booke of the Revelation is Christ his right, and belongeth unto him as his owne royalty and privilege. For as the Lawes in any Kingdome belong to the Prince thereof, and are called his lawes alone, and no mans else: So this booke, being a part of that law whereby Christ governeth his Church, is his royalty alone; for God gave it him, and he hath by his Angell sent it to his Church. And that which is here said of this Booke, must bee understood proportionally of all other bookes of holy Scripture; Christ is made Lord of all, and they are all of them his royalties and possessions. And from hence will follow necessarily: first, That no man in the world hath authority above this Booke, or any other part of Canonicall Scripture: Indeed, Monarchs and Princes have great authority and preheminence in their dominions over all persons, and over all causes of men: but in the Church, they with all others owe homage unto Christ: there he hath the Canonicall Scriptures to be his lawes, whereto every one must subject himselfe. The dispensation of the word, and the administration of the Sacraments, be his royall ordinances, over which none may dare to claime rule or authority: for so should the Scriptures have been given unto them for their prerogatives, as they were unto Christ; but God gave them unto him alone, and he disposeth thereof, as pleaseth him. And therefore the Pope, in taking upon him to dispense with the word, and to mangle the Sacraments, doth herein step into the roome of Christ, and so declare himselfe to bee that man of sinne, by seeking to rob him of that Princely royalty which belongs to him alone.

Secondly, that the soveraigne power and authority of expounding Scripture, belongeth to Christ alone, and to none other with him. True it is, that man hath a ministery committed unto him, by vertue whereof hee may expound Scripture by Scripture: but men have no power of themselves, to determine of the proper sense of Scripture. And therefore the Popish practice, in giving to the Church absolute authority, to determine of the sense of Scripture, of themselves without Scripture, is flat robbery against Christ: for therein they give unto men that soveraigne power which is proper to Christ.

Thirdly, herein we observe the excellencie of this booke, and of the whole Scripture of God: for all of it is the gift of the Father to the Sonne, and of the Sonne unto his Church. The like cannot bee said of any writings of men whatsoever, be they never so excellent: herein the Scriptures surpasse them all. Whereby wee are taught, to esteeme more reverently of the Scriptures of God, than of all the writings of men in the world. Here then behold the sinne of this age, which more delighteth to speake and heare the sayings of men, in the publike ministery, than the glorious word of the everliving God. Whereas the writings of men bee full of darknesse, of errour and deceit: but the word of God is most holy and pure, and every way perfect, proceeding wholly from the Father of lights, unto his beloved Sonne, who hath faithfully dispensed the same for the good of his Church.

*To shew his servants the things that must shortly be done.* These words contain the second, third, and fourth Arguments, whereby this Revelation is described, *viz.* the end of it, the persons to whom it must be shewed, and the matter which it containeth.

*Arg.* II. The end of this Revelation is, *To shew*, that is, *to make knowne, and manifest things to come, for the good of the whole Church.* Whence we may observe, that the Papists erre exceedingly in debarring lay people (as they call them) from the reading of the Scripture: for the end of this booke is, *To make manifest to Gods servants things to come.* And who are Gods servants? Are the Clergie onely and not lay people

ple also? God forbid; the lay man is Christ his servant, as well as one of the Clergie. And therefore it is Gods will, that hee should learne to know and understand this booke, like one of his servants. And here consider, that if this booke of Scripture, which is hard and difficult, must be learned of the lay man, then much more must hee search into all other bookes of God, which be more plaine and easie, as the histories of the Gospell, Epistles, &c.

*Arg.* III. The persons to whom it must bee shewed; *viz. The servants of Christ.* This Revelation was not given of God for all men indefinitely, but for all his servants; that is, such alone as repent of their sinnes, and truly beleeve in Christ for the pardon of them, and shew forth the same by new obedience. So he teacheth elsewhere; *The secret of the Lord is with them that feare him, and his covenant to give them understanding*, Psal. 25. 14. *The Lord will reveale his secret to his servants the Prophets*, Amos 3. 7. And, *God will not keepe backe from Abraham, the thing he was to doe unto Sodome and Gomorrah, because he knew Abraham would doe his will, and teach his family after him*, Gen. 18. 17, 19. The consideration whereof should admonish us not to content our selves with the bare hearing of the Word, and outward participation of the Sacraments: but to labour principally to become Gods servants, and to shew the same by the practice of that which wee heare. Hereby shall wee receive instruction from the Lord, and grow in knowledge daily more and more: our understanding shall more easily conceive the will of God, *for they that will doe the will of his Father, shall know his doctrine*, Joh. 7. 17. Here then is the cause why most hearers after long teaching profit little, but remaine as blind and ignorant as ever they were, even their owne impiety; they live in their sinnes, and labour not to become Gods servants.

Secondly, in this argument we may observe, that *Christ Iesus is true God*: for here he is made the head of the Church; every true beleever is his servant, and he his Lord: the Angels of the Churches be his Angels, as after wee shall see: which prerogative none can have, but hee that is true and very God.

Thirdly, in this argument are those confuted which hold that God would have all to be saved, and cals all men without exception. For if he called all effectually, then hee would offer the meanes to all: to wit, his holy word, that so they might be called to the state of grace. This he doth not: for as wee see, this booke is given not to all, but to his servants; and that which is said of this booke, is true of the whole Scripture. *The Lord shewes his Word*, (saith *David*) *not to all the world, but to Iacob*; that is, his people with whom he made a covenant, Psal. 147. 19, 20.

The fourth argument whereby this Revelation is described, is the matter thereof, *viz. things that must shortly be done*; that is, things to come. Whereby in generall wee may observe a difference of this booke from the rest of holy Scripture, which treats of things present, and past; this being a prophecie of things to come.

The matter of this booke is described by two Arguments: first, by the necessity of these things to come, *They must be done*: secondly, by the circumstance of time when, *shortly, or quickly*.

For the necessitie of these things, they bee such, *as must needs be done*. So speaketh the holy Ghost elsewhere of sundry things to come: of offences, *It must needs be that offences should come*, Matth. 18. 7. of heresies: *There must bee heresies in the Church*, 1 Cor. 11. 19. and of afflictions: *Through manifold afflictions we must enter into the kingdome of heaven*, Acts 14. 22. And, *They that will live godly in Christ Iesus, must suffer persecutions*, 2 Tim. 3. 12. From whence I gather, that things which come to passe concerning Gods Church, and the enemies thereof, doe come to passe necessarily. This doctrine must be wel observed: for though it be the truth of God, yet the reason of man will not agree unto it: for some will say, If all things come to passe necessarily, then in their actions and proceedings men have no freewill: for necessity and liberty of will cannot stand together. *Ans.* They may; indeed constraint and mans free will cannot stand together, but mans will and unchangeable necessity may well accord: As I shew thus; In God there is a most absolute freedome of will, yet hee doth many things of necessity: as he willeth that which is good necessarily, (for he cannot possibly will that which is evill) and yet he willeth the same most freely. So Christ died necessarily; he could not but die, if we consider the counsell of God, and yet he died most freely; *For he laid downe his life of himselfe, and no man tooke it from him*, Joh. 10. 18.

It will be said againe, if things come to passe by necessity, then it is in vaine to use any meanes for the effecting of them; for Gods will must be done, doe we what we will. *Ans.* This is mans corrupt reason: these men must consider, that as God hath appointed what things must come to passe, so he hath appointed the meanes how they shall be effected: and seeing the Lord hath appointed as well the meanes as the end, wee should by this necessity rather bee induced to use the meanes, than any way moved to neglect the same. To make this more plaine, we must know there is a double necessity: one is *absolute*, another in *part*. I call that *absolute necessity*, which cannot be otherwise possibly: as that God liveth, and cannot die, is omnipotent, infinite, &c. Necessity in *part* is, when any thing done is necessary onely, because it depends on necessary causes: as fire to burne is necessary, in regard of that order which God hath set in nature by creation; yet this necessity is not absolute: for fire would not burne, if God should please to change that order set in nature, as he did when the three children were cast into the

the hot firie oven, Dan. 3. 27. Now, whereas we say, *Things to come must necessarily be done*, it must be understood of necessity in part, and not absolute: for in themselves they be changeable and contingent, and necessary onely in regard of Gods decree appointing them, which is unchangeable: in regard whereof all things to come are necessary. And yet we may not think; that the unchangeablenesse of Gods decree doth take away freedome from mans will; it onely inclines the same to one part: and so disposeth, that man should freely will that to be, which God eternally hath decreed.

The second thing whereby the matter of this booke is set out unto us, is the circumstance of time, when these things must be done; *Shortly*, must bee well observed: and howsoever some things foretold, were not to be done till many hundred yeares after, which space of time might seeme very long, yet in two respects it is but short: First, in regard of God, *to whom a thousand yeares are but as one day*, 2 Pet. 3. 8. Secondly, in regard of men, to whom a hundred or two hundred yeares seeme but a short time when once they be expired, though before they seemed long.

This circumstance of time is set downe for two causes: First, to terrifie all carnall and careless men: for this book foretelleth judgements, plagues, and destruction, for the enemies of Gods Church, which must shortly come upon them; which is a thing worthy our carefull consideration in this secure age of the world, wherein men blesse themselves in their sinnes, without feare of Gods judgement, and say they shall have peace, though they walke after the stubburnenesse of their owne hearts, putting farre from them the evill day; saying, spare thy selfe, this shall not come unto thee. But shall the Lion rore, and the beasts not tremble? Yet the Lord threatneth his judgements, but men will not repent. Well, let us consider this, whether we be young or old, high or low, that Gods judgements are shortly to come; and let this bee a motive to raise us out of the sleepe of sinne, and of security. That which *Peter* said of false teachers, is also true of all impenitent sinners, unlesse they prevent the same by speedy and unfained repentance: *Their judgement long agoe is not farre off, and their damnation sleepeth not*, 2 Pet. 2. 3.

Secondly, this circumstance of time serveth greatly to comfort the servants of Christ, and to furnish them all with patience, and long suffering under any adversity, or distresse that may befall them in body or minde, or both. Indeed, many are brought to impatience and distrust by afflictions and crosses: But the child of God in such a case, must call to minde what the holy Ghost hath here set downe concerning the prophecies of this booke, which foretell deliverance for Gods Church, and for every member thereof: namely, *That they must shortly be brought to passe: yet a very little while, and he that commeth* (for their deliverance) *will come, and will not tarry*, Heb. 10. 37.

Thus much for the matter of this Revelation: now follow the Instruments whereby the Lord doth convey the same unto his Church, which is the fifth argument whereby hee is described, in these words, *Which he sent and shewed by his Angell to his servant Iohn.* Where two points must be observed, first, the action of Christ, which is the ground of their imployment; secondly, the persons imployed therein as his instruments. For the first: *Christ sent and shewed this Revelation.* This action of Christ is noted by the holy Ghost for two speciall causes; first, to shew that S. *Iohn* did not pen and publish this booke rashly, but by calling and warrant from Christ. This teacheth us what must be our behaviour in all our actions, whatsoever wee take in hand: we must looke we have warrant from God for the doing of the same, by vertue of our calling; and without this we should not dare to enterprise any thing.

If this duty were practised, there would bee more conscience of the service and worship of God, and more care of just dealing with men, than there is in the affaires of this life.

Secondly, this action of Christ is noted, to get more reverent acceptance, and greater authority to this booke: for which cause also it was sent by an holy Angell. If an earthly Prince should write his letter to his subject, and withall send it by one of his guard, no doubt the subject would receive it most reverently. Behold, this booke is the Epistle and letter of Jesus Christ, sent by his Angell for the benefit of his Church. What reverence therefore, and acceptation ought this to find? surely, a thousand fold more with every one, than the writing of any earthly Prince whatsoever.

The second point to be observed, is the persons whom Christ imployeth about this Revelation; and they be two: An holy Angel, and S. *Iohn*. For the first, It hath pleased God in all ages to use the ministery of Angels, as a meanes wherby he would convey the knowledge of his will unto his Church. The Law in mount Sinai was given to *Moses* by the ministery of an Angell, Act. 7. 38. Gal. 3. 19. And *Daniel* received the exposition of sundry dreames and visions by an Angell, Dan. 8. 19. and 9. 21. and 10. 14. And the seven visions which containe the substance of this book, were shewed to *Iohn* by an holy Angell. But here wee must take heed, that we doe not like the Papists, ground hereupon the invocation of Angels, because they be about us, and bring unto us particular messages from the Lord: for before we may pray unto them, we must have from God a particular commandement so to doe, and also a promise to be heard in that wee aske, or else our prayer is not of faith: but the whole Scripture affords no word of command, or promise for any such action, and therefore wee cannot doe it without sinne.

The second instrument here imployed by Christ, is *Iohn*. This *Iohn* was sonne to *Zebedee*, and so kinsman to Christ; a blessed Apostle and Evangelist, which penned one of the Gospels, and the three Epistles which beare his name. This was that Disciple whom Jesus loved. And to procure the more credit and reverence to this booke, he describeth himselfe by two arguments: First, by a property, calling himselfe *Christ his servant*: Secondly, by an effect, or action, *in bearing record to Gods word*: vers. 2.

For the first, note that *Iohn* doth not call himselfe that Disciple whom Jesus loved, nor the kinsman of Christ, which he might have done, being allied unto him, (for *Iohns* mother was sister to *Ioseph* Christs supposed father, and cousin german to the virgin *Mary*:) *Iohn* had learned of Christ himselfe, *that the hearers, and doers of the will of his father, were esteemed more deere and neere unto him, than any bond of outward alliance could possibly make them*, Mat. 12. 50. Luk. 11. 28. But he cals himselfe *Christs servant*, having yeelded up himselfe to doe his will: for herein stands the dignity of a Christian, to doe service unto Christ. The blessed Virgin had never found such favour with God, to have beene Christs mother, if she had not withall become Christs servant: She bare him in her heart by faith, as well as in her wombe by conception, or else shee had never beene saved by him. Hence we learne, that outward dignities, as bloud-royall, noble parentage, and such like, will nothing further a mans salvation: hee that would be acceptable unto Christ, must become his servant, by beleeving his word, and doing his will, having cast off the old man, which is corrupt, and put on the new man, which after God is created in righteousnesse and true holinesse. So *Paul* saith, *Circumcision is nothing, and uncircumcision is nothing, but keeping the commandements of God*, 1 Cor. 7. 19. and, *henceforth know I no man after the flesh, but if any man be in Christ, hee is a new creature*, 2 Cor. 5. 16, 17.

Againe, consider in what regard *Iohn* is here called a servant of Christ: not onely for that he beleeved in Christ, and obeyed his will, as all true Christians doe; but more specially because he was an Apostle, and did service unto Christ in the worke of his ministery, which was his particular calling. So *Paul* writing to the Romans, calleth himselfe an Apostle and servant of Christ, *Cap.* 1. 1. And hee rendreth a reason thereof, *vers.* 9. Because he did service unto him in preaching the Gospell. Hence we are taught, that we must not onely shew our selves Christs servants, in our generall calling of Christianity, but especially in our particular callings and offices, after the example of Christs blessed Apostles. It is a good thing to professe service unto Christ, by hearing his word, receiving his Sacraments, and keeping his Sabbaths: but unlesse therewithall wee shew the power of godlinesse in our particular callings, our outward profession is flat hypocrisie. This Magistrates, Ministers, husband, wife, parents, children, masters, servants, buyer, seller, and every one in his lawfull calling should carefully observe: for unlesse in the particular duties of their speciall callings, (as the Magistrate in the duties of a Magistrate, &c.) they doe service unto Christ, their publike duties in religion shall never commend them unto God be it never so glorious, Mic. 6. 6, 7, 8.

## V. 2 *Which bare record of the word of God, and of the testimonie of Jesus Christ, and of the things that he saw.*

Here is the second argument whereby *Iohn* describeth himselfe; namely, by this action, or effect, *in bearing record to the word of God*: for partly by writing the Gospell, and partly by preaching, hee bare witnesse, and testified that the word of God was true. And because the word of God hath divers parts, the Law and the Gospell, he shewes in the next words, that he meanes especially the Gospell, adding, *and of the testimony of Iesus Christ*, that is, of those things which Jesus said and did. And that no man might call into question the truth of his testimony, he professeth himselfe to have beene *an eye witnesse of all those things whereof he bare record*, saying, *and of all those things which hee saw*. And here he alleageth his testimony to the Gospell, to prove himselfe a faithfull pen-man of this booke, that so it might have more reverence: for he which was faithfull in penning the Gospell of Christ, the same is also faithfull in penning this prophecie of the Church.

In this testimony wee may observe, that the doctrine of Gods word is an infallible marke whereby to know the true Prophet of God, and also to distinguish him from all false Prophets. God foretold his people, that *false prophets should come among them for their triall*, Deu. 13. But how shall they discerne them? surely by their doctrine: for though they shew wonders, yet if their doctrine tend to draw men from the true God to idolatry, they are false prophets, and should dye. When our Saviour Christ was asked, *By what authority hee did those things*, Luk. 20. 2, 3. he approved his authority by the testimony of *Iohn*, (*who bare witnesse of him*, Joh. 1. 15.) and confirmed the calling of *Iohn*, by the truth of his doctrine, which (themselves being witnesses) *was from heaven*, Luk. 20. vers. 4, 5.

Hereby then we see the errour of the Papists, who teach, That the onely note of a true Prophet, is to confirme his doctrine by a miracle, and that he which cannot doe so, is a false prophet. But this note of difference is not true: for false prophets may confirme their lying vanities by signes and wonders, as we may see, Deut. 13.

And

And so doth Antichrist, 2 Thess. 3.9.

The sixth argument by which this Revelation is described, is the order and manner of propounding it to the Church, and it stands in foure degrees: First, *God the Father giveth it to Christ the mediator, and head of the Church.* Secondly, *Christ giveth it to an Angell.* Thirdly, *the Angell conveyes it to Iohn the Apostle.* Fourthly, *Iohn directed and assisted by the holy Ghost, delivereth it to the Churches.*

Now as this particular booke was, so no doubt all other holy Scriptures were conveyed to the Church: from whence we may observe; First, the constant love of God to his children, by this his speciall care in propounding and delivering his will and word to his Church.

Secondly, that this booke, and so all other parts of holy Scripture, are in their kinde most perfect and excellent.

Thirdly, that the Church of Rome blasphemeth in calling the written word of God *a dead letter, and dumbe Iudge, matching generall Councels with it for authorities*; and teaching, *that the universall consent of the Church is above Scripture for interpretation, and gives life and sense thereto; which otherwise of it selfe were but an inokie letter and dumbe word.*

**v. 3 *Blessed are they which reade, and they that heare the words of this prophecie, and keepe those things which are written therein: for the time is at hand.***

Here is the seventh and last argument whereby this Revelation is described, to wit, the fruit, effect, and the profit which comes of it, even *true happinesse.* This prophecie concerneth the present and future state of the Church: the reading and hearing whereof, joyned with carefull keeping, bringeth with it *true blessednesse*, that is, fellowship with God, and life everlasting.

In this Argument we may observe; First, the end of this booke, and so of all other books of Scripture, viz. *to bring men to happinesse, to fellowship with God, and life everlasting. These things were written* (saith S. *Iohn*) *that ye might beleeve that Iesus is the Christ, and so beleeving might have eternall life.* Joh. 20.31. Againe, *he declared to them the word of Christ, that by it they might have fellowship with God the Father, and with his sonne Iesus Christ*, 1 Joh. 1.3. In which fellowship is true happinesse. Christ himselfe saith, *Search the Scriptures, for in them you thinke to have eternall life*, Joh. 5.39. And in this they differ from all other bookes and writings of men; for mens writings be penned either by the light of nature, and so be erroneous, and misse the end of true happinesse: or else they be penned by them which have direction from the word, and so all the truth they have, leading to true happinesse, is borrowed hence; when as the Scriptures of themselves doe directly guide men thither.

From the consideration of this blessed end of holy Scripture, we may observe, first, That the opinion and practice of the Church of Rome is damnable, who barre the people of God from reading and hearing the Scriptures in their vulgar tongue. For in depriving them of this meanes (as much as in them lyeth) they barre them of their salvation, and they doe directly crosse the purpose of S. *Iohn*, who doth therefore pronounce him blessed, that shall heare and reade this booke, with conscience to keepe and obey it, that hee might allure and draw all men to doe it with delight.

Secondly, wee are hereby admonished with all care and diligence to reade and meditate in Gods word. That place before named is most excellent, *Search the Scripture*, Joh. 5.39. even as we would search for gold, or some precious thing which we would faine finde (so the word imports:) And he addeth the reason; *For in them you thinke to have eternall life.* The same is wisdomes counsell, Prov. 2.4.

But some will say, I cannot reade, I was never brought up in learning, and therefore I cannot search. S. *Iohn* cuts off this excuse in the next words, saying, *Blessed is hee also which heares the words of this prophecy.* As if he should say, though he cannot reade, yet if he heare, and keepe it, he is blessed. Here then is the duty of those which cannot reade the Scriptures, they must procure others to reade unto them, and by hearing and keeping, they shall be blessed.

Thirdly, by this scope and end of Scriptures, wee must learne to carry in minde this plaine difference betweene the bookes of God, and writings of men: Gods word bringeth a man which keepes it, to happinesse; but mans writings of themselves cannot doe so, unlesse they have light from the word of God. If this distinction were imprinted in our hearts, wee should not bee so delighted as many are, to heare or speake the words of God mixed with the words of sinfull men, specially in the publike ministery. In former times the Lord forbade his owne people *to sow their field with mingled seed, or to make them garments of divers things, as of linnen and woollen*, Levit. 19. 19. And no doubt the same God doth mislike, that the pure seed of his word should be mingled with the sayings of erroneous and sinfull men, when the same is sowne upon the furrowes of mens hearts.

Secondly, in this seventh Argument we may observe the right manner and way of hearing and reading the Scriptures: a point worthy all serious consideration. It stands in two things: First, we must set downe with our selves a certaine end, why we reade, and heare the Scrip-

tures, which is, that wee may attaine to true happineſſe ſtanding in fellowſhip with God, and life everlaſting. This end muſt be the motive to induce us to heare, and reade the word of God; and when this takes place in our hearts, it will be of force to make us read, and heare with care and conſcience, which beſeemeth Gods word. Secondly, wee muſt keepe in minde the things we reade, or heare; ſo ſaith the text; *And keepeth the things which are written:* which word imports, that by diligent obſervation, we ſhould lay them up in our hearts. This is a weighty duty, and ſeriouſly commended unto us of God: *Binde up the teſtimony, ſeale up the law among my Diſciples*, Iſay. 8. 16. And *Mary* is therefore commended, *becauſe ſhe kept in her heart the words of Ieſus*, Luk. 2. 19. 51. It was *Davids* practice: *I have hid thy ſaying in my heart*, Pſal. 119. 11. And hereto tendeth Chriſts encouragement, pronouncing them rather bleſſed, *which heare the Word and keep it, than thoſe which bare Chriſt, and gave him ſucke*, Luk. 11. 27, 28. And *Iames* calleth it *the ingraffed Word*, Jam. 1. 21. becauſe it ſhould abide in our hearts like a Siens in a ſtocke, and never bee removed, but there grow, and fructifie unto life eternall.

Now becauſe this is a point of great difficulty, and the want hereof the cauſe of ſo little profiting after much hearing and reading; I will therefore ſhew how (by Gods grace) in hearing and reading the word of God, a man may keepe the ſame in memory.

First, a man muſt learne the grounds or elements of religion, commonly called the Catechiſme, for they are the foundation of all knowledge: without which a man ſhall never underſtand the Scripture to his comfort, nor keepe the ſame in memory. The Apoſtle ſaith, the Hebrewes were *dull of hearing* (the deepe things of God in Chriſt) *becauſe they had not well learned the firſt principles of the Word*, Heb. 5. 11, 12. This all ignorant perſons ſhould well obſerve, ſpecially the aged, that they may finde in themſelves the cauſe of their ignorance and dulneſſe, even want of knowledge in the Catechiſme. They thinke it a diſgrace to bee brought unto it now they are old: but if they would not be ever learning, and never come to the knowledge of the truth, they muſt lay in themſelves this good beginning, and learne the principles of religion.

Secondly, we muſt not ruſh upon Gods holy ordinance, but before wee either come to heare, or reade, with reverence prepare our ſelves thereto. Moſt men at this day uſe to prepare themſelves before they come to the Lords table, and ſo they ought to doe before they come to heare the Word: for God ordained both for this end, to bee meanes to bring men to true happineſſe: they differ onely in this, that the Sacraments are the viſible, and the Scriptures the audible word of God. At the giving of the law, *The people that muſt heare it, were* A *ſanctified three dayes before*, Exod. 19. And when they did offer ſacrifice, or eat the Paſſeover, both Prieſts and people muſt be ſanctified: and the ſame thing for ſubſtance muſt we performe before we come to heare the word of God. This preparation ſtands in two things: Firſt, wee muſt put out of our hearts all bythoughts, all delights, and cares of worldly affaires, and *ſet our hearts* (as *Ezra* did) *to ſeeke the law of the Lord*, Ezra 7. 10. Secondly, wee muſt make our earneſt prayers to God, that hee would open our eyes, that we may ſee his will ſoften our hearts, and make our eares attentive, as *Lydiaes* were; and alſo give us grace to embrace his word, and keepe it: For Chriſt is the only Doctor of the heart by his Spirit, without whoſe inward teaching wee can never learne unto ſalvation. B

Thirdly, when we are about the holy exerciſe of Gods word, the frame of our heart ſhould be thus diſpoſed:

I. *It muſt be an humble heart*: for the Lord reſiſts the proud, *and gives grace to the humble*, Jam. 4. 6. *Them that be meeke, will he guide in judgement, and teach the humble his way*, Pſal. 25. 9. A proud heart is ſo ſtuffed with ſelfe-love, that there is no roome for the word of God to lodge in. But the heart that is lowly in it ſelfe, through the conſcience of ſinne, that is the heart in which the Lord by his graces will take up his abode, Iſay 57. 15.

II. It muſt be *an honeſt heart*: ſuch as hath C no manner of purpoſe to live in any one ſinne whatſoever, but (though it feele corruption in it ſelfe) is reſolved to pleaſe God in all the wayes of his commandements, and that continually: ſuch an heart have the good hearers, reſembled by the good ground, Luk. 8. 15. As on the contrary, that is a wicked heart, which reſolveth to cheriſh, though it be but any one ſinne whatſoever.

III. It muſt be *a beleeving heart*. The old Jewes heard the Word, but it profited them not, becauſe *they mingled it not with faith in their hearts*, Heb. 4. 2. where hee compares the heart to a veſſell, in which there muſt bee both the Word, and faith: theſe two muſt bee mingled together, and then it will bee a Word D of power, of life, and ſalvation. Therefore when wee heare the threatnings of the Law, or the promiſes of the Goſpell, we muſt labour to reſolve our hearts of the truth thereof. But incredulity, whereby men except againſt the Word, as not pertaining unto them, is the mother of forgetfulneſſe. *The old world knew nothing of the flood, becauſe they did not beleeve*, Mat. 24. 39.

IV. It muſt be *an hearing heart*, ſuch as is pliable to the Word: *Sacrifice and burnt offerings* (ſaith *David*) *thou wouldeſt not, but mine eares haſt thou prepared*, Pſa. 40. 6. As if he ſhould ſay, beſide thoſe bodily ears which thou haſt given me by creation, thou haſt bored new eares in my heart, ſo as I can by thy grace attend

tend and liſten to thy Word. And when God ſaith, *Seeke ye my face*, this hearing heart will anſwer, *I ſeeke thy face, O Lord*, Pſal. 27. 8, 9.

Fourthly, after wee have heard or read the Word, *we muſt become doers of the ſame*, even in the duties of our vocation. Wee ſee every man more skilfull in the workes of his owne trade, by reaſon of his daily exerciſe therein: even ſo the conſtant practice of Gods word will make us expert in it, and cauſe us to keepe it in perfect memory. And theſe are the right meanes to become good hearers and readers of the word of God.

Thirdly, this benediction pronounced upon them that heare, read, and keepe the prophecies of this booke, ſerves to induce every childe of God (as much as in him lyeth) to keepe in memory the whole word of God, but ſpecially theſe prophecies of things to come, that concerne the ſtate of the Church; for therefore did God reveale them, that they might be remembred. When the Angell had told *Daniel* the ſtate of the Church, from his time to the comming of Chriſt; he bids him, *Shut up the words, and ſeale the booke, till the end of the time*, Dan. 12. 4. meaning, that hee for his owne comfort ſhould hide them in his heart. And Chriſt ſaith to his Diſciples, *When ye ſee the abomination of deſolation, ſpoken of by Daniel the Prophet: let him that readeth, conſider it*, Mat. 24. 15. *Behold I have told you before*, meaning things to come, verſe 25. ſhewing, That hee would have his children to marke, and remember thoſe weighty things that are foretold, concerning the ſtate of the Church.

*For the time is at hand.* Here is a reaſon of the former benediction: for ſeeing the time of the accompliſhing of this prophecie is at hand, and muſt ſhortly be fulfilled, therefore thoſe be bleſſed which reade and keepe the ſame in memory. And it is an anſwer to a ſecret objection; for they might have ſaid, we need not to reade or remember this prophecie, ſeeing it ſhall not be fulfilled in our daies; but he addeth, *The time is at hand*, wherein they muſt be fulfilled, and therefore it muſt be marked. Theſe words for ſubſtance were in the firſt verſe; where it is ſaid, *The Revelation was of things that muſt ſhortly be done*. And here they be repeated againe. Whereby hee would teach us, That theſe prophecies containe weighty matter, to be deeply conſidered, and earneſtly thought on. And S. *Iohn* repeats the ſame for two cauſes: Firſt, to awake the members of the Church out of the ſleepe of ſecurity, and make them ſtand upon their watch continually: for though they cannot fall into the dead ſleepe of ſinne, yet the ſlumber of ſecurity may overtake them: the wiſe virgins ſlumber, as well as the fooliſh, Matth. 25. 5. and the ſpouſe of Chriſt, the true Church, confeſſeth, that ſhe ſleepeth, though her heart waketh, Cant. 5. 2.

Secondly, to confirme and hearten the Church, and all true members of Chriſt, againſt the afflictions to come: for herein is the common ſaying true, *He that is forewarned, is fore-armed.*

Now in theſe words (*The time is at hand,*) Chriſt would teach us to obſerve, That whatſoever thing may befall the members of Chriſt in this life, whether afflictions, temptations, death, or the laſt judgement it ſelfe, all wil come ſhortly. This conſideration ought to take place in our hearts, being of great uſe in our lives: as to ſtay us from many ſinnes, ſo to move us to doe all things with good conſcience. And the want hereof is the cauſe of much evill: *The bad ſervant beats his fellowes, becauſe he thinks his maſter doth deferre his comming*, Mat. 24. 48, 49. *The old world went on in ſinne, never regarding Noahs prophecie, and ſo knew nothing till the floud came and ſwept them all away*, Mat. 24. 39. We ſhould lay theſe to our hearts, and alwayes thinke with *Paul*, [a] *the Lord is at hand*: The rather, becauſe we have had the Goſpel, and peace, with all temporall bleſſings theſe eight and thirty yeares: now the ſtate of the Church is interchangeable, one while peace, and then trouble: ſo as it is like, this peaceable ſtate will not long continue, but wee muſt be tried. And the time of our triall is at hand, for whatſoever muſt befall the Church, will come ſhortly. We muſt therefore prepare for trouble, and ſo wee ſhall finde it the leſſe grievous.

[a] Phil. 4. 5.

## V. 4 *Iohn to the ſeven Churches which are in Aſia, Grace be with you, and Peace from him, which is, and which was, and which is to come, and from the ſeven Spirits which are before his throne.*

Here beginneth the ſecond part of the Preface, to wit, the inſcription of this viſion, and it hath two branches: Firſt, a dedication, in theſe words: *Iohn to the ſeven Churches which are in Aſia.* Secondly, a ſalutation, in the next words: *Grace be with you, and peace, &c.* to the 9. verſe. In the dedication, obſerve firſt, the penman that dedicated this booke: ſecondly, the parties to whom it is ſent. For the firſt, the penman is *Iohn*, who here againe repeats his name, to ſhew and certifie every reader of this booke, that he was without all doubt the true penman of the holy Ghoſt, in writing this Revelation. But though he repeats his name, yet hee doth not adde any titles of honour, or commendation, as he did in the firſt verſe. Wherein he gives us a true patterne of modeſty and humilitie, which is never to ſpeake in our owne cauſe to our owne praiſe, but onely in caſes of neceſſity, when Gods glory may bee advanced, and the credit of our particular callings maintained.

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This *Paul* practised, who often humbles himselfe, and cals himselfe *the* [a] *least of all the Apostles*, yea, *the* [b] *chiefe of all sinners*: yet when the credit of his Apostleship came into question, then he sets out himselfe, shewing he was a true Apostle, one of the chiefe, and above those which did falsly call themselves so, as we may finde in both of his [c] Epistles to the Corinthians.

a 1 Cor. 15.
b 1 Tim. 1.
c 1 Cor. 9. 1. 2. 2 Cor. 11. 5.

Secondly, the persons to whom hee wrote were *the seven Churches in Asia*: concerning them note two things: first, hee writes to Churches; secondly, to the Churches in Asia. For the first: why writes he to the Churches, rather than to the Church, seeing there is but one onely Catholike Church? *Ans.* The Church may be considered divers wayes; first, as it is the whole company of the elect, and so it is but one: secondly, as the same is parted into severall branches and companies, one part being in one Countrey, and another part in some other. Wherein also every severall congregation, professing the Gospell, is a particular Church. And so there may be many Churches, all of them being members of one Catholike Church: As the Sea is onely one, yet it consisteth of many parts, which taking their names of the Countryes whereto they adjoyne, are called so many particular Seas: as the English Sea, the Spanish Sea, French, Italian, Scottish Seas, &c. And of particular Churches must *Iohn* bee understood in this place.

Now *Iohn* chuseth rather to write to Churches, than to particular men: First, because the matter of this booke, concerneth the Church, being a Propheticall History, touching the state of the Church to the end. Secondly, because particular Churches, which bee true members of the Catholike Church, are the pillars and ground of truth, 1 Tim. 3. 15. And the Church is so called, not that her authority is above the the Word: but first, because it is the treasure-house wherein the Scriptures are preserved from age to age, against the rage of Gods enemies. Secondly, because the Church gives testimony to the truth of Gods word. And thirdly, because it publisheth the truth of Gods word by vertue of that ordinary ministery which God hath ordained therein.

Secondly, in the dedication of this booke, among all particular Churches God directs him to make choice of those seven in Asia; no doubt for speciall cause; First, because they were then most famous Churches, as the chapters following, and the Histories of the Church doe plainly shew. Secondly, that the calling of the Gentiles to the light of the Gospell, which long before had beene foretold, might be more evident: for here the Iewes are passed by, and the Gentiles sent unto.

Lastly, wee may here observe, That S. *Iohn* knew no prerogative of the Church of Rome above other Churches: for if it were the mother-Church, whereon all other Churches

A should depend, as the Papist would have it; I would know of them why *Iohn* passed by it in the dedication of this booke, which containeth matter needfull for all Churches to know.

*Grace be with you, and peace from him which is, and which was, and which is to come: and from the seven spirits which are before his throne.* Here begins *Iohns* salutation of the seven Churches. Salutations be of two sorts, *Civill*, and *Religious*. *Civill* is that which men use ordinarily one to another, wishing health, welfare and such like. *Religious* is that which is peculiar and proper unto the Church, comprehending in it a benediction also. And such is this here used by S. *Iohn*. It may also be called *Apostolicall*: because it is so usuall with them in their Epistles.

B And they used it the rather, because it is so correspondent to their ministery: which stood in two things; first, *in preaching*, which is the ministery of grace and reconciliation, the things here desired; secondly, *in prayer*, whereto belonged the duty of benediction, to pronounce a blessing upon the people: as did the Priests in their ministration under the Law, Num. 6. 23. and our Saviour Christ with his Apostles, when they preached the Gospell; and as every Minister should doe to his whole congregation, before they depart. And this is also included in this salutation: for hereby they blessed those Churches to whom they did write.

But to come to the words, which be most excellent, and containe in them the summe of

C the Gospell. *Grace* in Scripture signifieth two things: first, Gods favour; secondly, some gift of God freely bestowed. Now here by *Grace* is meant not any particular gift of God, but the gracious favour and good will of God, wherby he accepts of some in Christ for his owne: for it is here opposed to peace, a gift of grace, and therefore cannot signifie the same thing.

Now marke, S. *Iohn* in this salutation begins with grace; because it is the foundation of all happinesse and of all Gods blessings: whatsoever we are, and all that we have, is of grace, our election, redemption, vocation, justification, and sanctification; our faith and repentance, and our preservation in them, both proceed from this fountaine of Gods free grace. It is the

D beginning, and the end of all; yea, it is all in all in the matter of our salvation; first, wee must have this, and then we may looke for all other blessings.

*And Peace. Peace* is taken sundry wayes in the Scripture; first, for welfare and good successe in things of this world by Gods blessing, Exod. 18. 7. *Moses* and *Iethro* saluting, aske *each other of their peace*, that is, of his welfare; and so it is partly taken in this place. Secondly, for that unity and blessed concord which is in the kingdome of God, among Gods children: and so it is especially taken here. And in this sense it hath six parts, every one whereof is a most worthy blessing.

The first, is peace with God: which is, when

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wee ſtand in the favour of God, reconciled to him in Chriſt Jeſus, Rom. 5. 1. Secondly, peace with Gods Angels, for *they guard* ſuch as be in Gods favour, and *carry them* as a nurſe doth her childe in her armes, *That they hurt not their feet at any ſtone*, Pſal. 91. 11. and they rejoyce at our good eſtate. The third, is *peace with a mans ſelfe*, when his conſcience will not accuſe him, but excuſe and cleare him, being waſhed in the bloud of Chriſt: This is that *Peace of God, which paſſeth all underſtanding*, Phil. 4. 7. The fourth is, *peace with Gods Church*, notably prefigured by the peaceable habitation of wilde beaſts and tame together, *as the Lion and the Calfe, the Wolfe and the Lambe, the childe and the Cockatrice, &c.* Iſay. 11. 6. and plainly to be ſeene among the beleevers, Acts 4. 32. *Who were all of one mind and heart.* The fifth is, peace with the enemies of Gods Church, ſo farre as it is for the good of the Church, and the glory of God. So *Ioſeph had peace in Pharaohs court*: ſo *Daniel had peace in the court of Nebuchadnezzar*: for when the three children were caſt into the oven, we muſt not thinke that he did revolt unto idolatry, or hide himſelfe; but being in favour in the court obtained priviledge to bee excuſed. The ſixth is, *Peace with all the creatures of God*: with the beaſts of the field, fowles of the ayre, and fiſhes of the ſea. This the Lord promiſeth in the covenant that he will make for them with all his creatures, Hoſea 2. 18. yea, *The childe of God ſhall tread upon the Lion and the Serpent, and they ſhall not hurt him*, Pſal. 91. 13. And this his peace ſtands herein, That by Gods bleſſed providence he ſhall find helpe and comfort from all Gods creatures.

In this place, whether we take peace for outward welfare, or for the concord of Gods Church, yet it is placed after grace, becauſe it followeth as a fruit thereof: Firſt, a man muſt bee in Gods favour, and then come all the bleſſings of peace unto him. This then is the meaning, *Grace be with you, and peace*; That is, I wiſh you the favour of God in Chriſt, with peace, the bleſſed fruit thereof, even all outward welfare, and eſpecially the concord of Gods Church, having peace with God, with his holy Angels, with his Church, with our owne hearts, with your enemies (as farre as may be for Gods glory) and with all his creatures.

Vſe. Whereas S. *Iohn* wiſheth grace unto the Churches in the firſt place; he would teach us, 2 That the favour of God is to be ſought for above all things; for the Apoſtles practice muſt bee our precept. So did *David*: *Many ſay, who will ſhew us any good: But Lord lift thou up the light of thy countenance upon me*, Pſal. 4. 6. As if hee ſhould ſay, Let the moſt of the world ſeeke what they will, as riches, pleaſures, &c. yet my deſire is of thy love and favour above all. And oftentimes he calleth *God his portion, his rocke, and caſtle of defence, the thing that hee longeth for*; to ſhew, that all his joy was in Gods favour. And ſo it ſhould be with us: but we little practiſe this, becauſe wee bring from our cradles naturall preſumption, which perſwades us that we bee in the favour and love of God. But we muſt caſt off this falſe perſwaſion and take a new courſe; and labour firſt, to ſee that we be out of Gods favour, loſt ſheepe, prodigall children in our ſelves, yea, the very firebrands of hell: and this, to ſee our owne want of grace, is the firſt ſtep to grace. Secondly, feeling this want and miſery in our ſelves, we muſt earneſtly deſire, and in our ſoules hunger and thirſt after the love and favour of God in Chriſt, above all earthly things. Thirdly, we muſt by the hand of true faith lay hold upon the grace and mercy of God in Chriſt, propounded in the promiſes of the Goſpell, and apply them to our ſelves particularly.

Secondly, after grace he wiſheth unto them *Peace*: where note, the true order of ſeeking for the bleſſings of this life: we muſt not begin with welfare and proſperity, but our firſt and chiefeſt care muſt be, to obtaine the grace and favour of God. So Chriſt bids us, firſt, to ſeeke the Kingdome of God and his righteouſneſſe: for when we are in Gods Kingdome of grace reconciled to him in Chriſt, then all things needfull ſhall bee miniſtred to us, Matthew 6. 33.

Vſe. This diſcovers the bad practice of moſt men every where, who in ſeeking the bleſſings of God, begin at the wong end. They will toile themſelves in their callings to get wealth, honour, pleaſures, and preferments; but the favour of God in Chriſt is not regarded: which notwithſtanding is the true and right foundation of all outward welfare.

Here ſome will ſay, if God give me wealth, honour, and reputation, then he loves mee; for theſe be ſignes thereof. I anſwer, Theſe bee no ſure tokens of his favour in Chriſt, for thoſe that be his enemies may enjoy them all, as Job 21. 7. to the 14. This *David* perceived, *how the wicked might flouriſh in their outward proſperitie, having more than heart could wiſh*, Pſal. 37. 3, 7. *And yet they ſtood but in ſlippery places.* And therefore let no man herewith deceive himſelfe: he that wanteth Gods favour in Chriſt, is but a curſed wretch, and a firebrand of hell, though he had all the world for outward things at his command. For all earthly things ſevered from Gods ſpeciall grace, are but an heape of miſeries. The wicked mans peace is *no peace, ſaith the Lord*, Iſay 48. 22. And the man that hath Gods grace in Chriſt, though he want all worldly benefits, yet he hath more than all the world without it: for hereby alone he is truly bleſſed and happy.

*From him which is, and which was, and which is to come: and from the ſeven ſpirits which are before his throne.* Here is ſet downe the firſt cauſe and author of theſe two, *Grace and Peace*, to wit, *God himſelfe*, diſtinguiſhed into three perſons, *the Father, Sonne, and holy Ghoſt.* The

Father

*Father* is noted in these words, *Which is, and which was, and which is to come.* The *holy Ghost* in these, *And from the seven spirits which are before his throne.* The *Sonne* in the fifth verse, *And from Iesus Christ, which is a faithfull witnesse, and first begotten of the dead, and Lord over the Kings of the earth: unto him that loved us, and washed us from our sinnes in his owne blood, &c.*

Saint *Iohn* in the first place describes the Father by a distribution, which expresseth the true nature of God in these words, *Which is, was, and is to come.* In which he alludes to that, Exodus 3. 14, 15. where *Moses* demands of God, If the people should aske who sent him, what he should answer? The Lord bids him say, *Ehieh, Iehovah hath sent me:* which two names serve to one end, namely, to expresse the nature of God. They are translated, *I am*, and *the Lord:* but these English words doe not fully expresse their signification. Yet S. *Iohn* expounds them here, making *Ehieh* to signifie *him which is, which was, and is to come.* Which words of *Iohn* also in the originall bee more full in sense than our English tongue can well expresse. And yet they may bee thus explained: *Grace and Peace be from him which is in himselfe, and of himselfe, a most perfect and absolute substance; which was a most perfect substance, and which is to come, a most absolute, perfect, simple substance and essence.* In these words are touched sundry weighty points:

First, touching the nature of God, namely, That *God is a most absolute perfect substance and essence, which hath his being in himselfe, of himselfe, and from none other. Paul* saith, *An Idoll is nothing*, 1 Cor. 8. 4. that is nothing subsisting in nature, but a meere fond device of mans braine: But the true God is an essence subsisting, and that of himselfe alone perfectly; and herein differeth from all Idols and false gods.

Secondly, hereby wee see a difference betweene God and all his creatures. Every creature is a substance, as *Angels and Men:* likewise mans body and soule are substances: yet none of these have being of themselves, but from God, and of God. And yet we must not conceive, that the creatures are parts of God; though they have their substances and being of him; for then each creature should be God: for the communication of the divine substance cannot be without the divine nature: but Gods substance is indivisible, and incommunicable to the creature. My meaning then is, that God made the creatures out of himselfe of that matter which hee created by his Word; and preserveth them being made. Which by the way, should teach us to returne our bodies and soules by obedience unto GOD, in lieu of thankfulnesse, endevouring his glory all the daies of our life.

Thirdly, hence we learne, that the Lord is *Eternall* every way, without beginning or ending: for it is he *which is, which was*, and *which is to come.* Angels and the soules of men, they be eternall; but not every way: though they be eternall in that they shall never die, yet had they a beginning. Secondly, they are eternall, not absolutely, but by participation; for God made them eternall: but the Lord is most absolutely of himselfe eternall.

Fourthly note, he saith not from him which shall be, but *from him which is to come*, that is, to judgement: to give us to understand, That this eternall God is also a Judge of all his creatures, especially men and Angels. A point of speciall use, to move us to walke before God with all good conscience. If any shall flatter himselfe, thinking he shall be dead before that day come: I answer, it may be so. What then? thinkest thou thereby to escape his judgement? No verily: for this God commeth to judge thee particularly by death, and thereby to reserve thee to the judgement of the great day. Oh, that we would seriously thinke on this; it would bee a meanes to move us to repentance, by breaking off the course of sinne, and endevouring to keepe a good conscience in all things, Acts 24. 16. And so shall we be ready to meet him at his comming, whether by death or judgement.

*And from the seven spirits which are before his throne.* These words commonly are expounded of seven Angels of God which stand before the throne, and minister unto him. But it cannot be meant of them: first, because Grace and Peace is here said to proceed from these seven spirits; but it cannot come from the holy Angels, which attend to minister before the Lord. Secondly, in this verse, which is a benediction, or a salutation of *Iohn* to the Church, the seven spirits are set before *Iesus Christ*, the second person of the Trinitie; but there is no reason nor respect, for which the Angels should be placed before Christ. The words are rather thus to be expounded, *And from the seven spirits, &c.* that is, from the holy Ghost. This Exposition is most agreeable to all the circumstances of the Text; and the holy Ghost may bee called by the name of the *seven spirits* for two causes: First, because though hee be onely one in substance, yet he is *seven*, that is, *manifold* in regard of gifts and operations which proceed from him. Secondly, Saint *Iohn* here speaketh of the Father, Sonne, and holy Ghost, as he saw them in vision: (for here he setteth downe one vision which hee saw) now he beheld the holy Ghost in forme of seven lights in a vision, Revel. 4. 5.

*Which are before his throne.* This he speakes by comparison taken from earthly Kings: which sitting in their thrones, doe there shew their glory and majestie. So Saint *Iohn* saw in vision God the Father sitting in his throne, and Christ at his right hand; and before the throne the holy Ghost. Which manner of appearance proveth not, that the holy Ghost is inferiour to the

the Father and to the Sonne: but hereby is expressed the office of the holy Ghost: which is to be sent from the Father, and from the Sonne, to the Church, to enlighten the members thereof.

This then is the meaning of the words; *And from the seven spirits which are before the throne:* that is, Grace and peace bee with you from the holy Ghost, the Spirit of the Father, and of the Sonne, who from them both is sent unto the Church, to enlighten, to sanctifie, and to governe the members thereof.

Vse. First, hence we learne, that the holy Ghost is God: for looke from whom commeth grace and peace, that same is very God; but here grace and peace proceed from the holy Ghost; and therefore he is very God.

Secondly, we learne, that we may and ought to direct our prayers to the holy Ghost: for by whom grace and peace is given, to him we may direct our prayers: but grace and peace are given by the holy Ghost; therefore we may pray to him for them. This is the rather to be observed, because there be some which doubt whether we may pray to the holy Ghost: but they may as wel doubt whether he be God. They say we have no example hereof in Scripture. *Ans.* It is not true: for in this benediction *Iohn* prayeth to the holy Ghost, saying, *Grace bee with you, and peace from God the Father, &c.* For in substance it is as much as if he had said thus; *Thy grace and peace, O Father; and thy grace and peace, O holy Ghost; and thine, O Sonne, be with thy Church.*

Thirdly, in this description of the holy Ghost, by standing before the throne of the Father, we may observe, That the holy Ghost is a person subsisting, and not a quality. Some heretikes that acknowledge the God-head of the Father, denied the God-head of the Sonne, and of the holy Ghost: and concerning the holy Ghost, have held, That he is nothing but the vertue and qualitie of the Father. But this is most false: for as the Father is a substance sitting upon the throne; so wee see the Holy Ghost is a substance standing before the throne.

Fourthly, here we learne that the holy Ghost is a distinct person from the Father, and from the Sonne: for hee sitteth not in the throne, as doth the Father, nor sitteth at the Fathers right hand, as doth the Sonne: but standeth before the throne apart from them both.

**V. 5. *And from Jesus Christ, which is a faithfull Witnesse, and first begotten of the dead, and Lord over the Kings of the earth: unto him that loved us, and washed us from our sinnes in his owne bloud.***

That is, grace and peace from Jesus Christ. Where Christ Jesus is joyned with the Father, and the holy Ghost, in bestowing grace and peace on his Church. Here some may aske, Why is Christ the second person in Trinitie, placed after the holy Ghost, the third person? *Answ.* For two causes: First, in regard of his office: for Christ is to be considered two waies: first, as he is the sonne of the Father: secondly, as he is the Mediatour of the Church. As he is the Sonne of the Father, he is the second person in the Trinitie, and so before the holy Ghost in order. But as he is Mediatour, so he is after the holy Ghost: Isay 61. 1. *The spirit of the Lord is upon mee, hee hath sent mee to preach.* Where Christ confesseth himselfe to be sent by the holy Ghost, as he is Mediatour, and in that respect he is set after him. Secondly, he is placed after the holy Ghost for the fitter progresse of the historie: for the manner of them which pen the Scriptures is, to set them in the last place, of whom they meane to speake most; as Matth. 1. the Evangelist setting downe the genealogie of Christ from *Abraham*, (though among them all was none so excellent as Christ) yet placeth him the last, because he intended to goe on with the history of his life and death. So *Iohn* placeth Christ the last, because he purposed to make a large description of the person and office of Christ; which he could not so fitly have brought in, if hee had placed him before the holy Ghost.

From this fifth verse till the ninth, he describes Christ at large: First, by his offices; secondly, by the execution thereof. His offices are three: first, his Propheticall office, in these words; *Which is that faithfull witnesse.* Secondly, his Priestly office; *The first begotten of the dead.* Thirdly, his Kingly office; *And that Prince of the Kings of the earth.*

The execution of all his offices is particularly set downe in the words following, *To him that loved us, and washed us from our sinnes,* and so forth to the ninth verse.

Touching his offices. In his Propheticall office we may note three things: First, he is a *witnesse*; secondly, *a faithfull witnesse*; thirdly, *that faithfull witnesse.* First, *he is a witnesse*, Isa. 55. 4. *I gave him to be a witnesse to the nations.* By his witnes-bearing is signified two duties of his Prophetical office: first, to reveale the will of his Father to his Church: secondly, to certifie the Church of the certainty of the same: and in these two stands his whole office Propheticall.

For the first, to reveale his Fathers will to the Church immediatly, is his office as he is a Prophet: *for none hath seene God, but he which came from the bosome of the Father, and he hath declared him*, Joh. 1. 18. Now Christ declares the Father, by making known his will: and that he hath done not only in his own person, while he lived on earth, but from the beginning by all

all the Prophets, and so will doe to the end by all true Preachers: for in the Church the Father doth all things by the Sonne. When the Lord rained fire on Sodome, Gen. 19. 24. there *Iehovah the Father rained downe by Iehovah the Son.* So when the Covenant was made to our first Parents, it was made in Christ the promised seed. It was renued to *Noah*, *Abraham*, and the Patriarchs, from the Father by the Sonne: for that *Iehovah* which appeared to *Moses* in the bush, Exod. 3. is by S. *Paul* called Christ, 1 Corinth. 10. The Prophets and the Apostles wrote as they were inspired by Christ, they were but his instruments to speake and write that he put into them by the holy Ghost. The matter, and the stile, and phrase of the Scripture, all came from *Christ*. Nay, when any particular man comes to understand the Scripture, this is by the working of *Christ*, hee opens his eyes. He gave the Disciples understanding as they went to Emaus, to understand the Scriptures. Luk. 24.

The second duty of *Christs* Propheticall office is, to certifie men in conscience of the truth of his Fathers will. This certificate is two-fold; generall or particular: generall, when hee certifieth men in conscience, That the word written or spoken by man is the Word of God, neither nature nor learning can doe this, but it is proper to *Christs* Propheticall office. And for this he saith to his Disciples, *He will send them the comforter, which shall lead them into all truth*: that is, reveale Gods will unto them, and assure their heart that the same is true. Unto this assurance two things are required: the outward meanes, which is the Word it selfe: and an inward cause, which is the principall, to wit, the operation of the holy Spirit. Ioh. 16. 13.

By this doctrine three points are resolved: First, this demand of the Papists, How a man can come to know, that the Scriptures read and taught, be the Word of God? *Ans.* We must here have recourse to this faithfull *witnesse*, and desire of him his Spirit, whereby the mind must be enlightened, and made able to discerne the things of God: for no naturall man can doe it of himselfe. Secondly, we must have *Christs* testimony of Scripture in the Scriptures themselves: for in them hee setteth downe his testimony of the Scriptures.

But some will say, if *Christs* testimonie of Scripture be set downe in the Scriptures, why doe not all men know this testimonie, and receive it? I answer, the shining of the Sunne before a mans face is not sufficient to cause him to see, unlesse he have in his eyes the gift and sense of seeing; Even so, it is not enough for a man to have in Gods Word the testimony of *Christ*, that Scripture is Scripture; but withall hee must have in himselfe the light of the Spirit, revealing that testimonie to his conscience: and then in reading or hearing the Scripture, in marking the manner and stile, the majestie and power thereof, he shall be able to see in every sentence A the testimony of *Christ*, assuring his conscience that the same is undoubtedly the Word of God.

A second doubt resolved by this doctrine is this, *How can a man know the true Religion*, seeing the Turke, Papist, Jew, and Protestant have their severall Religions, and die in them? I answer, We must have recourse to *Christ*, this faithfull witnesse: and looke whereto hee gives his testimony, that we must hold for true Religion. Now the Scriptures be as a letter sent from heaven to the Church, wherein *Christ* hath set downe his owne testimony of the true Religion; which in tryall shall be found to be the Religion of the Protestant, and not the religion of the Jew, Turke, or Papist.

B A third doubt to bee resolved by this Doctrine is, *How to know the particular truth in matters of religion, when as sundry men professing the same religion be of divers opinions. Ans.* Still we must have recourse to this faithfull witnesse and Prophet of the Church, hee is the Judge of all controversies in Religion, and in the Scriptures, if we marke them we shall see his judgement. *Quest.* But if there be divers opinions about Scripture it selfe, and every one give a severall sense unto it, who must then bee Judge? *Answ.* In this diversitie of opinions, yea, of the Scriptures themselves, we must still have recourse to *Christ*, and that in the Scriptures alone: for although there were a thousand diverse expositions of one place; yet by the C circumstance thereof, conferring it with other like places of Scripture, a man shall be able to finde out the true sense: for *Christ* in Scripture expoundeth himselfe.

The particular certificate of *Christ* belongeth also to his Propheticall office: and that is, to assure men in their consciences, that the promises of the Gospell, with all the benefits therein contained, as Justification, Sanctification, and life eternall, which in the Word bee generally expounded, doe belong unto them particularly: as to *Peter*, *Iohn*, &c. And this assurance (as the former) is principally wrought by the Word, not barely read, but preached, for therein by the inward work of the Spirit, the generall promises be particularly applied. This *Paul* imports, saying, Yee have the Spirit of adoption, which testifies with our spirit we be the sonnes of God, Rom. 8. 15, 16. D

Hence wee learne, that the doctrine of the Church of Rome, and of all others, which hold, That men cannot bee assured of their salvation by faith, is wicked and damnable: for hereby they cut off a part of *Christs* prophetical office, wherein the dignity thereof doth consist, that is, to assure a man particularly of the truth of Gods promises unto himselfe. And in this hee differs from all other Prophets and Apostles which be witnesses: for they can witnesse onely outwardly to the eare; but hee can speake and testifie to the conscience. Neither can any of them certifie any man particularly

ticularly, though their Ministery tend to that end.

Secondly, obserue Christ is not onely a witnesse, but a *faithfull witnesse*: and so hee is for these causes; First, because hee testifies not his owne will, but *his which sent him*, namely, *his Father*, Joh. 8.26. Secondly, hee testifies all his Fathers will, neither adding thereto, nor detracting from it, Joh. 17.4. Thirdly, because hee teacheth his Fathers will sincerely, in the same manner which he received it, not altering, changing, or depraving any part thereof: *As my Father taught me, so I speak these things*, Joh. 8.28.

Thirdly, Christ is called that *faithfull witnesse*, to distinguish him from all other witnesses. The Lord hath sundry faithfull witnesses: as the Prophets, Apostles, the Church, nay the *Sunne and Moone*, Psalm. 89.37. but Christ alone is that faithfull witnesse: First, because his witnesse is [a] authenticall, sufficient of it selfe, and needs no other confirmation. The testimony of the Apostles and Prophets, is not of it selfe authenticall and certaine, but as it consents with Christs witnesse, and proceedeth from his Spirit. Secondly, hee is that witnesse, because he is the Lord of that house, whereto hee gives witnesse, namely the Church; but the Apostles and Prophets are but servants there, Hebr. 3.5, 6. Thirdly, Christ his witnesse is inward: It speakes directly to the conscience, and there gives undoubted assurance: but the witnesse of men, as of the Prophets and Apostles is outward onely; it comes to the eares, it never binds and assures the conscience of it selfe. And thus we see why he is called here, *that faithfull witnesse*.

For, whereas Christ the Doctor and Prophet of the Church, is called that faithfull witnesse, wee learne, That all Ministers of the Gospell ought to bee faithfull witnesses: For every Minister of the Gospell, when he preacheth Gods word, is in the roome of Christ, and speaketh that unto the Church, which Christ would speake. That they may bee faithfull witnesses, sundry things are required at their hands: First, they must deliver the testimony of Christ above all other things, and before all testimonies of man in the office of their ministery. This was meat and drinke to Christ, to [b] *teach his Fathers will*. *Eleazer Abrahams* eldest servant, shewed his fidelitie, in that hee *would not eat or drinke till hee had done his Masters message*, Genes. 24.33. Much more ought the Ministers of Christ to have speciall care of that weighty message committed unto them. Secondly, they must testifie all the will of God concerning matters of salvation, as faith, obedience, and a godly life: among men, we count him a faithfull witnesse, which testifies all the truth, and no more but the truth: So should it bee with all Ministers, that bee Gods witnesses to his Church. Herein *Paul* cleared himselfe, That he was free from *all mens bloud, seeing he delivered the whole wil of God in matters necessary for salvation, and kept nothing backe*. Thirdly, he must neither adde unto, nor take away, much lesse in any case deprave the word of God. And this is the true marke of a faithfull witnesse: For false Prophets teach some truth, but withall they adde something of their owne, or detract from Gods truth, something that they ought not. In the Church of Rome a man may heare things concerning morall vertues, handled soundly; but come to Justification, and thereto they adde the merit of mens workes: and so they deale with faith, and repentance, matters of salvation: they take away one part, and adde another to the Scriptures: they hold the Creed in word, yet in deed they deny the same, as by their doctrine may appeare; and so shew themselves false witnesses. Fourthly, a faithfull witnesse must deliver the testimony of Christ in that spirituall manner which best beseemeth the majesty of God, and which hee best approveth; that is, in a plaine, easie, and familiar kinde of speech, that the conscience of the sinner may bee touched, and the understanding of the simple may bee edified. When the Word is otherwise delivered, as in the inticing words of mans wisdome, or for ostentation of wit, or much reading, though nothing be said but the truth, yet hee that so dispenseth it, is an unfaithfull witnesse, because hee corrupteth the Word by his vaine delivery. And this is the sin of this age in many ministers, who teach the truth indeed, but yet in such sort, as it may appeare, they seeke themselves, and not Gods glory, respecting little the edification of the simple, so themselves may be famous for wit, eloquence and learning. But these men make *merchandise of the Word*, like to huxters, that by starching, blowing, and spicing, set a glosse upon their ware, to make seeme that which it is not: which is a grievous sinne, and such as will banish the Gospell out of our Land, unlesse it bee reformed.

Secondly, this title of Christ, *That faithfull witnesse*, doth discover unto us the damnable practice of men in the sinne of unbeleefe: for Christ this faithfull witnesse hath given testimony to his word which is preached, that the same is true. And therefore *they that beleeve it not, doe make Christ a false witnesse, and a lyar*, than which, what can bee more horrible? and yet this is the common sinne of this age. For when the law is applied, who is afraid? and when the Gospell is preached, *Yet who beleeveth our report?* Gods Ministers may say with the little children, *Wee have piped unto you, but you have not danced; wee have mourned unto you, but you have not wept*. This deadnesse of heart, whereby men are not moved with the Word preached unto them, is an evident argument of this fearefull unbeleefe, whereby they make Christ a false witnesse. This therefore should move us to consider

[a] 1 Joh. 1.1-4.

[b] Joh. 4.34.

Acts 20.26, 27.

Thus.

Iohn 5.10.

in our selves, the heinousnesse of this sinne, that so wee may strive against it, and labour to give free passage to the Word into our hearts, trembling at the Law, and rejoycing in the Gospell, that so each part thereof may have his perfect worke in us: For which end also wee may consider, That amongst those which shall have their portion in the burning Lake, unbeleevers are set in the first ranke, Revelat. 21.8.

D. Thirdly, seeing Christ Jesus is that faithfull witnesse, which giveth testimony to mens consciences in particular of their salvation; wee learne, That every one which professeth himselfe to repent, is bound in conscience to beleeve that the promises of the Gospell, and the benefits thereof, as Election, Redemption, Justification, Sanctification, and Salvation, belong to him particularly. And though this be against all humane sense and reason, yet seeing we have a faithful witnesse, avouching the same, we must submit our selves unto his testimony: for by unbeleefe wee greatly dishonour our witnesse-bearer, by denying truth unto his record. Here then wee see, it is no presumption (as the Papists say) to beleeve our election and salvation in particular: nay, it is an horrible sinne in every one that repenteth, not to beleeve it; seeing Christ, a most faithfull witnesse, testifies the same to our consciences by his holy Spirit. Hereto also serve the Sacraments instituted by God, to seale up unto every worthy receiver, Christ and all his benefits. The Ministers giving of the Bread and Wine to them that truly repent, is as much as if Christ should say, Beleeve thou, and life eternall belongs to thee.

*And the first begotten of the dead.* In these words is contained the second office of Christ, namely, his *Priesthood*: the principall actions whereof stand in dying, in rising againe from the dead, and making intercession for us. And here Saint *Iohn* alludeth to the estate of the families among the Jewes, comparing Christ to the first borne: for as among them, hee which was first borne, and eldest of the family, had many privileges and preheminences above his brethren; as Lordship, right of the Priesthood, and double portion, &c. so Christ hee hath his privileges; yea, even Christ crucified, hee hath his prerogatives among the dead, above all that are dead. So *Paul* expounding this title, calleth him *the first borne, and beginning of the dead, that hee might have in all things the preheminence*, Col. 1.18.

The privileges of Christ dead, and buried among all the dead, are two: first, That he was the first that ever rose from death to life, and so to glory. Some indeed have risen before Christ from naturall death to naturall life, as *Lazarus*, but it was to die againe. And *Moses* and *Elias* assumed their bodies in the Mount with Christ in his transfiguration: But yet they laid them downe againe to the former misery of corruption for a time. But Christ Jesus rose from death to life eternall, never to die againe: and his resurrection was the first step into his glory. Secondly, that by his owne power he raised up himselfe, and by vertue of his Godhead, quickned his man-hood: the most godly man that is, or ever was, cannot doe so: but all the Saints of God are raised from death by vertue of Christs resurrection, through that mysticall union which is betweene Christ the head, and all his members; by meanes whereof, the power of Christ his Godhead, which raised up his manhood, is conveyed to all his members in their resurrection from death to life. And therefore is Christ called, *the first fruits of them that sleep*: 1 Cor. 15. because as the first fruits of corne which was offered to God, did sanctifie the whole croppe; so Christ his resurrection did make acceptable unto God, the resurrection of all his members.

In this title is comprised a notable comfort for all Gods children against the immoderate feare of death. If *Iohn* had said, *Christ is the first borne of the living*, it had beene a great comfort: for then had he shewed, that the living Saints on earth were children in Gods family, having Christ for their eldest brother: but calling him the first begotten of the dead, here is a further comfort: the Lord sheweth hereby, what speciall regard he hath to the faithfull that be dead: for even then, when they be dead, they continue members of his family, and have Christ Jesus dead and buried, reckoned among them for their eldest brother. In regard whereof Christ hath a double right among the dead: first, of a King, secondly, of a Priest. The right of a King hee hath, to command his members to rise againe, and to enter into glory after him. The right of a Priest, whereby hee offered up himselfe in death a sacrifice acceptable to God for the sanctifying of the death of all his members: for by his death, hee tooke away the sting of death, and hath made unto them a sweet sleepe in the grave, as in a bed of downe, out of which they shall one day rise to eternall life and glory.

*And Prince of the Kings of the earth.* Here is the third title given to Christ, wherin his kingly office is expressed. Hee is called a *Prince of the Kings of the earth*, in two respects: First, as hee is God, the sonne of God, equall with the Father, and so is King together with the Father and the holy Ghost, governing all things with them by the same divine power, in heaven, in earth, and in hell. Secondly, as he is Mediator and Redeemer, God and Man, in two natures. In this respect hee saith of himselfe, *All power is given to me in heaven and in earth*, Mat. 28.18. And *Paul* saith, *God gave him a name above every name, at which every knee should bow*, Phil. 2.9,10. even as hee is Mediator. And in this second respect hee is called, *A Prince of the Kings of the earth* in this place. Now Christ being a King, must needs have a Kingdome, which

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is not of this world, ſtanding in the might and policy of a man, as earthly kingdomes doe; but it is ſpirituall, directly concerning the hearts and conſciences of men, where he ruleth by his Lawes. And this is his privilege, which cannot be given to any creature, man or Angell, to rule and raigne ſpiritually in the heart and conſcience. This ſpirituall Kingdome of Chriſt is exerciſed, not by dint of ſword, or force of armes, but by his holy word, through the work of the ſpirit: for he *is a King, which carrieth his ſcepter in his mouth*, even his Word, Iſay 11.4. *That is the rod of his power, by which he rules the heart and conſcience, even in the middeſt of his enemies*, Pſal. 110.2.

Now Chriſt is here intituled, *Prince of the Kings of the earth*, in two reſpects: Firſt, becauſe hee (and hee alone) as Mediator, can give lawes to binde the conſciences of men; yea, of the greateſt Monarch in the world. Secondly, becauſe hee hath ſoveraigne power over all Kings and Potentates, as well as over others, to ſave, and to deſtroy: for not only hath he power to make a law to bind their conſciences; but alſo if they keepe it, to ſave them; if they breake his law, he hath power to deſtroy them, be they what they may be. *He hath the keyes of heaven and of hell, to open, and to ſhut at his pleaſure*, Rev. 3.7. Hee can, if hee will leade them to life, and ſave them: or elſe leave them to their owne minde, and ſo deſtroy them. Hence ariſe ſundry inſtructions:

First, ſeeing our Saviour Chriſt is a Prince of the greateſt Monarchs of the world, and is farre above them; wee muſt then with all feare and trembling, reverence his Majeſty. Great is that reverence which men yeeld to earthly Princes: oh then, what reverence ſhould wee performe to him, which is Prince and Lord of all the Kings of the earth? Wee cannot conceive what honour wee owe unto him, which is advanced in the throne of all Majeſty. And this our reverence wee muſt ſhew, by hearing his word, with *trembling and beleeving hearts*, as *Eſay* ſaith, Chapter 66. 2. Wee muſt not dare to thinke, or ſpeake of Chriſt, without great reverence: *At his name every knee muſt bow*: that is, at the conſideration of the great Majeſtie whereto he is now exalted, every heart, even of the greateſt Monarchs, ſhould be touched with ſubmiſſion, awe, and reverence. If this tooke place in mens hearts, the name of Chriſt would not bee ſo prophaned and blaſphemed as it is; in jeſting ſports, in curſing and ſwearing, whereby men toſſe it like a ball, without all reverence to ſo great a Prince, as is the King of Kings.

Secondly, ſeeing hee is a King of Kings, wee muſt give him abſolute obedience. Princes on earth muſt bee obeyed, ſo farre as they command in Chriſt, but he muſt be obeied without exception, not onely abſolutely and perpetually in all his commandements, but moſt willingly & freely (as it is ſaid) *his people come freely in the day of aſſembling*, Pſal. 110. 3. Men will ſay they beleeve in Chriſt, as hee is their Saviour; but that is not enough, they muſt obey him alſo as hee is the King of Princes. Many perſwade themſelves: they have a good faith in Chriſt their Saviour, which little regard obedience to him, as their King and Lord. But they deceive themſelves: for none can have Chriſt for their Saviour, which have him not for their Lord and maſter: neither doth that man beleeve in Chriſt, which will not ſtrive to doe his will. And this our obedience muſt be ſhewed, in performing thoſe duties which we heare, and learne out of his holy Word.

Thirdly, ſeeing Chriſt is King *of Kings*, all Princes muſt doe him ſervice: for they be all inferiour and ſubject to him, Pſal. 72. 11. This is the counſell of the holy Ghoſt; *Bee wiſe now O yee Kings, bee learned yee Iudges of the earth: kiſſe the Son, &c.* that is, inwardly reverence, and outwardly obey him. This their homage muſt be ſhewed, in al the affaires of their kingdomes; they muſt frame their lawes after the lawes of Chriſt Jeſus; they muſt ſhew mercie, exerciſe judgement, keepe Courts, Aſſizes; begin, end, and continue warre according to his commandements. And ſo in every thing, the direction of Chriſt ſhould be their guide, as it was to *David, thy lawes, O Lord, have been my Counſellors*, Pſal. 119.24. Pſal. 2.10,11.

Fourthly, if Chriſt be ſoveraigne King, then all earthly Princes are bound to plant, and eſtabliſh in their Kingdomes the religion of Chriſt, elſe how can they ſhew themſelves his loyall ſubjects? Many imagine, that earthly Princes may admit unto their ſubjects any religion, for the peace of the civill State: but this is againſt the equity of Gods word in this place; for wherein can earthly Princes doe homage unto Chriſt, if they maintaine not his religion? And their duty in this behalfe is ſignified plainely in the parable of the marriage. For when they that were bidden did not come, the King ſent forth *his ſervants* (which may be underſtood of the Chriſtian Magiſtrates) *to compell men to come to the marriage*: for that is the Magiſtrates duty, in reſpect of the outward profeſſion of true religion. Luke 14.23.

Fifthly, ſeeing Chriſt alone is Prince of the Kings of the earth: hence we learne, that Kings on earth in their dominions, are ſoveraigne governours over all perſons, and in all cauſes next under Chriſt: he is King of Kings abſolutely, and they are under him alone, and have no other head but him. Whereby we ſee the preſumption and arrogancy of the Pope and ſea of Rome in claiming Supremacie above all Kings and Princes in the whole Church upon earth. This is a device of the Devill, and high treaſon againſt Chriſt; for hereby hee is robbed of this royall prerogative, to be the only Prince of the Kings of the earth.

Laſtly, ſeeing Chriſt is King of all Kings, we muſt not be diſcouraged, when wee bee called

to suffer any affliction for his truth: let the tyrants of the earth rage and bend their force to hurt us, yet wee have a King above them all for whom we suffer: he is their King, he can stay and bridle them, and if he please, confound and bruise them in peeces. They cannot doe any thing, but that which he permits; for hee *rules in the midst of all his enemies*, Psal. 110.2. he can break them in peeces like a potters vessel. Thus much of the offices of Christ.

The second part of Christs description is by the execution of his offices, which consists in foure works: The first contained in these words *Vnto him which loved us*: the second in these, *which washed us in his blood*: the other two, in the two ver. which follow, *viz.* 6, and 7. For the first, *which loved us*, that is, *Iohn* and the Churches of Asia, and by proportion, all other Churches, being parts of the true Church. The love of Christ hath three degrees: the first is a generall love, whereby he loves all his creatures, approving the same to bee good, as they are his by creation. The second is the love of mankind, in that hee was content to become a Redeemer for mankinde after their fall, and not for any other creature; no not for the Angels, which fell as well as man: who therefore remaine without all hope of salvation. The third and principall, is that whereby hee loves his elect and chosen children; which is, *that speciall favour, whereby he accepts of them to life everlasting*. This third degree hath two parts: first, it is taken for his purpose to love: as when he saith, *I have loved Iacob, and hated Esau*, Rom. 9.13. Secondly, for the act of loving; which is the declaration of his purpose by spirituall benefits: 1 Joh. 3.1. *Behold, what singular love God hath shewed unto us, that we should be called the sonnes of God:* noting the declaration of his love in the gift of adoption. So in this verse, by the love of Christ unto his Church, is meant the actuall declaration of his speciall favour, in accepting them for his children, and bestowing many singular blessings upon them.

Whereas Saint *Iohn* placeth this in the first place of all the benefits of Christ, *That he loved us*; he would teach us, That this speciall love is the very ground of mans redemption; which excludeth all fore-seene faith and workes from being motives of mans election in Gods eternal counsels, and so proportionally, all fore-seene sinnes, from being motives in God of mans reprobation.

It may be objected. The love of God as also of man, respects a thing as it is good: first, the thing must bee good, and then it is loved: and so in mans redemption, God first foresees their goodnesse, and therefore chuseth them. *Answ.* There is great difference betweene the love of the creature, and of the Creator. The love of the creature followes the goodnesse of a thing: because hee seeth it is good, therefore hee loves it. But God the Creator first loves the creature before it be good: and hence it comes, that it is A good, because he loves it.

Secondly, whereas Saint *Iohn* and all the Churches of *Asia*, as other true Churches doe beleeve, and are assured that Christ loves them (for that S. *Iohn* taketh for granted) this should move all men to have this care, to labour above all things to bee rooted and grounded in the love of God, seeing hee placeth that in the first place. This is a principall thing, wherein the Apostle would have the Ephesians rooted and grounded: and therefore praieth, *That with all Saints they may be able to comprehend, what is the bredth and length, depth and heighth therof*, Ephes. 2.17,18,19. This we doe when wee are assured in heart and conscience, by the working of Gods spirit, that he loves us in Christ. So that B he which denies unto us the assurance of Gods love in Christ, takes away the very ground of our salvation.

Now that wee may have this assurance of Gods love, wee must in all good duties to God and man draw neere to God with our hearts, keeping a good conscience in all things, and then will God draw neere to us. *If any man love me* (saith Christ) *he will keep my word, and then my Father will love him, and we will come in unto him, and dwell with him*: Joh. 14.23. meaning by the holy Ghost; which *shall shed this love into our hearts*, Roman. 5.5. causing us to increase in the feeling thereof, as we grow in faith and obedience towards him.

*And hath washed us from our sins in his bloud.* C Here is the second benefit and action of Christ to his Church. Where first of all the very phrase *hath washed us*, doth import the very sinnes of men are as filthy spots in their soules: and that himselfe and this Church of God were touched with a serious consideration of their vilenesse, by reason of their sinnes: for washing presupposeth former filthinesse and pollution. Thus did *David* most sensibly feele his owne filthinesse, and see his miserable estate, when he desired the Lord to *wash him thorowly*: confessing thereby, that his soule and body were so foulely stained, and polluted with sinne, that once washing was not enough: but saith hee, Wash me againe, and againe, rince, bathe, and swill me in the bloud of Christ, till I be purged and cleansed from all my sinnes. And this D same affection should bee in every one of us; wee should labour that our hearts may bee touched with a lively sense of our vile estate by reason of our sinnes, which make both body and soule most ugly and filthy in Gods sight: and that the staine hereof is so deeply set in our soules, that wee can never bee cleansed, but by the washing of Christ his owne hand, and that in his owne hearts bloud: yea, that one washing will not serve, but wee must be rinced and bathed therein. For untill such time as this consideration doe in some measure take place in our hearts, it is not possible that wee should loath sinne as wee ought: or come to this comfortable assurance of Gods love, Psal. 51.2.

love, that hee hath washed away our sinnes in his bloud: for this humility in our soules by reason of our sinnes, is the beginning of all true grace and comfort. Now this worke of Christ in washing us from our sinnes, doth comprehend a double benefit.

First, the remission of our sinnes, whereby the guilt and punishment due to them is taken away. Secondly, the mortification of sinne, whereby the corruption of sinne is removed and abolished. And wee must observe, that S. *Iohn* propounds this benefit generally without limitation, saying, *Which washed us from our sinnes*. That is, from all our sinnes; to give us to understand, that if any beleeve truly in Christ, he hath pardon of all his sinnes without any restraint or limitation, either of number or qualitie, bee they never so many, or never so great.

*By his bloud.* How can bloud wash away filthinesse? nay, it rather defiles a man. *Ans.* This washing stands not in the substance of Christs bloud, but in the merit thereof: for that substance of bloud which was shed, is lost, and we know not what is become of it, whatsoever the Papists say: but the merit therof remaineth still. And Christs bloud deserves to purge away sinne, rather than any other mans bloud, as of *Peter, Iohn, &c.* because his bloud was *the bloud of God*, (not of the God-head) but of him who was both God and man. For the man-hood of Christ was received into the union of the second person. And so it may bee called the *bloud* of God, as *Paul* saith, [a] *God redeemed his Church by his bloud*, that is Christ, God incarnate. And so it being the bloud of him, that is God, is more meritorious than the bloud of any creature whatsoever. Besides Christ was appointed by God to be a publike person in the worke of Redemption, and in his death and passion hee stood in the roome and stead of all his elect; so as when his bloud was shed, their bloud was shed, because it was shed for them. But the bloud of any other private men cannot answer for any beside themselves, because it is shed only for themselves. Then damnable is the doctrin of the Papists, who hold the bloud of Martyrs, can merit for others, being applied unto them: for seeing they be but private men, and suffered in their owne persons only, they cannot profit any other thereby.

By *bloud* we must understand the passion of Christ, a part for the whole, and withall his fulfilling of the Law upon the crosse: for in his suffering he fulfilled the law, & in fulfilling the law he suffered. These two cannot bee severed, save only in thought. And so this word contains the whole obedience of Christ, whereby hee procured the remission and mortification of our sins. Here then wee see two notable benefits of Christ unto his Church; his love, and the washing away of sinnes: which Saint *Iohn* sets down to move the Churches with reverence and diligence to reade, and delight in this booke. All of us will say, wee are sure God loves us, and hath pardoned our sinnes in Christ: why then do we not shew our love againe to him, by hearing and reading his word, set downe in this, or any other Booke of Scripture, and by yeelding answerable obedience thereto? why then doe we not offer up our selves, soules, and bodies, to serve him, as the Apostle requires, Roman. 12. 1. by way of recompence for his mercies and love shed out unto us? But alas, that is more common which is most shamefull, to turne Gods grace into wantonnesse: for when men say God loves them, and hath washed away their sinnes, yet they rebell against him: when as these two benefits are here recorded to bee inducements of continuall love, and obedience to his holy word.

## v. 6 *And made us Kings and Priests to God even his father: to him bee glorie and dominion for evermore, Amen.*

In these words is set downe the third worke and benefit of Christ, bestowed on his Church, and on every true member thereof. For the better understanding whereof, wee must consider in them foure points: First, the dignity and excellency of all true members of Christ, *They are Kings and Priests*. Secondly, when they be made Kings and Priests in this life, noted by the phrase of speech, *hath made*: Wherein hee speaketh of the Church on earth, and useth a word that signifieth the time past. Thirdly, the manner how they become Kings and Priests; they are not so borne, but Christ hath made them such. Fourthly, to whom they be made such, *to God even the Father*.

For the first. The dignity of all true beleevers hath two heads; first, *They be kings*, secondly, *Priests*. They are called Kings, not in regard of an earthly kingdome, for usually the condition of most beleevers on earth is base and contemptible: but in regard of a spirituall kingdom, the Kingdome of Heaven, whereto the Lord gives them right, title and interest, in, and by Jesus Christ. So our Saviour Christ speaketh to his Disciples: [a] *Feare not little flocke, it is your Fathers will to give you the kingdome*. And againe, *Behold I give unto you a kingdome*. Now the faithfull are Kings in these respects; first, because by Christ, they be Lords and Conquerors of all these enemies, sinne, Satan, the world, death, hell, and their owne flesh. Secondly, because in, and by Christ, they are partakers of the glory of Christs Kingdome and salvation: for they receive of Christ grace for grace, and so answerably glory for glory, and felicity for felicity. Thirdly, because they be made Lords of all things in heaven and earth (except good Angels, and the Church.) *All things are yours, whether*

[a] Luke 12. 32.

1 Cor. 3.21,22. *whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether things present; or to come, even all are yours, and yee Christs.* *Quest.* But if Christ be King, and all his members Kings, how doe they differ? *Answ.* In two points: First, Christ is the sonne of God by nature, and so a King by nature, having the right of the Kingdome of heaven by inheritance: but the members of Christ are sonnes of God by adoption in his sonne, so that our right to that kingdome is not by nature, but by grace. Secondly, Christ is an universall King over the Angels in heaven, the Church on earth, and all other creatures whersoever; his regiment is absolute in the hearts and consciences of men, and hee can by his word binde all things: but true beleevers be not universall Kings, for they have no superioritie above good Angels, and the Church. Neither are they absolute Kings as hee is, nor of themselves; but by Christ Jesus, and as they participate with Christ in his kingdome.

The second part of the dignitie of true beleevers stands in this, That they be Priests consecrate and set apart by Christ, to the worship and service of God here in this life in spirit and truth, and in the life to come, to serve and praise him eternally. Christ he is a Priest, so are all his members; but yet there is difference. First, Christ he is an eternall and reall Priest of the new Testament, which offers up a true, reall, and externall propitiatory sacrifice to God the Father for the sinnes of mankind. As for beleevers, they are not reall and externall Priests, but spirituall, offering up spirituall sacrifice unto God. As when any member of Christ gives an Almes, hee offers a sacrifice to God, not a corporall sacrifice, though the thing given be a bodily substance: but it is every way spirituall: for to offer a reall outward sacrifice in the new Testament, is proper to Christ. Againe our Saviour Christ he is a perfect Priest, and offers up a perfect sacrifice, but wee being imperfect, doe offer up imperfect sacrifices, tainted, and blemished with sinne; yet accepted as perfect, for the worthinesse of Christs sacrifice.

The second point to bee considered, is the time when beleevers are made Kings & Priests; namely, *in this life.* For as in the entrance into an earthly kingdome there bee degrees: First, to have good right and title to it; secondly, to get possession of it, which is more than title onely; and yet if a mans title be good, though he want possession, he may be called a king: So is it with Gods children, they have the right given them of the kingdome of heaven in this life, and in that respect are Kings. Further in the possession of a kingdome there be two degrees: first, the entrance upon some part: secondly, the full and perfect enjoying of all. Now every true beleever begins to enter possession of the kingdome of heaven in this life: for it stands [a] in *righteousnesse, joy, and peace*: and they which have these things in their hearts, have the king-

a Rom. 14.17.

A dome of God begun in them in this life. But the full fruition and perfect possession of this kingdome, is reserved to be given at the end of this life, and at the day of judgement. And as true beleevers be *Kings* in this world, so likewise be they *Priests*, in offering spirituall sacrifice to God, and dedicating and consecrating themselves to his service all the dayes of their life.

The third point is, the manner how true beleevers become kings and priests: they are not such by nature, neither doth this dignity come by descent in the bloud or birth-right, or by any other privilege they have from man, but onely from Christ Jesus, who by divine calling makes them spirituall Kings and Priests, like as B under the law, by solemne election and ordination, some were made earthly kings and priests. Now in this calling of Christ, two things concurre: First, Christ giveth his members right to his owne kingdome and priest-hood: yet not so that they can execute the regiment sustained by Christ, or performe the office of his Priesthood; but because they have right in part to these offices, and the benefit of them both redoundeth to them wholly: And this right they have, is brought to passe in the covenant of the Gospell: wherein they are bound to beleeve in God through Christ: and God is bound againe to give unto them Christ with all his benefits: among which, these two must be accounted: for indeed, every thing which belongs to Christ C as hee is mediator, is conveyed in some sort to every true beleever. Secondly, in this divine calling, Christ endues all his members with gifts and graces, whereby they are inabled for the duties of spirituall Kings and Priests unto God. For as Christ is annointed, so are all his members. So the Psalmist speaking of Christ saith, *Hee is annointed with the oyle of gladnesse above his fellowes*, Psal. 45.7. Therefore his fellows (that is, beleevers) are annointed with the same oyle, though in lesse measure. And Saint *Iohn* saith; *Yee have received the annointing*, 1 John 2.27. Yea, God himselfe chargeth wicked men *not to touch his annointed*, Psalm. 105.51. meaning not onely Patriarchs, Kings and Prophets, but all true beleevers, who are then annointed, when they are indued with the gifts D of the same spirit, in some measure, wherewith Christ in his manhood was filled above measure.

The fourth point: To whom hath hee made them Kings and Priests? *Ans. To God, even the Father.* This is added for speciall cause, to prevent that carnall liberty which mans nature might claime from this spirituall royalty: for men might say, If all beleevers bee Kings, then may they live as they list: but these words (unto God) doe shew, that the right of their Kingdome, with the offices of their priesthood, must all bee referred to the honour and praise of God, unto whom they are made Kings and Priests.

Lastly,

Lastly, he addeth, *Even his Father*, by way of exposition, to shew more particularly to which of the persons they are first of all made Kings and Priests: for the title God, must not here be taken absolutely for the divine nature, but with restraint to the first person, the Father: unto whom all true beleevers are made kings and priests in the first place, and from the Father to the Sonne, and from them both to the holy Ghost. And the first person in Trinitie is here named above the rest, not as being above them in degree or honour, for so they be equall: but because he is the first in order, and the fountaine of the Godhead, which is conveyed from him to the Sonne, and from them both to the holy Ghost.

A

Thus much for the meaning of the words: Now follow sundry uses, from the consideration of these two dignities of beleevers. And first, their kingly dignitie affordeth matter both of instruction and consolation.

B

*Instruct.* I. Whereas all true beleevers are made true kings in this life; hereby every one that professeth Christian religion is taught, to carry himselfe as an enemy to all those that are of the kingdome of darknesse; as namely, to sinne and Sathan, to the flesh and the world, even thorow the whole course of his life: for by calling every Christian hath title to the kingdome of heaven. What affinitie then can wee have with those that bee both enemies of this kingdome, and of Christ himselfe, that made us kings? Now that we may so carry our selves, as enemies, wee must doe these three things; First, have care to keepe guard, and defend our selves as kings against all our enemies, sinne, Sathan, our owne flesh, and the inticements of the world. As kings protect their kingdomes, so must we labour to keep our soules & bodies, and every facultie and part of them, our wils, affections, thoughts and inclinations, from the power of sin: *He which is borne of God, keepeth himselfe* (as with watch and ward) *that the evill one, that is Sathan, touch him not by the assaults of sinne*, 1 Joh. 5. 18. Secondly, wee must make warre continually against Sathan, sinne, our own flesh, against all our spirituall enemies, and all the inticements of the world: we must make no truce with them, because they will never be reconciled unto us, so long as we have interest unto the kingdome of heaven; and if we yeeld to them, wee lose our kingly dignitie, and become their vassals, and bondslaves. Thirdly, we must labour to kill and destroy these our enemies as much as possibly we can, by that power we have from Christ our head, and like valiant kings seek to have the bloud of these enemies, and from day to day strive to vanquish Sathan, his power and might, to overcome the world, and to weaken our owne corruption.

C

*Instruct.* II. If in this life we be kings, then must wee become Lords over our selves, and keepe in subjection unto God our wils and affections, and the secret thoughts and inclinations of our soules. We must not looke for rule over earthly kingdomes; but herein stands our kingdome in this world, That wee can subdue our corrupt affections, and keepe our bodies and soules in obedience unto God. If a man were Prince over the whole earth, and yet could not rule himselfe, he were but a poore Prince, nay, he were no Prince indeed. But though a man have not so much as a foot of ground in this world, and yet can rule and master himselfe, his thoughts and affections, this man is a valiant prince, and one whom Christ hath consecrate to be king in heaven.

D

*Instruct.* III. Seeing we be kings, we must doe the dutie of Judges: for to him that is a king, belongeth soveraigne judgement. In the day of judgement, the [a] *Saints shall judge the world, and Angels also*: but wee must be Judges in this world. And yet here wee can neither judge men or Angels, but we must be our owne Judges. Wherefore, as Judges summon, arraigne, condemne, &c. so must we examine our selves, call our selves to account, and as guilty persons accuse and condemne our selves for our sinnes: acknowledging wee bee worthy to bee cast into eternall damnation with the Devill and his Angels: and withall plead for pardon, and approach to the throne of grace, and forgivenesse in Christ: and in this wee shew our selves upright spirituall Judges, and by this meanes we shall bee free from the judgement to come.

[a] 1 Cor. 6. 2, 3.

*Instruct.* IIII. If we be kings by Christ, we must carry our selves as Kings couragiously, and constantly in the afflictions and miseries which wee shall suffer for Christs sake. For herein among the rest, stands the royaltie of a king, that hee beares with a valour and courage all the troubles which befall him. Hence it is, that S. *Peter* exhorts us to rejoyce in *afflictions, because wee are partakers of Christs sufferings*, 1 Pet. 4. 13. and so are made conformable unto him that was consecrate the Prince of our salvation through afflictions, Heb. 2. 10.

*Instruct.* V. Seeing wee bee spirituall kings, wee must above all things labour and seeke to have our part in the kingdome of Christ, and in his righteousnesse. A Christian must not have his heart glewed & fast tied unto the things of this world, it is against his calling: but he must so use this world, as though hee used it not. If a king should lay downe his crowne, and goe and become a shepherd, or of some manuall trade, all men would marvell at it: So it fareth with them that professe themselves to be Christians, and yet bend their wits and endevours wholly for these worldly things: they doe as it were cast aside their kingly crowne, and abase themselves to slavish bondage. But wee must ever after have our hearts fixed in heaven, striving to come to our inheritance there.

*Instruct.* VI. Seeing all the true members of Christ be kings and princes; this should be an inducement to all backward persons to love and

and embrace true religion. In theſe careleſſe dayes Religion is accounted priciſeneſſe, and the profeſſion thereof made matter of reproach. But this ought not to be ſo, ſeeing that by it we come to have right and intereſt unto the kingdom of heaven, and to the Lord of all creatures. And why ſhould wee not eſteeme the Goſpell preached as a moſt precious jewell, ſeeing that we which are vaſſals of Sathan, and firebrands of hell (as all men are by nature) become thereby the members of Chriſt, yea kings & princes to God? Yea verily, the conſideration of this ſhould make the Miniſters of the Goſpel to joy in their callings; and to take all paines to preach the Word, ſeeing by it men become of vaſſals of Satan, the true members of Chriſt, and heires of the kingdome of heaven. In this world it is counted great honour to conſecrate and eſtabliſh one in an earthly kingdome. What a bleſſed and honourable thing then is this, to conſecrate ſpirituall Kings for the Kingdome of heaven? And this is done, when by the Word preached, men are converted and brought to unfeined repentance for their ſinnes, and to true faith in Chriſt Jeſus.

Thus much for the duties. Now follow the conſolations to every true beleever onely. It is an heavie croſſe, which breeds much anguiſh to the ſoule, to be in povertie and contempt among men; yet herein may the childe of God ſtay his heart, and leſſen his griefe, by conſidering that even in this ſtate of miſerie, he is a King unto God; though hee ſeeme baſe to the world: yet it appeareth not what he ſhall bee, for he is heire to the kingdome of heaven. If a man bee in ſickneſſe, he muſt conſider it is but Gods meſſenger, to call him out of this world to the full poſſeſſion of the joyes of his kingdome. If he be in trouble of minde, having his owne conſcience tormented fearfully by Satan with his ſinnes: yet he muſt not deſpaire, the Lord will give him an happie iſſue: he muſt remember he is a King, and therfore ſhall one day have full conqueſt over ſinne, Sathan, and his owne corruption, yea, over all his enemies whatſoever, if he be in the heat of perſecution turmoiled and toſſed from poſt to pillar, whit h fleſh & blood cannot brook; yet then he muſt conſider his calling to be a ſpirituall king, whoſe property it is in the moſt violent afflictions; even unto death it ſelfe (as *Paul* ſaith) *to be more than conquerour*, Rom. 8.37. Laſtly, in the very pang of death, when nature muſt needs bee diſſolved, ſoule and bodie ſeparated, then muſt the childe of God remember, that he is a King in Chriſt, and this will ſtay his heart againſt the feare of death; for herein ſhall he ſee that by death, as thorow a ſtrait paſſage, hee ſhall enter into full poſſeſſion of his kingdome. And thus much in that we are kings.

Rom. 16. 20.

From the ſecond dignitie of beleevers, which is to bee Prieſts unto God, wee are likewiſe taught ſundry duties:

First, *to teach and inſtruct one another.* It was A the office of the Prieſt under the Law to teach the people the will of God: *The Prieſts lips ſhould preſerve knowledge*, Mal. 2.7. And now under the Goſpell not onely the Miniſter, but every true beleever is a ſpirituall Prieſt, and therefore ought to *teach and admoniſh one another*, Col. 3.16. When the Lord ſaith, *Touch not mine annointed, and do my Prophets no harme*, Pſal. 105.15. he calleth all his faithfull by the name of Prophets, becauſe they ought to have the knowledge of his will, and bee able alſo in due time, and upon juſt occaſion to teach the ſame unto others, that ſo the Goſpell of Chriſt may flouriſh. And as this dutie belongs to all men; ſo eſpecially to governours, as Parents and Maſters, they muſt ſhew themſelves prieſts to their charges. *Abraham* did it, Gen. 18. *David* B did it, Prov. 4. And *Bathſhebath* did it, Pro. 31. All muſt doe it, that deſire a holy generation to ſucceed after them. Wee teach them other things, why not religion?

Secondly, ſeeing wee bee Prieſts, wee muſt pray unfeinedly, not onely for our ſelves, *but* [2] *for all men*, eſpecially the members of Chriſt. The Prieſt in the old Teſtament muſt pray and make requeſt, not onely for himſelfe, but for the people alſo. And herein ſtands the praiſe of a Chriſtian, to pray for his brethren. Hence it is that *Paul* ſaith, *Pray for all the Saints, and for me*; Epheſ. 6.18. *Moſes* is highly commended for this dutie, eſpecially when he prayed for the *Iſraelites, and ſtood before the Lord in the* C *gap, to turne away his wrath*, Exod. 32. *Elias* for his power in prayer and prophecie, is called the *chariot and horſeman of Iſrael*, 2 Kin. 2.12. And this is recorded for the praiſe of *Hezekias*, That when the people were unprepared at the eating of the Paſſeover, *Hee prayed to the Lord for mercie, and was heard*, 2 Chron. 30.18. And ſo when we finde any commended in Scripture for his gift in prayer, it is not ſo much for that he prayed diligently for himſelfe, as for the whole Church of God.

[2] Tim. 2.2.

Thirdly, being Prieſts wee muſt offer ſpirituall ſacrifice unto God, that is, dedicate our ſelves, our ſoules and bodies, and all that is in us, our wit, learning, knowledge, and every gift of bodie or minde to Gods ſervice. That we D may doe all this to his glorie, wee muſt looke that every thing wee take in hand have his beginning from *a pure heart, a good conſcience, and faith unfeined, and be directed to a good end, to Gods glorie principally, and the good of others, whom it may concerne.*

Fourthly, we muſt be full of bleſſings. The Prieſts in the old Teſtament, Numb. 6. uſed to bleſſe the people: ſo muſt we if we be Chriſtians, becauſe we are ſpirituall Prieſts. We muſt take heed of all curſed ſpeaking, of ſlandering and backbiting, of ſwearing and forſwearing: and give our ſelves to bleſſed and gracious ſpeeches to all men, and of all men, friends or foes, Rom. 12.14.

Fifthly, wee muſt ſeeke to have God for our por-

portion: The Levites had no portion in the Land of Canaan, but the tenths onely, [a] *The Lord was their portion.* So wee being Prieſts to God, muſt bee content with any eſtate in this world, for God is our portion. Wee muſt not ſeeke too much after any inheritance on earth, for then we tary not our ſelves like prieſts unto God. The favour of God in Chriſt muſt be the thing we long for, and therein muſt we rejoyce.

*To him bee glorie and dominion for evermore, Amen.* Theſe words are a thankſgiving to God for the former benefits of Chriſt beſtowed on his Church; Which S. *Iohn* putteth in before he have ended his record of the gracious works of Chriſt for his Church, as it were interrupting himſelfe, for the great deſire he had to the glorie of God. Whereby we are taught, that the conſideration of Gods benefits towards us, ſpecially ſuch as concerne the kingdome of heaven, ſhould ſtirre up our hearts to give continuall praiſe and glorie to God. This was *Davids* affection, when he felt in his ſoule the pardon of his ſinnes, and therefore he breaks out into this thankſgiving: *My ſoule praiſe thou the Lord, and forget not all his benefits,* Pſalm. 103. 1. And ſo did *Paul*, after the bleſſed memorie of Gods mercie in his vocation, 1 Tim. 1. 17.

Secondly, in this example of *Iohn* wee may learne, what is the true forme of giving thanks to God, namely, to aſcribe unto him all power, glory, and abſolute dominion for evermore. But alas, it is too too manifeſt, that our corrupt nature will not doe this, but taking from God his due, beſtoweth it on creatures, yea, on our owne ſelves. It is a matter of grace to know what is due to God, and to aſcribe the ſame unto him, and therefore we are charged *to give unto the Lord glory and power*, which in the next words he cals *the glory of his name*, Pſal. 96. 7, 8. So Chriſt he teacheth us to aſcribe all power, glory, might, and dominion to God, when we ſay in the Lords prayer, *For thine is the kingdome, the power and glorie:* that is, The kingdome of heaven is thine: all power in heaven and earth is thine, and therefore all glorie is thine; and from our hearts we doe aſcribe the ſame unto thee.

Laſtly, S. *Iohn* addeth, *Amen*, that is, *ſo bee it.* Let all glorie and dominion bee given to Chriſt; which is the ſame hee ſayd before. Whereby he doth teſtifie his fervent affection, and ſtrength of deſire, after the glorie of Chriſt, elſe hee would not have doubled his thankſgiving. And ſo it ſhould bee with us, wee ſhould not freeze in our thankſgiving for Gods benefits, but labour to have our hearts and tongues to double the ſame, that thereby we may teſtifie our fervent and earneſt deſire after his praiſe and glorie.

[a] Deut. 10. 9. Pſal. 119. 57.

**V. 7 *Behold, he commeth with clouds, and every eye ſhall ſee him: yea, even they which pierced him thorow: and all kindreds of the earth ſhall wayle before him, Even ſo, Amen.***

Theſe words are a declaration of the fourth action of our Saviour Chriſt towards his Church; and that is, his ſecond comming to judgement, to judge both quicke and dead. Wherein we are to conſider ſundry points: firſt, this note of attention, *Behold:* ſecondly, the action of Chriſts comming it ſelfe, *He commeth:* thirdly, the manner how, *with clouds:* amplified by the manifeſtation thereof, *Every eye ſhall ſee him, even they that pierced him:* fourthly, the effect of his comming: *All tribes of the earth ſhall waile:* Fifthly, the concluſion of this narration, with two notes of aſſeveration, *Even ſo, Amen*, to confirme the ſecond comming of Chriſt to all people.

I. Point, *Behold.* Firſt, S. *Iohn* beginneth this narration with a note of attention. The Spirit of God is accuſtomed, when any thing is of ſpeciall weight, and worth our carefull marking, to prefix before it this note of attention; *Behold*, or ſuch like. Hence then we are taught this ſpeciall dutie, namely, often and every day earneſtly and ſeriouſly to bethinke our ſelves of the ſecond comming of Chriſt to judgement. This conſideration is a matter of great uſe, for it is a notable meanes to begin and continue the converſion of a ſinner unto God. When the Scribes and Pharifies, obſtinate enemies, came to the Baptiſme of S. *Iohn*, hee uſed this as a meanes to make them to turne and beleeve in Chriſt, ſaying, *Oh generation of vipers, who hath forewarned you that you ſhould flie from the vengeance to come?* Matth. 3. 7. So *Peter* uſeth this ſame argument, to bring the Jewes to repentance: exhorting them to *turne that their ſins might be put away, when the day of refreſhing*, (that is) *the day of judgement ſhould come*, Act. 3. 19. *Paul* perſwades the Athenians to repentance, *Becauſe there is a day appointed in which the Lord will judge the world by Ieſus Chriſt*, Acts 17. 30, 31.

Secondly, this note of attention ſerves to ſtrike our hearts with a feare and reverence of Chriſt Jeſus: for it gives us warning that he ſhal come to be our Judge. Wee are touched with awe and reverence toward earthly Magiſtrates, when wee conſider that they have authority to attach, apprehend, and to bring us to their courts and aſſiſes: How much more ſhould this worke in us a reverend awe towards Chriſt, when we conſider, That one day we muſt all be brought before his tribunall ſeat, and there be judged of him.

II. Point. The comming of Chriſt himſelfe, *He comes:* that is, Chriſt locally deſcendeth frō the

the higheſt heaven, in his manhood, to that part of this world, where the clouds be, there to give judgement upon all mankinde, quicke and dead. Here marke in what manner *Iohn* propounds his comming: he ſaith not, he ſhall come, but in the preſent time, *hee commeth*. Whereby hee would teach us: Firſt, that this ſound comming of Chriſt is as certaine, as if it were now preſent. Secondly, that it is not long to, or far off, but will be quickly. Thirdly, that our dutie is, to conſider of the comming of Chriſt as of a thing preſent. This Saint *Iohn* learned, and ſo ſhould we by his example, for it is a matter of great uſe. For hence we are taught, to deſire and doe that every day, which wee would deſire and doe in the day of judgement; and bleſſed is he that attaineth hereunto.

Now that wee may come to the practice of this dutie, wee muſt daily conſider of the comming of Chriſt, not as a thing to be delayed or farre off, but as a thing preſent. We muſt every day call our ſelves to reckoning and account, and perſwade our ſelves this may bee the laſt day; and ſo ſhall we carry our ſelves every day, as we would in the laſt day. Now wee would wiſh at the day of judgement, that we did repent and beleeve in *Chriſt*: and therefore every day of our life, before the laſt judgement come, we ought to repent and beleeve in Chriſt. If this dutie were practiſed, we ſhould finde leſſe corruption, and more grace in our hearts, and leſſe ſinne, and more obedience in our lives every day than other: but grace is wanting, and ſinne abounds, becauſe this meditation takes no place in our hearts. Againe, in that he ſaith, *He commeth*, meaning in reſpect of his manhood; hence wee gather, he is abſent from us, in regard of bodily preſence; and the heavens muſt containe him untill the day of judgement: But if Chriſt were alwaies bodily preſent in the Sacrament, he could not be ſaid to come, but onely to manifeſt himſelfe, being before preſent. And therefore the opinion of thoſe which hold the bread to be really Chriſts body, to be in or about the bread of the Sacrament, is moſt falſe and frivolous, flat againſt that article of our faith, whereby wee hold, That he comes from heaven, onely at the laſt day, in regard of his manhood.

III. Point. The manner of *Chriſts* comming, in two things: Firſt, *that he comes with clouds*: Secondly, that his comming is *open, and viſible to every eye*.

Firſt, *with clouds*. Here S. *Iohn* ſpeaketh after the manner of the Prophets, who to ſet out God in his majeſtie and glorie, ſay, *hee comes with clouds, rides on the wings of the wind*: as though hee had ſaid, hee comes in exceeding majeſtie and glorie. Theſe words are added to make a diſtinction betweene the firſt and ſecond comming of *Chriſt*. His firſt comming was in humilitie, borne of a poore virgin, entertained in a ſtable of an Inne: but his ſecond comming is with glorie, majeſtie, and dominion in the clouds. And the reaſon is, becauſe he came firſt to be a redeemer, and a Saviour by his ſuffering; and therefore came in the ſtate of a ſervant. But his ſecond comming is to bee a Judge of all men, yea, of his enemies; and therefore hee commeth with all might, majeſtie and glorie, to ſhew himſelfe king and Lord of all.

Pſal. 18. 97.

The uſes of this his ſecond comming, are ſet downe in the 97. Pſalm. to make the verie mountaines to tremble, to confound the wicked and ungodly, and to comfort the godly in that day.

Secondly, for his open appearance; *Everie eye ſhall ſee him*, hee ſhall come in majeſtie and glorie: not ſecretly, but in viſible ſhew to all the world. All men ſhall ſee him with their own eyes: All I ſay, which were ſince the world began to his comming.

In theſe words hee toucheth three points: Firſt, hee taketh it here for granted, that every man ſhall riſe from death to life, though their death were never ſo ſtrange, or never ſo long before. Secondly, that all men being raiſed againe, ſhall have life, and motion, and their ſenſes reſtored to them, as before they died. Thirdly, that all men, none excepted, ſhall come and ſtand before the tribunall ſeat of Chriſt, and there be judged of him in the clouds.

The conſideration whereof is, Firſt, an exceeding comfort to Gods children, in that they being dead and rotten in their graves, ſhall riſe, and receive their life and motion, and ſee *Chriſt* their Saviour, and Judge of all men. If a man when hee layeth him downe to ſleepe, ſhould bee told, that when he roſe, he ſhould ſee his dead father and mother; or his deareſt friends, whom he ſaw not of long before; this would be a notable comfort to him, that now he ſhould enjoy them againe: but how farre greater comfort ſhall this yeeld to all the godly, who have been dead and rotten in the grave, That they ſhall bee raiſed up, and not onely meet with godly friends, but enjoy Chriſt Jeſus the ſonne of God, which is the friend of friends; who ſhall give them not onely life and motion, but eternall life with his owne majeſtie. This was *Iobs* comfort, that though hee *died, yet hee beleeved hee ſhould ſee his redeemer with his eyes*. And this ſhould be our comfort againſt the feare of death, and laſt judgement.

Secondly, this is a terror to the wicked, and to all impenitent ſinners, that they ſhall (will they, nill they) bee brought to the barre of *Chriſts* judgement ſeat, and there looke on him who is their Judge, whom they have in their life contemned and deſpiſed. And this conſideration may ſeeme to move them to repentance, which have not begun to repent, and to labour to become the members of Chriſt; as alſo to increaſe and further repentance in them, who have by Gods grace begun the ſame. It may be ſome doe thinke when they die, all is done,

done, and there is no further account to follow; but though we lie rotten in our graves a thousand, or two thousand yeares; yet we shall rise, and looke upon our Judge with our owne eyes. And if wee have not in our life time repented, we shall heare him with our owne eares, giving the dreadfull sentence against us, *Goe yee cursed into everlasting fire:* and therefore it is best for us in this day of grace to prevent this danger, and now repent and beleeve in Christ, that then we may rise with joy, and stand with boldnesse before Christ Jesus. No doubt if we were perswaded that we should thus appeare, it would move us to repent.

Thirdly, *Everie eye shall see him*: that is, all men with their owne eyes shall looke on him. Hence it may be gathered, that those who wanted their sight in this life, shall have it then restored. It is granted of all Divines, that the Elect shall have all their senses and other defects restored, wherin they were wanting in this life: And it may also be added, that the wicked shall then have some of their senses restored, if they wanted the same in this life; as hearing, and seeing at the least: for the deafe shall heare, and the blinde shall see this Judge. And this can be no glorie to them, seeing it is to increase their miserie: for the more senses they have, the more punishment they shall feele, because by sense we apprehend miserie.

*Even those which pierced him.* Here is added a further evidence of Christs manifestation of his comming, and that for three causes: First, to shew that no power, or wisdome in the world, can free any one from his appearance. For if any could escape, in all likelihood it would be those Jewes and Gentiles, who prevailed most against Christ, and put him to death. But none of those can escape his judgement: for even *they which pierced him, they shall see this Iudge*, and also be summoned before his Majestie. For though they had power to kill him, yet none of them shall then have power, to absent themselves from before his barre of Judgement at the last day.

Secondly, to shew the case of all wicked men: namely, that such woe and miserie shall befall them, as they never once thought of. The Jewes and Gentiles which crucified Christ, never dreamed of this; that he whom they then put to a temporall death, should one day be a Judge, and condemne them to eternall death, unlesse they had repented.

Thirdly, to shew the rufull and wofull estate of all impenitent sinners: they shall rise to judgment, and have their greatest enemie their Judge, who will shew rigour upon them, and justice without all mercie: for this piercing of Christ is meant not only of the Jews, which put him to death, but of all ungodly persons: because all such doe by their sins, as with swords and speares, wound him at the heart, as the souldiers did. Impenitent sinners be as the Jews which crucified Christ, as *Iudas* which betraied him, and as the souldiers which goared his side: and unlesse they now repent, they shall one day be judged as his enemies.

*Even they which pierced him.* Out of these words some gather, that the bodie of Christ hath still the wounds and skarres which were given him at his death; the print of the nailes in his hands and feet, and that these shall be seene in him at the last day: adding withall, that it is no blemish to Christ to have these, but rather an increase of his glorie, but this cannot be gathered hence: for though it be said, *They shall see him whom they pierced*; yet it followeth not, that they shall see him as hee was pierced: what though they see the person, whom they wounded, shall they therefore see his wounds? Many shall see Kings and Queenes whom they crowned in this world, but it followeth not, that therefore they shall weare their crownes. So we shall see our fathers and mothers, but not as fathers and mothers.

IV. *Point.* The fruit and effect of his comming, especially in the wicked, in these words; *And all tribes of the earth shall waile before him.* Where S. *Iohn* speakes of the whole world, according to the condition of the land of Canaan: for onely that part of the world was divided into tribes. And in like case, our Saviour Christ setteth out the judgement of the whole world, according to the state and manner of judging the visible Church, Matth. 25. So that his meaning is, that they which repented not, of what nation soever, of what state, or condition soever they had beene, shall wayle, and mourne at that day. And he addes a reason of this their mourning, in these words, *for him, before him, or over him*: that is, they shall wayle, and lament with exceeding lamentation, because they beleeved not his word, but contemned him and his doctrine, and therefore now they want all helpe to free them from the punishment of their unbeleefe, and contempt of the Gospell; for this time is the onely time of grace and mercie: afterwards there is no worke nor invocation, that can alter mans estate. ἐπ' αὐτόν.

Here then we are admonished, first, that in this world we labour above all things to be reconciled to God in Christ, to get our sinnes pardoned, to beleeve and embrace his holy Word; and unlesse we attaine hereunto in this life, we shall waile eternally: for when the last day is come, there is no hope of helpe, no way to escape, no time of grace to repent. Remember the foolish virgins, that sought for oyle, when it was too late, and knocked when the doores were shut, Matth. 25. But if by Gods mercy we can in this life get his love and favour in Christ, then shall we enjoy the same eternally: yea, at this dreadfull day to all the wicked, we shal lift up our heads, & our hearts when we shall see Christ comming to our full redemption: all teares shall be wiped from our eyes, whē the wicked shall crie and houle, woe and alas for

for evermore. The Devill knowing the worth of this admonition, will labour by all meanes to keepe it from our hearts. But this shall bee our wisdome, betime to sue for grace, and so shal we defeat Satan, & prevent eternal wailing.

Secondly, here see what an evill conscience is: It lieth asleep here while a man lives, and never troubleth him, and so it may doe in death also: but in the last day, when he shall see his Judge with his eyes, then it will stirre, it will torment him, it will attach, accuse, and condemne him, it will lay to his charge all his sins, his contempt of Christ and his Word, his unbeleefe in the time of grace; and then it will breake his heart, being as good as a thousand witnesses to condemne him.

This should cause all men to labour to get a good conscience, washed and purged in the bloud of Christ, which will not suffer us to lie in any one sinne; and upon our repentance will assure us we be in the favour of God: Which if it doe in this life, then it will never make us to wayle at the last day; but it will excuse us, and make us looke up to our Redeemer, and to rejoyce in him. But take heed when thy conscience lieth asleepe, and accuseth not for thy sins, no not at death; that is an evill conscience which will awake at the day of judgement, to torment and condemne thee.

V. *Point.* The meanes whereby hee confirmeth the certaintie of the same comming of Christ: that is, by a double note of asseveration: *Even so, Amen.* One of these is taken from the Greeks, *Even so*: the second from the Hebrewes, *Amen*: being both as much as *Amen, Amen*; or *verily, verily*. In which phrase S. *Iohn* teacheth us, how to confirme the things we avouch. There be three wayes, whereby a thing may be avouched: First, by a simple and bare affirmation, or negation: Secondly, by an earnest asseveration: thirdly, by an oath. Now S. *Iohn* useth these two notes of assuring in this weightie matter of Christs second comming, saying, *He commeth, even so, Amen*: that is, certainly, and without all doubt it is so. Hereby teaching us, first, that an asseveration must not be used, but onely when the matter is of great weight and moment. Here then wee see; that wretched is their practice, who use to bind every word with an oath: which is a degree above this asseveration. Yea, they also are here justly reproved, who in their ordinarie communication, have ever in their mouth some weighty asseveration. Our Saviour often useth these words of asseveration, yet onely in matters of weight and moment, and when the hearers were to bee moved to greater attention, and their hearts were to bee more fully settled in some truth of great importance.

Secondly, by these asseverations *Iohn* would teach us to hold against the practice of atheists, that the comming of Christ is most certaine and undoubted. Which thing we should more seriously observe; because in our corrupt nature, A there is bred this false perswasion, That either we shall not be summoned to judgement, or els that Christs comming is farre off: like to the evill servant, who saith, *My Master deferres his comming*: which evill servant by nature is every one of us.

Thirdly, hereby *Iohn* gives us to understand, D one speciall note & marke of the child of God: namely, to desire and long after unfainedly the second comming of Christ to judgement: for as these words bee an asseveration, so withall they containe a most earnest desire, *Even so, Amen*: as if he should say by way of answer to the proclaiming of his comming, *Lord grant it bee so: yea Lord, let it be so.* Hence it is that S. *Paul* A describes all those, who must receive the crown B of righteousnesse, by this propertie, that they love *his appearing*, 2 Tim. 4.8. As for the ungodly, it is not so with them, (they being not justified nor sanctified, and so not reconciled to God in Christ) cannot love this appearing. Nay they could wish withall their hearts there were no hell, nor last judgement. And by this one note we may well judge of our estates; for if from our hearts we desire and long for this second comming to judgement, and wish hee would come *quickly*, then it is a certaine token Rev. 22.20. and signe we be reconciled to God in Christ, and shall receive the crowne of righteousnesse. But if as yet we feele not this longing and hungring desire in us, then wee must suspect our selves, and labour every day to feele it: for it is C the desire of the Saints to say, *How long Lord.* Rev. 6.10. And with *Iohn, even so, Amen.*

## v. 8 *I am Alpha and Omega, the beginning and the end, saith the Lord, which is, which was, and which is to come, even the Almightie.*

After S. *Iohn* had described Christ at large, in the former verses: he bringeth him speaking of himselfe by a figure, as may appeare by this clause (*saith the Lord.*)

The end and scope of these words in this verse, is to confirme that which was before spoken of Christ, being a proofe and reason thereof, after this manner to be conceived. He which is the beginning and the end of all, &c. hee is sufficient to be a King, Priest and Prophet to the Church, and is both able and willing to bestow on them all blessings which serve for their good. The first part of this argument is omitted, the second part is contained in this eighth verse: But *I am the beginning and the end*; and *therefore I am sufficient.*

In this eighth verse are three points concerning Christ: First, *hee is the beginning and the end.* Secondly, *he is, was, and is to come.* Thirdly, *he is Almightie.* For the first: that Christ is the beginning and end, S. *Iohn* expresseth by a com-

a comparison taken from the Greeke alphabet; and it standeth thus; As in the *A. B. C.* of the Grecians, *Alpha* is the first letter, and therefore the beginning of all the letters; and *Omega* is the last, and therefore the end of all the letters: So (saith *Christ*) *I am the beginning of all things that are*, and the end of all things. The first part of this similitude is in these words, *I am Alpha, and Omega*: that is, *I am as Alpha, and Omega*. The second part in these words, *The beginning, and the end*.

From this, and such like manner of speaking, the Papists gather, that it is lawfull to worship God in a strange language: And that the Scriptures are to be read and delivered to the people in an unknowne tongue. But their collection is frivolous: For though the unlearned Englishman know not what *Alpha* and *Omega* is, yet the Churches to whom this was written, being Grecians, knew generally what was meant hereby.

Againe, though the spirit of God useth here and there a strange word or phrase, yet we may not follow that practice in the whole service and worship of God, whereby neither the word nor prayer, should be understood of the people as the Papists doe.

*I am the beginning*. Christ is said to be the beginning for two causes: First, because he was the very first of all things: there was nothing before him, hee had a being when all creatures were not; then was he the same that he is now; and for this saith S. *Iohn*, c. 1. 1. *In the beginning was the word*, that is, the Sonne of God; he had his being and subsisting, when all other creatures wanted it, and began to be.

This proveth the eternitie of Christ, because hee hath his being before any creature; hee was a substance and essence begotten of the Father before all worlds, not created as other creatures are, or made of any other.

Secondly, he is called the beginning; because hee giveth a beginning to all creatures: For all things which were created, and had a being, were created by him, and had their being from him. So saith the Apostle, *All things are from him*, Col. 1. 16. And hence we learne, that when we go about any businesse in word or deed, we must begin it with invocation in the name of Christ: for Christ he gives the beginning, and proceeding to all things. And without his help, we cannot have in any thing good successe.

Secondly, the same Christ is the end of all things, and that for two causes: first, because he is the last of all things, and after him is nothing in subsisting, and being: for all creatures, if they were left to themselves, would come to nothing. And whereas some creatures be eternall, it is not of themselves, but by him, and from him which is the end. But though they all should come to nothing, yet Christ would remaine the same he was for ever, namely, the eternall Sonne, and Word of the Father. This then should make us with full purpose of heart to cleave unto Christ in all things, if we would enjoy eternall happinesse: for without him is nothing but changing; and unlesse we have our stableneesse from him, we cannot but come to an end.

Secondly, he is *the end*; because all things in heaven and earth were made to serve him: *For him were all things created*, Col. 1. 16. that is, to serve for his glory and praise.

The second thing here said of Christ is this, *which is, was, and is to come*. These words were expounded in the 4. verse, where the very same are affirmed of the Father. The meaning is, that Christ is in present a *perfect substance and essence, or being, subsisting in, by, and from himselfe; and such a substance hee was in time past, from all eternity, and such as shall continue in time to come for evermore*.

Hence wee learne three things: First, that the second person in the Trinity is consubstantiall with the father, that is, of one and the same substance and nature with him. The reason is, because there can bee but one onely substance or essence, which hath being in, and by it selfe, and from it selfe alone: neither can we conceive how there should be two, or more, but onely one; as there cannot bee two eternals, or two infinites, two omnipotents and absolute Lords, which have nothing one of another. Now in the 4. verse it is said of the Father, *That hee is a substance of himselfe, in himselfe, and from himselfe alone*. And here the selfe same thing is said of the second person, the sonne. And therefore hee is of the very same substance with the Father: for though they be distinct persons in the Godhead, yet they have but one and the same substance, one and the same divine nature, and Godhead.

Secondly, hence we may gather, that Christ is *God of himselfe*; because as the Father is, was, and shall be; So the Sonne is, was, and shall be; and that in the same respects; So that as the Father is God of himselfe, and from none other, so the Sonne is God of himselfe, and from none other. Indeed as hee is the Sonne, the second person, so hee is of the Father, and hath his being from him by eternall generation: but as he is God, he is consubstantiall with the Father, and coequall with him, and hath his essence of, and in him alone. And the same is to be affirmed of the holy Ghost; as hee is the third person, hee proceeds from the Father and the Sonne, but as hee is God, hee is of himselfe, and from none other.

Thirdly, hence we learn, that Christ is coeternall with the father, being everlasting as the father is, and every way coequal, having the same attributes of the Godhead that the Father hath.

The third point touching Christ is, that hee is the *Almighty*. There is in God, and so in Christ, a double power: first, a Potetial: secondly, an actuall power. Potentiall is that, whereby he can doe many things, moe than ever hee did, or will doe: as hee could raise children to

*Abraham* of the stones, but he would not: hee could have delivered Christ from death, but he would not. Now Christs omnipotency is not to bee understood of his potentiall power here principally, but rather of his actuall power, whereby hee bringeth to passe without let and impediment whatsoever he decreeth, willeth, or promiseth.

From this omnipotency of Christ, ariseth a double comfort to his Church: first, that whatsoever he hath promised in his Gospel, *is yea, and Amen*: that is, shall be brought to passe effectually without stop and let, as assuredly as he promised it. Now Christ hath promised in his Gospell to all penitent sinners, remission of sinnes, mortification, justification, and life everlasting: every one whereof, shall in due time be done to every true beleever, which is a singular comfort to them: for all men and Angels cannot give one of these to any one man; but Christ hee is omnipotent, and hee both can and will effect them all to his elect.

The second comfort; that Christ both can and will give his Church sufficient security and protection through all the miseries of this life: he can defend and guard her against all the fury and malice of Satan, and all her enemies: hee is above them, and can bridle their might, when and how he pleaseth.

Hence also, that Christ is Almighty, wee are taught two duties: First, under the crosse and in tribulation, to humble our selves under his mighty hand: for it is he which correcteth us, who is Almighty, able to doe what he list, and more than he will; resistance and repining will doe us no good. Secondly, this should move us to performe hearty obedience unto Christ in all things: both in our generall and particular calling to walke uprightly before him: for hee is Almighty, and seeth whether we walke sincerely before him or not; if we doe not, he is able to punish us. By this Argument God perswadeth *Abraham* to walke uprightly before him, because he is *Almighty*, able to correct and destroy those which refuse to obey him, Gen. 17. 1.

V. 9 *I Iohn, even your brother, and companion in tribulation, and in the Kingdome, and patience of Jesus Christ, was in the Isle called Patmos, for the word of God, and for the witnessing of Jesus Christ.*

Hitherto wee have intreated of the Preface of this booke, containing the title and inscription thereof. Now from this ninth verse, to the end of the third Chapter, is contained one of those seven visions which were shewed unto *Iohn*, and are set downe in this booke. In this

A first vision two things are to be noted: first, the circumstances: secondly, the parts thereof. The circumstances in the ninth and tenth verses: the parts, from thence to the end of the 3. Chapter.

The circumstances of this vision are foure, first, the person to whom this vision was shewed, namely, *Iohn*: The second, the place where, at *Patmos*: The third, the manner how it was propounded; It was delivered unto him being *ravished in the spirit*: The fourth the time when, *on the Lords day*.

For the first: *Iohn* is the person to whom this vision befel, who doth therefore name himselfe to shew, that it was given him of the Lord; for as the Lord hath his visions and revelations, (as hath beene said) so the devill hath his: but they verse 1.
B may bee distinguished by the persons to whom they be given. God giveth his visions not to all men, but unto those which are most fit for them; such as be most holy men for life, endued with exceeding gifts of God, as knowledge, wisdome, constancy, zeale, piety, and religion. So in the old Testament, he delivered not them to all, but to his servants the Prophets, men of singular gifts and graces, and of exceeding holinesse and piety. Indeed the Lord revealed some particular things by wicked men, as by *Balaam* and *Caiphas*, but they never knew what those things meant which were shewed unto them. It is a property belonging to the servants of God, to receive a vision, and to know the same to their comfort. And for both these
C was *Iohn* throughly qualified; he was a man of exceeding holinesse of life, (for Christ loved him) and of singular and rare gifts, full of zeale, love, and piety, and also had the knowledge of this vision made knowne unto him: but the devill maketh no such choice; his visions befall men which are Heretikes, wicked notorious sinners, who have no such rare and speciall gifts as the other have; so that wee must esteeme of this, as a singular gift of God to his owne Apostle S. *Iohn*.

Now *Iohn* having named himselfe to be the receiver of this vision: for the greater credit hereof, hee describes himselfe by two modest termes: First, *A brother*: secondly, *A companion*. First, hee cals himselfe *their brother*: that is,
D of them who by faith were all members of the mysticall body of Christ. For the Church of God is a family, whereof God the Father is head and housholder, Jesus Christ is the elder brother, and all beleevers are fellow-brethren, in and by Christ, being by faith the adopted sons of God, members of that family, and brethren each to other.

By this title (*your brother*) first he setteth out his humility, and great modesty. For hee was a man at that time above all men which lived, in regard of his gifts and holinesse of life: hee was the last Apostle, and had the Apostolicall authority, being a most zealous and constant professor, yet he calleth himselfe a brother to all true beleevers, and maketh himselfe but

equall

quall with them, though they were farre inferiour to him. And so should we esteeme better of our brethren than of our selves, and make our selves inferiour to them.

Secondly, by this title we see he had his heart full of brotherly love, to all the members of the Church of Christ; he loved them as brethren. So we are bound to love all men even our enemies, as they bee of the same flesh with us: but those that be of the same faith and religion with us, to these especially should we shew our love and affection. So *Paul* saith to the Christian Romans, *Be affectioned to love one another with brotherly love*, Rom. 12. 10. And great reason: for beleevers are linked each to other with the neerest bond: they have the same Father, which is God, the same Redeemer, the same faith, hope, baptisme, and the same benefit by Jesus Christ his death and obedience.

But this duty is not practised: there bee that cal themselves brethren, who (as *Isay* saith) *hate them that tremble at the word, and mocke them even for the profession of the same religion, whereby they think to be saved.* If any seem to make more conscience of their wayes than others, they are reviled and hated for the name of Christ: which ought not to bee, for among all true Christians should be brotherly love.

The second title, *Companion*, or *Copartner* in three things: in tribulations, in the Kingdome, and in the patience of Christ. Hee cals himselfe *Copartner* with them in tribulations, for two causes: First, because at that time when he wrote this vision, the whole Church was in tribulation and persecution, under that cruell tyrant *Domitian*, about fourscore or an hundred years after Christ, who banished *Iohn* into Patmos: where he was not unmindefull of the afflictions of the Church, whereof he was a member: and therefore cals himselfe a partner with them in affliction.

By which hee shieweth, what is the state of Gods Church in this world, namely, to be under the crosse: and the members thereof must not bee companions of peace and ease, but copartners in affliction and tribulation. And therfore Christ teacheth those which will bee his Disciples, these lessons: First, to deny themselves, to take up his crosse daily, and to follow him. And because of this estate, the Church in this world is called *the Militant Church*, being in continuall fight against the devill, and his instruments. The consideration whereof is of speciall use: first, we in this land have had peace and quietnesse for many yeares without persecution, which we must acknowledge for a speciall blessing vouchsafed to us for this end; that now in the time of peace we might prepare our selves against the day of triall. For seeing the estate of the Church is to bee under afflictions; wee are all in duty bound to wait continually when God will call us to suffer for his sake. No man can define the time, or the manner of our triall: but yet that it will come, wee must resolve; because of the usual estate of the Church. God hath for a long time sent forth labourers into his harvest, wherby no doubt many sheafs are gathered into the Lords barne. Now after this long gathering, there will come a day of fanning: The Lord will take into his hand the fan of affliction, and put it into his corne, and thereby trie the chaffe from the wheat. It stands us therefore in hand to prepare our selves in this time of peace, that wee may bee found good corne in the Lords sieve, and not chaffe, which must bee cast into unquenchable fire.

Secondly, hee cals himselfe their *copartner in affliction*; because his pitifull heart was moved with the bowels of compassion, towards all his fellow-members; when hee remembred their persecution and affliction under the cruell tyrant *Domitian*. And the same affection should bee in every one of us towards the poore afflicted servants of Christ: seeing they be our fellow-members, we should have a fellow-feeling with them, weeping with them that weepe, and shew our compassion in pitying them. If the foot bee pricked, the head stoopes, the eye beholds and lookes on it, the finger puls it out, the hand applyes the plaister, the other foot is readie to runne for helpe, the tongue to aske for counsell, and all the members are ready to afford their naturall helpe in pitie and fellow-feeling: so when any members of the Church suffer affliction, bee pricked with persecution for Christs sake; then should we as members of the same body, be ready to doe all the help we can to them, especially in shewing our fellow-feeling with them.

The second thing wherein hee is this copartner is, *in the kingdome of Christ*, that is, the kingdome of heaven. Where observe, that hee placeth fellowship in affliction, before companion in the kingdome: to give us to understand, that through afflictions and crosses for Christs sake, is the ready way to this kingdome. It is that way which is beaten and troden by the Prophets, Apostles, and the Saints of God: as the Apostle saith, *Through manifold tribulations wee must enter into heaven.* And *this momentary affliction causeth to us an infinite weight of glory*; not by deserving it, but by shewing the plaine way thither. Whereby wee are taught, not to thinke it hard when trials doe befall us, but rather to count it a good thing, yea, exceeding great gladnesse, when any affliction doth befall us for Christs sake: for hereby we are brought like wandring sheepe into that beaten path which leadeth to heaven. Nay wee must rather marvell when we professe the Gospel, and have no affliction; then we may feare wee be out of the way, seeing the *Lord afflicts every childe which is his owne.*

Act. 14. 22. 2 Cor. 4. 17.

Iam. 1. 2.

Heb. 12. 8.

Thirdly, he is *Copartner in patience*; which he addeth, because it is a most worthy vertue, whereby wee are made able to persevere in affliction till we come to heaven. Afflictions are

the beaten way, heaven is our joyfull end, patience is the meanes to make us goe on till wee come thither: *Whatsoever things are written, are written for our learning, that we through patience and comfort in the Scriptures might have hope,* Rom. 15.4. Where true hope to come to heaven is obtained by patience, which maketh a beleever to goe on in suffering, till hee come to life eternall. There is much fruit in the good ground, but not brought forth without patience; and the true beleever is saved by hope in this world, yet cannot come to heaven without patience, Jam. 5. for thereby hee must possesse his soule. Matth. 13.

Now because men will say, patience is a hard matter, and so are discouraged from seeking for it: therefore to set an edge on their desire, he addes, *It is the patience of Christ:* and it is so called, either because hee commands it, or because it is his gift, and commeth from the Spirit of Christ; or chiefly because he himselfe suffereth in his members, and as their misery and suffering is his, so is their patience, The consideration whereof is a singular motive to induce every childe of God to patience, in bearing the crosse for Christs sake: for they have Christ their fellow-sufferer, he takes part with them, and puts under his shoulder: Who would not then bee content to suffer with patience? And thus much of the branches of his fellowship severally.

Now consider them jointly, and they contain a notable description of the communion of Saints, which is a speciall Article of our faith, standing in three things: in tribulation, in the Kingdome of heaven, and in patience. And marke well, that this communion begins in tribulation, therein we must be partners, and that with patience, before we come to have fellowship in the Kingdome of Heaven. That man therefore that hath afflictions laid on him, must beare them patiently; and when the members of Christ are under the crosse, he must in tender compassion be touched with their miseries: and when he doth truly feele in his heart this Christian patience and compassion, then may he assure himselfe he is entred into this communion, and shall undoubtedly with all Saints bee partaker of the joyes of heaven. But if patience and compassion be wanting, we perswade our selves in vaine of this communion: and therefore let us strive against impatience, and against the deadnesse and hardnesse of our hearts; that we may neither murmure against God in our owne afflictions, nor yet want compassion towards our brethren, that any where suffer affliction for the name of Christ. Thus much for the circumstance of the person.

*Was in the Isle called Patmos.* In these words is the second circumstance, namely, the place where this vision was given to *Iohn*. This Patmos is one of those Ilands, which the Geographers call *Sporades*, lying in the West part of Asia the lesse, neere to the Churches to whom *Iohn* writ, and by the Sea commonly called the Ægean sea. This Iland was a small, base and poore Iland, little or never a whit inhabited.

Saint *Iohn* had his vision, not at Jerusalem, at Antioch, or Rome, but in Patmos, a base, poore, and little inhabited Iland. By this we see, that in the new Testament there is no respect of one place above another, in regard of Gods presence, and our fellowship with him: he doth as well manifest himselfe to *Iohn* by this vision in Patmos, as to other his Prophets and Apostles in Jerusalem the holy City. In the old Testament there was difference of place in regard of Gods solemne worship and presence; as the Lord shewed his presence, and tyed his worship especially to his Tabernacle and Temple at Jerusalem. This *Daniel* sheweth by his gesture in prayer: for being in captivity, when he prayed in his chamber, *He opened his window*, which was toward the Temple at Jerusalem, and turned his face thitherward. But now in the new Testament, that difference of place is abolished in respect of GODS worship. And therefore *Paul* willeth, *That men pray every where, lifting up pure hands unto God:* and so for all the duties of religion we must thinke the like. Dan. 6. 1 Tim. 2.8.

I. Then away with Popish Pilgrimage to Churches and Chappels of Saints, or to their reliques. This is meere superstition: for God is present every where, and a man that will worship God in spirit and truth, may have fellowship with him in one place as well as another. *The use.*

II. Also this may serve to correct a false conceit which many have of our Churches and Chappels: for when they come to a dwelling house, they thinke it not their duty, there to humble themselves, to kneele downe, and call upon God; but if they come into a Church or chappell never so often, upon ordinary affaires, they fall downe to praier. The reason is, because they think these places be more holy, and God more present there, and they shall sooner bee heard in them than in their common houses: which is untrue: for in the new Testament, all such diversity of place is abolished in regard of Gods service and presence: the dwelling house is as holy as the Church. Indeed Churches must be maintained, because in them the people may more orderly and conveniently meet together to serve God publikely, in the word and praier: for which time all due reverence must be observed in them: but wee must not thinke that they are more holy than other places.

More particularly, in this circumstance of place note two things: First, by what meanes S. *Iohn* came thither: secondly, to what end, and for what cause. The meanes was *banishment* by the Emperour *Domitian*: the cause was for the *word of God*.

For the first, he came and abode in Patmos, being *banished thither for the Gospels sake*. In this his banishment consider many excellent things:

things: first, S. *Iohn* was a most worthy Apostle, endued with rare gifts, a singular maintainer of the gospel, and a famous founder of the Church of God, and chiefe pillar thereof in those dayes when hee wrot this booke: and for this cause hated of the cruell persecuter *Domitian*, and of the Romans. And yet observe, That whereas other true Christians were put to the sword, S. *Iohn* is not, but escapeth by banishment. The cause of this was Gods speciall providence, by which hee reserved him for the benefit of the Church, that he might receive this Revelation, and commit it to writing, for the perpetuall good of all his children. And so though *Domitian* was a cruell Tyrant, and wanted no malice towards *Iohn*, yet hee could not kill him; God overruled him, that he did but banish him, and that into such an Island, wherein he might quietly receive these visions, and pen the same for the good of the Church. By this we see the great care and providence of God over his Church, that hee doth bridle and over-rule the cruell mindes and might of bloodie persecutors; that they cannot for their hearts doe any thing, but that which serveth for Gods glory, and the good of his Church, though they intend the contrary. For *Domitian* intended onely the hurt of *Iohn*, yet see, by his banishment into that Isle, hee had fit place to receive these visions for the good of the Church. So in the death of *Christ*, the Jewes and Gentiles, and all the people banded themselves together, to put *Christ* to death, and the devill hee laboured to stirre them to practise their intended malice. Yet the overruling power of God, who bringeth light out of darknesse, directeth and ordereth this their malice and wicked practice to the most excellent worke that ever was, even the redemption of mankinde. So *Iosephs* brethren intended no such deliverance as God wrought by him, in selling their brother. This consideration should comfort all Gods children in the time of any outward distresse, even the remembrance of Gods overruling hand.

Secondly, in that *Iohn* went into banishment, when it was so appointed, wee learne, That when we are oppressed and persecuted by tyrants for *Christs* sake, wee must not make resistance, or offer violence, but suffer all injuries with patience: for as one saith truly, *The Christians weapons in persecution, are only prayers and teares.* And Saint *Iohn* often in this booke addeth this conclusion, after the foretelling of persecution, *Here is the patience of Saints*, shewing that patience must be the complete armour against all our bloody enemies.

Preces & lachrymæ, arma Christianorum.

Thirdly, here also observe, That *Iohn* came into this Island; not of his owne accord, as chusing a solitary life to bee the most happy state of perfection, but by violence and constraint. For if hee had come into it voluntarily, being little or not inhabited, hee could not have done the duty of his Apostleship in preaching the Gospell, and laying the foundations of the Church. This then confuteth the Monkish life, which is no life of holy perfection, (as Papists call it) but of glorious superstition and flat impiery before God: for hereby they forsake their callings, and utterly disable themselves to doe those duties which God requireth of them in Church, common-wealth, or family.

Fourthly, whereas *Iohn* being banished, received his visions in a barren and base desolate place: wee see, that those which honour God shall bee honoured of God, even then when men seeke most to disgrace them: For what greater disgrace could they have put upon *Iohn*, than to banish him into so base an Island; yet because it was for Gods glory, even there doth the Lord appeare unto him, and honour him much in revealing unto him these visions. So when *Ioseph* was sold of his brethren, and most dishonoured of them; then did God exalt him most of all. The same may be said of *Daniel* in Babylon, whom God did most advance when his enemies sought his greatest ruine: and the same is true of all Gods children, Them which honour God, will he honour.

II. Point. The cause for which he came into this Isle, is expressly set downe, *for the word of God*: that is, because he was a publisher and preacher of the word of God: for the performance of which duty hee was banished. By which wee may note, That all naturall men (as *Domitian*, and his Court, and all the Gentiles, without GODS speciall calling) doe beare a deadly hatred towards Gods word. For Saint *Iohn* was a most worthy Apostle, a famous man for gifts, a singular Preacher of the Word of God; yet is hated, nay, banished, not for his owne cause, but for the Word of God. This hatred hath appeared in the heathen Emperors by their bloody persecutions against the Preachers and professors of this Word: and yet though men hate it naturally, the same Word winneth them, and taketh place in their hearts for their conversion, and causeth them to love it: so as successively it hath beene spread over all the world. Which shews against the Atheist, That the Word taught by the Prophets and Apostles, is indeed the true word of God, not the invention of man: for mans word being hated, cannot win unto it him which hateth it: but the Word of God prevaileth by grace in the harts of those who hate it by nature, which it could not do, unlesse there were in it some divine power.

Againe, seeing *Iohn* was banished *for Gods word*, all ministers are to cast their accounts, and make this reckoning, that they may and must suffer trouble and persecution, yea, sometime banishment it selfe, for the Gospels sake, if they will be faithfull. For that which befell the principall founders and chiefe builders of the Church, cannot bee avoided of them which are ordinary Ministers, if they will be faithfull. *Christ* acquainteth his Disciples with this, telling them, *That they are even accursed, when all* Luke 6.26.

*all men speake well of them.* Let none therefore thinke it strange at this day, if for well doing they heare and receive evill: nay, let them feare the curse, when all men praise them.

*And for the witnessing of Iesus Christ.* Here *Iohn* doth note more specially the cause of his banishment, to wit, for testifying the History and doctrine of the Gospel, the summe whereof is this, That *Iesus Christ the sonne of Mary, is the sonne of God, and redeemer of all that beleeve in him to the justification of life.* This testimony S. *Iohn* puts downe, to give us to understand, what part of Gods word that is, which is most hated of the world: and for the preaching whereof Gods Ministers are persecuted and banished, to wit, the Gospell of Jesus Christ especially: for the law is in part naturall, but the Gospell is supernaturall, and to mans reason absurd; for the preaching whereof, men in all ages have beene persecuted. The reason hereof is this, God in the beginning made a covenant with man, promising, *That the seed of the woman should breake the Serpents head:* Gen. 3. Now that Gospell is that glad tidings, wherein is declared, that this promised seed is come, who hath indeed bruised the head of the Serpent. Hereupon the devill maligneth the Gospell above all parts of GODS word, and accordingly hath laboured by all meanes to suppresse the same; partly by persecution, as he did in the first three hundred yeares after Christ; and partly by bringing into the Church damnable heresies, which did destroy the Gospell by depraving the natures and offices of Christ, when by outward violence hee could not prevaile.

Now seeing the Devill and his instruments doe thus hate the Gospell, and labour to extinguish it; wee on the contrary must labour to know, and to beleeve, to love, and embrace the Gospel, that so wee may uphold and maintaine the same.

## vers. 10 *And I was ravished in the spirit on the Lords day, and heard behinde mee a great voice, as it had beene of a Trumpet.*

In this tenth verse are set downe the third and fourth circumstances of this vision. The third is the manner of receiving and giving this revelation to *Iohn*, namely, *in a traunce.* The fourth is the time when it was given, *on the Lords day.*

Touching the manner, it is noted in these words, *I was in the spirit*; That is, I was by the mighty and extraordinary worke of the Spirit of God cast into a traunce. That this is to bee so expounded, appeareth by comparing this phrase with the like in the whole prophecie of *Ezekiel*, who useth to say, *I was in the Spirit,* when hee expresseth and signifieth that hee was cast into a traunce, and therein received some vision by the Spirit.

To understand this the better, consider two things: first, what a traunce is: secondly, the end of it. First, *A traunce is an extraordinary worke or action of Gods Spirit.* Wee must not thinke that traunces come from the vertue of the starres, nor from the constitution of mans body, or by the strength of imagination, as some have fondly thought: but they are wrought by the holy Ghost. Secondly, it is not every worke of the holy Ghost, but an *extraordinary worke,* above the order of nature. It is also powerfull and mighty, wherein the whole man, both in body and minde is altered: which Saint *Iohn* here expresseth, saying, *I was in the Spirit.* This extraordinary worke of the Spirit consisteth in two actions; one upon the bodie, the other upon the minde. First, in procuring a traunce, the Spirit of God casteth the body of man into a dead sleepe: whereby all the senses, both inward and outward, are benummed: so Gen. 15. 12. When God renewed his covenant with *Abraham, hee casteth* him into *an heavie sleepe:* that is, into a traunce, wherein all his senses were benummed: only his mind was waking. The action of the holy Ghost on the minde is, to draw it from fellowship with the body, and all the senses, to have a neere fellowship with God, that so the Spirit of God may enlighten it with divine light, that it may understand the things which are revealed to it: as we may see in other extasies and traunces of the Prophets and Apostles. As in that of [a] *Peter,* when hee saw the visions of the beasts cleane and uncleane. And thus wee see what a traunce is, namely, *an extraordinary powerfull worke of the spirit upon the whole man, casting the bodie into a dead sleepe, and making the minde fit to receive the things which are revealed unto it of the Lord.* [a] Act. 10. 11. What a traunce is.

II. Point. The end of traunces. God for two causes revealeth his will in traunces unto his servants, as to *Iohn* in this place: First, that they might know, that the things revealed were not invented of themselves, but given of God. *Iohn* herein had no use of his bodily senses, he neither heard, saw, nor felt, but they were asleepe. And therefore the vision must needs be from God, and the glory thereof wholly his.

Secondly, and chiefly that the things revealed might take the deeper impression in the understanding: for the minde being freed from fellowship with the body, and not hindered by any phantasies of the senses, (they being all asleepe, and quiet) doth then most lively, and sensibly apprehend and retaine the impression of things revealed. Here then wee see the great care of God, that his servants might throughly understand, certainely beleeve, and constantly keepe in memory the things hee delivered unto them. The like care he shewed in revealing his will to all the former Prophets; hee would not have

have their mindes troubled with the fellowship of the bodie, nor hindred of the senses inward or outward; but wholly taken up for the service of his spirit. And there is good reason of this, for if they must faithfully teach Gods will to others, to make them know and understand to beleeve and remember the same: is it not necessary that they themselves should thorowly understand, soundly beleeve, and firmely keepe in memorie whatsoever God revealeth?

This dealing of the Lord for this end with his holy Prophets, teacheth us, that the ordinarie ministers of the Gospell at this day ought to imploy themselves with all care and diligence, that they may thorowly understand the will of God in his Word, and withall beleeve it soundly, and remember it carefully. We must not now looke for traunces and visions, as they had, but we must use continuall studie in the Word, which is the ordinarie meanes to come unto this knowledge. This dutie concerneth all students in divinitie, and all others which desire a good understanding in the Word of God. And for their furtherance herein, they must have principall care to search into the text of Scripture thorowly: thereby shall they best conceive the proper meaning of the holy Ghost, and with greater facility keepe the same in memorie. For one saith truly, That every good minister should bee a good Text-man. Whereby is descried a common fault of many students: who rather imploy themselves in the ancient writings of men, than in the Word of God: nay, many spend their best time, in the base writings of wicked and hereticall Monks and Friers. It cannot be denied, but many of the fathers were worthy members of Gods Church: but if the fountaine be left, the ministerie will soone be tainted with the filthy puddles of mens inventions.

Againe, in this dealing of God with *Iohn*, we may observe the truth of Christs saying, *to him that hath, it shall be given.* For though *Iohn* was indued with rare knowledge, and singular gifts, yet the Lord addeth more knowledge to his former. The Lord found him faithfull in the duties of an Apostle: and therefore revealeth the knowledge of many secrets unto him in most full manner: even so it is in Gods Church at this day: all that have care to know the will of God, and doe it; though their knowledge bee small at the first, yet the Lord will helpe them, and adde daily to their knowledge. And the cause why many heare the word of God, & profit not, but wax worse, or stand at a stay, is, because they labour not to have their knowledge increased, by putting in practice that which they know: for if they did, then to him which hath, should more bee added, and hee should have abundance. As on the contrarie, when wee bee negligent to heare or know, and to obey the will of God: wee have a spirit indeed sent upon us, yet not Gods spirit, but the spirit of slumber, of blindnesse and ignorance, *so that we see, and see not; heare, and understand not*, Isay 6. 9.

*On the Lords day.* In these words is the fourth circumstance, namely, the time when this vision was shewed to S. *Iohn*. This day which is here called the Lords day, among the Jewes was the first day of the week, called by us Sunday. It is called the Lords day for two causes: First, because on this day *Christ* rose from death to life: for *Christ* was buried the even of the Jewes Sabbath, which is our Friday; and hee rested in the grave their whole Sabbath, which is our Saturday; and rose the first day of the weeke early in the morning, which is our Sunday.

Secondly, the first day of the weeke (according to the Jewes account) came in stead of the Jewes Sabbath, and was ordained a day of rest for the new Testament, and sanctified for the solemne worship of the Lord. And for this cause especially it is called *the Lords day*, the manifestation whereof (as some thinke) *Iohn* chiefly intended in this title. And touching this time, for our better understanding, let us consider three points: First, who changed the Jewes Sabbath: secondly, for what cause: thirdly, whether the Church hath now in the New Testament, power to change the Sabbath day wee now celebrate, to any other day of the weeke.

For the first; it is commonly thought that the Jewes Sabbath was changed into this *Lords day* by Christian Emperours, long after the ascension of *Christ*. But it is more consonant to the tenour of the New Testament, to hold, that *Christ* himselfe was the author of this change. My reasons are these: First, that which the Apostles delivered and injoyned the Church, that they received from *Christ*, either by voice or instinct; for they delivered nothing of their owne head: But the Apostles delivered, and injoyned this Sabbath to the church, to be kept as a day of holy rest to the Lord, as appeareth, 1 Corinth. 16. 1. where *Paul* ordained in the Churches of Galatia, and Corinth, *That the collection for the poore should be on the first day of the weeke:* This hee left not to the choyce of the Church, but appointed it by authoritie Apostolicall from Christ.

Now the day of the collecting for the poore, (as appeareth in the histories of the Church) was the Sabbath day, when the people were assembled for Gods service. For this was the custome of the Church for many yeares after *Christ*. First, to have the Word preached, and the Sacraments administred, then to gather for the poore: and for this cause in the writings of the Church, the Lords supper is called a sacrifice, an oblation, and the masse: not a reall sacrifice as the Papists use it; but spirituall, because therewith was joyned collection for the poore, which was a spirituall oblation, not to the Lord, but to the Church, for the releefe of the

the poore: and it was called the masse, because the collected releese thereat was sent to the poore Saints abroad. A second reason is this: The Apostles themselves kept this day for the Sabbath of the new Testament, Acts 20. 7. And it cannot bee proved that they observed any other day for an holy rest to the Lord after Christs ascension, save onely in one case, when they came into the assemblies of the Jewes, who would keepe none other but the old Sabbath of the law. A third reason is, Joh. 20. 19. 26. *The same day whereon Christ rose from the death, being the first day of the weeke, he appeared to his Disciples, being* gathered together, *and taught them many things, which concerned the government of his Church.* And *eight dayes after being the first day of the weeke,* hee appeared unto them for the same end. Now it is more than likely, that Christ in his owne person gave them an example to celebrate and keepe that day, wherein he rose againe, for a Sabbath of the new Testament.

II. Point. The Sabbath of the Jewes was changed for two causes: First, to maintaine the libertie of the Church of the new Testament, whereof this was a great part, that they were freed from the ceremonies of the Jewes; For when this day was changed, the Church was no more tied to the Jewes Sabbath, neither had any such regard of dayes and times.

Secondly, that there might bee a more fit time for the memorie of the worke of mans redemption: For God in the old Testament appointed the seventh day to be a day of rest to remember the first creation: So in the new Testament it stands with reason there should bee a day to celebrate this worke of redemption; which is a wonderfull creation; wherein (as *Isay* saith, *are made a new heaven and a new earth,* Chapter 66. And whereby *men become new creatures,* 2 Cor. 5. 17. Nay this redemption is a more glorious worke than the creation; for in that creation *Adam* was the head, but in this redemption Christ Jesus is our head. By the first creation wee received a temporall life; but by redemption wee receive life eternall. In the creation, *Adam* was espoused to *Eve,* but in the worke of redemption every Christian is espoused to Christ Jesus. By creation *Adam* had an earthly Paradise: in this redemption we have an heavenly kingdome. In the creation, Gods power and wisdome did principally appeare: in this redemption with power and wisdome hee shewed mercie and justice: Justice in Christs passion, and mercie in our forgivenesse. By creation he made man of nothing, but by redemption hee made him of worse than nothing, and better than hee was. Therefore seeing this worke of our redemption is farre passing the creation; it was meet a day should be set apart for the memory thereof: Now no day could bee more fit than the first day of the weeke, in which Christ rose againe: whereby he confirmed the work of our redemption: for he died for our sinnes, and rose againe for our justification, Rom. 4. 25.

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III. Point. whether may the Church of the new Testament, change this Sabbath day to any other day of the weeke, as to tuesday, wednesday, &c. *Ans.* The Church hath no such power, for time is the Lords, and the disposing thereof is in his hands. Therefore Christ saith to his Disciples, *It is not for you to know the times and seasons, which the Father hath kept in his owne hands,* Act. 7. 6. As if he should say, The Father hath kept times and seasons, in his owne, power: and therefore it is not for you to know them. Now if that were a good reason, as no doubt it was, then is this also sound and good. If God have the disposing of times in his hands,

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then it belongeth not to the Church to dispose of them: but God hath the disposing of al times in his hands: *ergo.* And it may bee otherwise hence gathered thus: If that which is lesse belong not to the Church, then that which is more doth not: but the knowledge of time and seasons which God hath in his power, belongeth not to the Church, which is lesse than the disposing of times and seasons: And therefore the Church hath not power to dispose of them: and so by consequent may not alter the Sabbath day. *Object.* In the old Testament the Jewes appointed festivall dayes: as the feast of Dedication, which Christ kept holy, Joh. 10. 22. instituted by the Maccabees, in token of thankfulnesse for their deliverance: and for restoring

1 Macch. 4.

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of religion and the Temple which *Antiochus* had pulled downe. And also *Mordecai* instituted the feast *Purim,* which was celebrated of the Jewes afterwards.

Esth. 9. 17.

Now if they had power to make holy-daies, then they might alter the Sabbath day: and so may the Church in the new Testament. *Answ.* These feasts of the Jewes were no Sabbaths set wholly apart for the solemne worship of God: but were onely dayes of the solemnity appointed by the Church in token of joy and thankfulnes for the repairing of the Temple, and deliverance of Gods people: And were onely celebrated as they served to put the people in mind of these outward benefits. So that whereas some hold that the Church hath power to

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alter the Sabbath day; or to make two more Sabbath daies in a weeke, if it were convenient: it hath no ground in Gods Word. For that authoritie which doth alter this day, must not be lesse than Apostolicall. And thus wee see why this day was called the Lords day.

Now if the first day of the weeke bee the Lords day, set apart for his honour in the memorie of so great redemption, then here are three sorts of men reproved: First, those that make the Lords day a day of vain pleasure and delight. This is the manner of all sorts of men, but especially of the younger sort and servants, who spend this day in carnall rejoycing, in riot, gaming, and wantonnesse, never thinking of the worship of God, which is then to be performed.

*Vse.*

formed. But these sin greatly against the Lord: for hereby they pervert the end of the Lords day: it should be kept holy and glorious to the Lord, but they turne it to the worship and service of the Devill.

The second sort here approved, are those which love more civilitie than the former; but yet they thinke they may doe what they will on the Lords day; as to take their journeys thereon, and imploy themselves in their ordinary affaires; perswading themselves they may serve God with as good an heart when they are alone about their businesse, as they doe who goe to the Church. But these men sinne grievously against the fourth commandement; for hereby they make that their own day which is the Lords.

A third sort here reproved, though not so bad as the former, are those, who thinke it needfull to serve God at those ordinarie times of the Sabbath, which the lawes of the Land injoyne unto men, and therefore they will come duly to morning and evening prayer, thinking that they are not bound beside to heare the Word of God preached, and that all the rest of the day they may do what they will pertaining either to their profit or pleasure. Of this sort are our ignorant people, and a great number every where. But they sin grievously against God, for the Sabbath day is called the *Lords day*, because it is wholly consecrated to his worship, but they part stakes with the Lord, and give him but a part of his owne day, and that the lesser, taking the rest unto themselves, which they mispend upon their lusts. Now as these vices must be abhorred, so on the contrarie, wee must with all conscience keepe the Lords Sabbath holy according to the fourth Commandement. And therefore wee must thereon cease from all workes of sinne, and from the works of our callings; and sanctifie this day wholly, by applying it all to the honour and worship of God. And here wee must remember, that there is a double sanctification of the Sabbath, publike, and private. Publike, when men assemble themselves together publikely, to heare Gods Word for the increase of faith and knowledge: and to call on Gods name for further graces; as also to give him thanks for his mercies, and to receive his sacraments. Private, when men in their private places imploy themselves in holy duties of prayer, reading, meditation upon Gods Word and Workes; whereby God is honoured, and their soules edified; and both these must bee performed to the Lord every Sabbath day of every man. For wee may not abridge God of that time, wherein glorie should bee given to his name. If the officers should take our servants in the weeke day from our private businesse, and imploy them in publike affaires, we would thinke much at it, though it were for the common good. And shall wee not thinke that God will take himselfe dishonoured of us,

A when we shall take either whole or part of his holiday, and imploy it in our busines? A maine cause why many profit little by the publike ministerie, is want of private sanctification of this day. Therefore we must learne to sanctifie the Sabbath of the Lord, for else we shall never increase in faith, knowledge, or obedience as wee should: for the begetting and increase whereof this day hath beene set apart, and sanctified from the beginning.

*Objection.* 2. Why did the Lord shew this vision unto *Iohn* rather on this day than any other? *Answ.* Though *Iohn* were absent from the Church in regard of bodily presence, yet hee was present in spirit with all the faithfull, and therefore no doubt in this day he gave himselfe
B to prayer, and other duties which he could performe for the glorie of God in that solitarie place. Now it is the Lords manner when his servants are thus humbled, then to come and reveale himselfe unto them in speciall manner. So hee did unto *Daniel*, Dan. 9. and to *Cornelius*, Act. 10. And to *Peter* praying alone in the house top, Act. 10. 11. And so doubtlesse finding *Iohn* thus imployed this Lords day, hee revealed his will unto him touching the state of the Church to the end of the world.

Hence we learne sundry instructions: First, whereas *Iohn* being in a solitarie Iland kept the Sabbath; we may observe, that all persons who are severed from the assemblies of the
C Church; as the prisoners, and those which are sicke of a dead palsie, or other great diseases; as marriners though they bee in the midest of the sea, should keepe holy the Lords Sabbath by performing such duties as God requireth; as prayer, confession of sinnes, and thanksgiving; whereby God may bee glorified, though they cannot come to the publike ministerie of the Word.

Secondly, in that *Iohn* received his vision on the Lords day, when he gave himselfe to prayer and holy duties: Hence ariseth a consideration to Gods Church, *that God draweth neere to them that draw neere to him*, as James 4. 8. And let us humble our selves and draw neere to the Lord by prayer and thanksgiving; and the
D Lord in mercie will shew himselfe sundry wayes, and draw neere unto us.

The cause why men have so little taste of Gods mercie and love toward them, is because they doe not draw neere unto him, by doing those duties which he requireth at their hands. For when men draw backe from God, is it not good reason he should draw backe from them?

This therefore must stirre up our hearts, and move us to come often to God by prayer and thanksgiving: for by use in these duties shall we get acquaintance with the Lord. Thus much of the circumstance of this vision.

*And I heard behinde mee a great voyce, as it had beene a trumpet.* First, here followeth the parts of the vision, which are two; The beginning

ning or entrance into it, in this eleventh verse, and part of the twelfth. Secondly, the matter and substance thereof, from the twelfth verse to the end of the third chapter.

The entrance into the vision is a preparation whereby the Lord maketh *Iohn* more fit to apprehend and receive the things revealed. In which preparation wee must observe, first, the meanes: secondly, the parts thereof. The means whereby God prepareth him, is a voyce: *And I heard a voyce.* The like manner of preparation hath God used in former times: When he intended to make with *Adam* the covenant of reconciliation in the seed of the woman: First, he prepared him by a voyce speaking unto him before he appeared, and by his voyce caused him to flie for feare. Then having rebuked him for his sinnes, he made with him this covenant of grace, Gen. 3.

Exod. 19. and 20. And in Mount Sinai before the Lord gave the Law, he first came downe in thundring and lightning, and with the sound of a trumpet to terrifie the people: and then he uttered his law to *Moses* and to his people. So when the Lord would instruct *Samuel* touching the house of

1 Sam. 3. *Eli*, hee awoke him by a voyce againe, and againe: and then spake plainely unto him. And in all visions usually, and generally the Lord useth to prepare his servants by voices, by signes and words, that they might bee more fit to receive such things as be revealed.

This dealing of God with *Iohn*, in preparing him to the worthy receiving of this vision, teacheth us, that we much more should be prepared to heare and receive the will of God; for we come farre short of those excellent gifts of God which were in *Iohn*, who yet must be prepared.

Our comming to heare Gods Word, is to learne the same for the increase of knowledge: faith, and obedience. Now the Word of God is hard, and we dull to learne; we must therefore by all good meanes prepare our selves, that our minds and hearts may be fit to receive the same with profit. The cause of so little profit after long hearing, is want of preparation: but hereof wee have intreated already upon the third verse.

The voice is here set out unto us three waies: First, by the place whence it came: Secondly, by the qualitie of it: Thirdly, by the matter and substance which it contained. For the place: it was uttered from *behind him*: which the Lord observed to stirre up more attention in *Iohn*; for usually men do more carefully marke those things which come on a sudden behinde them, than those which are spoken or done directly before their face.

Secondly, for the qualitie of it, this voyce *was great*; as is expressed further by a similitude, *Like the sound of a Trumpet*: that is, full of majestie and power. Which also God added unto it, to further attention in *Iohn*. For if it had beene an ordinarie voyce, or small, he would not so much have regarded it: but being so sudden, so great and full of majestie, it could not but make him verie attentive.

Now seeing Christ is so carefull to prepare *Iohns* minde with attention and diligence to receive the things which should be told him: this teacheth us, that when we come to heare Gods Word, we must use all meanes of attention; for if it were needfull to *Iohn*, then it is farre more necessarie for us, who are farre inferiour to him in all gifts of understanding and memorie. And here also is another cause of small profit and little liking of Gods Word, namely, want of attention in the heart. Wee must therefore like godly *Lydia*, Act. 16. stirre up our dull and heavie spirits, and with all diligence marke the things we heare. And here we must take heed of two enemies to attention: the first are by-thoughts: as when the bodie indeed is present, but the minde wandreth from the word, and is wholly possessed with thoughts of pleasure, or other worldly affaires: For these be thornes in the ground of our hearts, which choake the good seed of the Word. Many will complaine, they cannot marke and remember that which is taught: now the cause is in themselves, their wandring thoughts, which hinder both understanding and memory: for the mind conceiving other matters, cannot observe how one point dependeth upon another, much lesse remember them afterward.

The second enemie to attention, is dulnesse and heavinesse in bodie and soule: a common fault in many hearers, which sheweth it selfe by drowsinesse and sleepinesse in the time of preaching, when they ought to stirre up their bodies and hearts to all attention. If a man should bee dull and heavie when his Prince is speaking unto him of some weighty matter that is for his good, it would be taken for a part of contempt and disloyaltie towards his majesty. What disloyaltie then is this unto the King of kings, that we should be dull and heavie, when himselfe vouchsafeth to speake unto us out of the Word, the mysteries of our salvation? And surely, among other things this drowsinesse is one cause of small profit, by the ministerie of the Word. And therefore, if we would increase in knowledge, and in the gifts of grace unto salvation, we must prepare our selves before we come, and in hearing cast off all dulnesse of flesh and spirit, and with all might stirre up our selves to attentive hearing: so shall the word be blessed unto us; other wise our hearing shall turne to our deeper condemnation.

**V. 11 *Saying, I am Alpha and Omega, the first and the last: and that which thou seest write in a booke, and send it unto the seven Churches which***

are

*are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

These words containe the third description of this voice, whereby *Johns* heart was prepared, touching the substance and matter which was uttered: which consisteth in two things: The first is a testimonie, in these words; *I am Alpha and Omega, the first and the last.* The second, a commandement in the words following: *That which thou seest, write, and send, &c.*

I. Touching the testimonie, the substance thereof is set downe in the eighth verse, where the words were handled, and the meaning shewed. They doe serve directly, to prove the Godhead and eternitie of Christ, which Christ himselfe doth here avouch, to give unto *Iohn*, and unto the Church full assurance, that the things now uttered and delivered, were from God: for saying, *I am Alpha and Omega, the first and the last*; is as much as if he had said; *I which speake unto thee am God, and therefore the things I deliver, are from God.*

In this testimonie, note Gods speciall care in regard of his truth: he doth not content himselfe with revealing his will unto his Church; but more specially his care is, to certifie the Church of the truth thereof, that it is indeed from God. This hath been Gods care from the beginning. When *Peter* received a vision from God, withall Gods Spirit assured him that the things revealed therein were certaine and sure: And so when Christ preached the will of his Father among men, he did withall work strange miracles, to confirme and seale up the truth of his doctrine, that it was from God.

This speciall care of God over his Church, doth first confute the Papists opinion touching Scripture. They hold the Scripture to be certaine in it selfe, but not unto man till the Church give testimonie thereunto. But this is false: for God ever had this care over his Church, not only to reveale his will unto them, but also to use meanes for the assurance of their consciences, that that which was revealed was his undoubted and perfect will. And therefore the Word of God is certaine, and ever was, not onely in it selfe, but to the consciences of beleevers, and that without the testimonie of the Church; and so should be, though the testimonie of the Church should never come thereunto.

Secondly, hereby are confuted many carnall men, who will be of no religion, because (say they) there is no certainty in the matters of religion: mens opinions therein are so divers, that so many men, so many mindes almost, and no man can tell who speakes the truth. *Ans.* It may be that men in sundry matters hold sundry private opinions: yet in the Church of God, all the true members of Christ hold the same opinions touching the foundation of religion. But let it be granted, That all men on earth were of divers opinions touching matters of religion, should religion therefore be uncertaine? God forbid. For religion is certaine unto men, by the meanes that God hath appointed to certifie the conscience of the truth thereof; and thereby might men come to the truth and certaintie of religion taught by the Prophets and Apostles, though all men in the world were of divers opinions touching the same. Thus much of the Testimonie.

II. Point. The commandement given to *Iohn* in these words, *That which thou seest write in a Booke, and send it to the seven Churches which are in Asia.* This commandement hath two parts: First, *to write the things seene in a booke*: secondly, *to send the booke to the seven Churches here named.* And both these must *Iohn* doe, being now disabled by his exile to preach these things unto them personally, for these causes: First, that these Churches might be edified in the faith, and strengthned in these most grievous times of persecution. Secondly, that they might become keepers of this booke for the good of others: for the Church of God is the pillar *of truth*, not onely for that it doth publish Gods truth, but also because it keepeth it, and giveth testimony thereunto.

In this commandement note sundry things: First, that the Word of God, written and penned by the hand of man, is a notable helpe to the Church of God, and a worthy meanes to edifie the same, else Christ would never have commanded *Iohn* to have written these visions, and sent them to the Churches. Which serveth to confute the blind Papists, which say the word written is but an *inkie letter*, and a *nose of wax*; because the sense thereof may be turned every way as man will. This also confuteth the Anabaptists, which so much magnifie their Revelation, and make no account of the Word written. If the Lord had thought it best, he would have taught these Churches by Revelation: but they must learne by the word written.

Secondly, that the reading of Gods Word either publikely or privately, is an ordinance of God: for the Lord commanding *Iohn* to write this booke, and send it to the Churches, hereby implyeth, that they must read the same as they did other bookes of Scripture. The preaching of the Word is indeed the most worthy instrument for the founding and confirming of Gods Church, whereby ordinarily justifying faith is wrought in the heart: and yet reading must have his due reverence, as a meanes to confirme and increase true knowledge, faith, and repentance where it is begun.

Third-

Thirdly, here note that a man may be under the crosse, and in persecution, and yet remaine in the speciall favour of God: for this banishment into such a desart place, was unto *Iohn* a grievous crosse; and yet the Lord vouchsafed there to reveale himselfe unto him, and to make him the penman of this booke. Which honour he vouchsafeth not to all, but to them that are most deare unto him. Which thing each one should observe: for our nature is so corrupt, that when wee are under the crosse, it would perswade us, we are cast out of the love and favour of God.

In the end of the verse, the seven Churches Ephesus, Smyrna, & the rest are named. Which 7. places, were 7. famous cities in *Asia*, wherein were planted the most famous churches that were in those parts, and for their excellency are they named. And thus much for the meanes of *Iohns* preparation; now follow the parts thereof, which are two, first is hearing, folded up with the former meanes: *And I heard a voice*: second is, *Turning of himselfe* to see the partie that spake unto him, in these words;

**V. 12 *Then I turned backe to see the voice which spake with me: and when I was turned, I saw seven golden Candlesticks.***

That is, so soone as I heard this sudden and mightie voice, I turned my selfe to see who it was that uttered the same. In this behaviour of *Iohn* we are to learne our dutie: so to dispose our hearts towards God in the receiving of his word, as *Iohn* disposeth himselfe towards Christ in the receiving of this vision. So soone as the voice spake, *Iohn* hearkened; and because the sound thereof came behind him, he turned himselfe to looke on him that uttered it. Even so must we doe; we are by nature strangers with God, slow to heare when he speaketh, and readie to turne our hearts from God, when wee heare. Therefore when God speaketh unto us in the ministerie of his Word, we must hearken. And though we be going another way, yet we must turne our selves from our evill wayes, and incline our hearts to his voice, that wee may have fellowship with him. S. *Iohn* had not seene this marvellous vision, unlesse hee had turned himselfe to behold him that spake. No more shall we at any time feele true fellowship with the Lord, unlesse we turne our hearts unto his Word, and that betimes, while he speaketh unto us in the ministerie thereof.

Thus much for the first part of the vision, *viz.* the entrance thereunto. The second part is the matter and substance of the vision, containing a most worthy representation of Christ in his Majestie, as he is the Prophet, King, and Priest of his Church: set downe at large by a description of Christ, continuing from this twelfth verse unto the end of the third chapter; where *Iohn* sheweth what he received of Christ, partly by hearing, and partly by seeing. And first he beginneth his description of Christ, as hee saw him represented in vision: and so describeth him by two arguments: First, by the place where he saw him; secondly, by his forme and figure wherein he appeared.

1. For the place. *Iohn* saw him *in the middest of the seven golden Candlesticks*. These seven golden candlesticks here seene, are seven Churches of *Asia*: the particular Churches of God, being compared to candlesticks, as Christ expoundeth himselfe, ver. 20. Now the particular congregations of Gods Church be called candlesticks, for that resemblance which is betweene them. For as the candlesticks serve to beare up, and hold forth the light that is set therein: so the particular Churches of God on earth, they beare up and shew forth the light of the Gospel unto the whole world, partly in the ministerie of the word, and partly in the profession of the faith of Christ.

From hence sundry things are to be learned: first observe, that the Churches are rather called *candlesticks*, than *candles*; To give us to understand, that they have no light of themselves, or from themselves, but onely are Gods instruments to beare up and hold forth the light in the ministery of the Word, and profession of the faith: for Christ Jesus is the only true lamp and candle, that giveth light to the heart and conscience by his holy Spirit in his Word.

Secondly, hence every one that professeth himselfe to be a true member of Gods Church, must learne his dutie, which is earnestly to labour to become a shining and burning candle. Indeed this principally concerns the Ministers of the Church: and therefore *Iohn Baptist* is called a burning and a shining light, Joh. 5. 35. but yet it must also bee verified of every member thereof, as S. *Paul* commandeth; *Shine* (saith he) *as lights in the world, in the midst of a naughty and crooked nation: holding forth the doctrine of life*, that is, the Gospell. *Quest.* How shall every member of the Church become a burning light? *Answ.* First, he must have his minde enlightned in the knowledge of Gods will and Word, and then as a candlestick, hold out and send forth the beams thereof to others, partly by teaching within the compasse of his calling, and partly by example of an honest and blamelesse life and conversation. Thus we should doe, if wee would bee answerable to our profession. And to induce us hereunto, let us observe the reasons following.

Phil. 2. 15, 16.

First, it is Gods Commandement, *Shine as lights* (saith S. *Paul*) *in the world*, Philip. 2. 15. And *walke as children of the light*, Ephes. 5. 8.

Secondly, consider the fruit hereof, which is wonderful great: for by godly instruction in our places, & by answerable obedience in our lives, we win many to the Lord: shewing forth such lights,

lights, whereby others may walke in this dark world to the kingdome of heaven, which is a moſt bleſſed light. In the winter ſeaſon, men thinke they doe others a great pleaſure, if in the night they hang forth a light to guide paſſengers a little way in an earthly walke. What a bleſſed thing then is this, that a man ſhould alwaies hold forth that light which ſhall guide a ſinnefull wicked wretch to leave the wayes of death, and to walke in the paths of righteouſnes to eternall life? But on the contrary, when men live in Gods Church like candles put out, by reaſon of the blindneſſe of their mindes, and the badneſſe of their lives; hence commeth great hurt and danger to others with whom they live: for they lead others that depend upon them to the pit of deſtruction, eſpecially, they who know the will of God, and yet make not conſcience to ſhew forth the ſame by good example of a godly life. For as in an haven towne, if any man in the night time doe remove the ſea-marke which guideth the ſhips in the right channell, he doth as much as in him lyeth to caſt away all the ſhips that are comming neere the ſhore, by cauſing them to run on rockes and ſands: even ſo they that ſhould give light in the Church, if they give either no light, or falſe light to ſuch as depend upon them, who are ſayling in the ſea of this ſinfull world, hereby they leade and direct them to a wrong haven, and inſtead of heaven, bring their ſoules to eternall perdition; which muſt terrifie us from ignorance and evill works, and make us labour to ſhine as lights in this world, by good inſtruction and godly converſation. Third reaſon: Conſider the fearefull judgements of God, againſt ſuch as live in his Church as members thereof, and yet give no light: they doe incurre the fearefull wrath of Chriſt. In the Temple, the keeping of the lamps and lights belonged to the Prieſt, and therefore he had his ſnuffers, and other inſtruments to trimme the ſame; which notably figured the duty of Chriſt in the Church of the new Teſtament: for he is our high Prieſt, who looketh to every light in the Sanctuary, that is, to every member of his Church, who ought to ſhine as a lampe; and when they burne but dimmely and darke, hee hath his ſnuffers to trimme them, and make them give a better light, both by godly life, and good inſtruction. But when hee hath ſnuffed them againe and againe, if ſtill they doe burne darke and dimme, and give either no light, or elſe a falſe light, then ſurely hee will either caſt them out of the Temple, or elſe tread them under his feet. Wee grant this liberty to every governour, when hee hath light up candles for his family, if any of them will not burne clearly, hee may ſnuffe it; if that will not ſerve, hee may caſt it into the fire, and ſet another in it place. And ſhall we deny to *Chriſt Ieſus* the like authority in his church, which is his houſe, over men and women, who ought to ſhine as lights? God forbid. The Miniſter therefore in this A place, and every other Chriſtian in the compaſſe of his calling, muſt labour to be a ſhining candle, both for knowledge and godly life before all the world, that ſo he may eſcape Gods fearfull judgements. In common reaſon wee ought to carry our ſelves as ſhining lights before others. It is an uſuall thing in the winter time to hang forth lights for the guiding of mens bodies ſafe from place to place. Now if wee have ſuch care over their bodies, wee ought to have much more over body and ſoule both; that by the light of grace in us, ſinners and wicked men may bee guided in the darke and dangerous way of this world, to the Kingdome of heaven.

Here then all ignorant perſons and looſe livers, who abound in every place; muſt bee admoniſhed to reforme themſelves, and labour to become lights in Gods Church. They ſtand as candles, but they are extinct and give no light to others. Ignorant perſons therefore muſt caſt off their ignorance, and labour for knowledge: and wicked livers muſt reforme their looſeneſſe of life, and become obedient to the Word of truth, that ſo they may ſhine unto others. If a man have a candle ſet up in his family, and ſhall aſſay to light it, and ſnuffe it once or twice, and cannot get it burne, then in diſpleaſure hee will trample it under his feet, or caſt it into the fire: Even ſo, *Chriſt Ieſus* ſeeking to enlighten the mindes of theſe ignorant perſons, and to reforme the lives of theſe looſe livers by the Miniſtery of the Word; when he ſhall perceive that they refuſe the light, and will not be reformed, undoubtedly in fury of his wrath, he wil at length plucke them *from their places*, and ſtamp them to powder, and caſt them into hell. Many be ignorant in every place, and more be prophane, and ſmall is the number of good ſhining lights: but wee muſt remember our dutie, and walke worthy in our calling. If wee hold forth the light of knowledge and obedience, we ſhall ſhine as the firmament in the world to come, Dan. 12. 3.

B

C

Pſal. 52. 5.

*Golden candleſticks.* The Churches of God are not baſe candleſticks, but candleſticks made of gold. There bee two cauſes of this reſemblance: Firſt, becauſe gold is the moſt excellent of all metals: ſo Gods Churches here on earth, are the moſt excellent of all ſocieties. The companies and ſocieties of men in families, townes, and kingdomes, and in other common affaires of this life, be the ordinance of God, and good in their kinde; but yet the ſociety of Saints in the Church of God, doth farre ſurmount them all, and that in theſe reſpects; Firſt, becauſe in GODS Church ſalvation may bee obtained; but in other ſocieties as they are ſocieties, though ſundrie benefits ariſe from them, yet ſalvation is not to be had in them, unleſſe they bee either particular Churches, or members thereof. Secondly, the Church of God is the end of all other ſocieties: and they are all ordained to preſerve and cheriſh the Church, which

D

is the ſociety of the Saints. Thirdly, the Church beautifies all other ſocieties: the principall dignitie of any towne, houſhold, or kingdome is this, that they are either Churches of God, or true members thereof.

From this preheminence of the Church wee are taught, above all things to labour to become true members of this ſociety. Men have great care to become members of incorporations and townes of greateſt privileges; but few there bee that ſeeke for the privileges of Gods Church: And commonly thoſe that ſeeke moſt for privileges in chiefe townes, have the leaſt care to become the true members of Gods Church, which is a wretched practiſe, and ought not to be among us, ſeeing the Church hath privileges farre above all other ſocieties.

Secondly, hence wee are taught above all things, to have care to preſerve the ſociety of the Church of God. True it is, the Miniſter and Magiſtrate muſt have chiefe care thereof, and yet every man in his place muſt doe his beſt endevour hereunto, becauſe it is the moſt principall ſociety.

Thirdly, in that Gods Church is the moſt excellent ſociety, giving honour to all others; wee are taught within the compaſſe of our callings, as much as we can, to bring all other ſocieties unto this. Thoſe that are maſters of families, muſt labour to bring every one in their family to bee good members of the Church: And ſo in civill ſocieties, men of government muſt labour that the members of the civill bodie, become alſo members of Chriſts body. Thus governours of kingdomes ſhould labour that the parts of their dominions may be particular Churches of God. And there is good reaſon of this duty; becauſe all other ſocieties without this, are companions of men in the darke, ſitting in the ſhadow of death, being ſpiritually blind, and without allſound comfort in their ſoules. Secondly, the Church is compared to a candleſticke of gold, becauſe of all ſocieties among men, it is moſt precious and deare unto God: and therefore it is reſembled to a *ſeale on Chriſts heart, and a ſignet on his arme*: yea, it is as deare unto him *as the apple of his eie*, Zac. 2. 8. *The church is the Queen that ſtands on Chriſts right hand in a veſture of gold*, Pſa. 45. 9. yea, that which ſurpaſſeth all, *Chriſt redeemed the Church unto himſelfe by his owne blood*. Oh then how deare and precious is ſhe in his ſight! And hereby alſo we are taught the ſame inſtructions that did ariſe from the former preheminence; namely, to have ſpeciall care of Gods Church to preſerve the ſame, and to labour to become our ſelves, and to bring others to bee members thereof. And thus much of the title of the Church.

Can. 8. 6.

Act. 20. 28.

Vers. 13. Now it is added, that Chriſt the *Meſſias* is *in the midſt of the ſeven golden candleſticks*: whereby is ſignified: firſt, that Chriſt is preſent with his Church at all times: and ſecondly, that being preſent, he hath care to gather his Church: and being gathered, to preſerve the ſame againſt the gates of hell, and all other enemies.

From hence wee learne ſundry things: First, that the ſupremacy of the Church of Rome, wherin one is made head of the militant church is needleſſe: for Chriſt is preſent alway with his Church, having ſpeciall care to gather, guide, and preſerve the ſame; and he needeth no Vicar generall to ſupply his roome: for in the preſence of the Prince, all commiſſions of vicegerency doe ceaſe; though Chriſt had granted this ſupremacy to any, yet ſo long as Chriſt is preſent, their commiſſion muſt ceaſe; and it is as great pride, and greater, for any to preſume to be head of all Churches in Chriſts preſence, as for a man to ſit Vicegerent in the preſence of the Prince.

Secondly, ſeeing Chriſt is alwayes preſent with his Church, we are taught to walke with God, and before God, as *Enoch* did, Gen. 5. 22. Which dutie ſtands in theſe points: First, whatſoever we ſay, or take in hand, we muſt doe it as in the preſence of Chriſt. Secondly, wee muſt continually depend upon Chriſts providence, who is ever preſent with his Church, providing all things for the good of his Church, and of every member thereof. Thirdly, wee muſt doe all our actions as looking for approbation at the hands of Chriſt: for which end we muſt take direction for the ſame out of his word. The practiſe of this duty is moſt excellent: for by walking with God, wee ſhall be enabled to many good duties, as namely, live unblameably in this wicked world, making conſcience of all ſinne, and approving our ſelves both to God and man in heart and life. And thus much for the place where *Iohn* ſaw Chriſt.

The ſecond argument whereby *Iohn* deſcribeth Chriſt, is his figure, or forme, in theſe words, *One like the ſonne of man*. Some thinke that theſe words are a deſcription of ſome Angell, not of Chriſt, becauſe hee is ſaid to be *like the ſonne of man*, not the *ſonne of man himſelfe*; but they are deceived. For he which is here deſcribed, is before called the *firſt and the laſt, it is he which was dead, and is alive*; which cannot agree to any but to Chriſt. Now the words may more ſignificantly bee tranſlated thus, *One like to a ſonne of man*: for if it bee tranſlated *that ſonne of man*, then Chriſt muſt needs bee the reſemblance: for ſo he is called, Act. 7. 56. But here Chriſt is ſaid to bee like to a *ſonne of man*, by the uſuall phraſe of the old Teſtament: whereby is meant that hee is like unto a man. And Chriſt is not here called a man, but is ſaid to be like unto a man, becauſe he appeared unto *Iohn* not in his true Man-hood, which was then in heaven, but in the likeneſſe of his manhood. And note this, that as Chriſt here appeared to *Iohn* in this viſion, ſo did he alwayes appeare after his aſcenſion. *Stephen* indeed ſaw his true manhood, but it was in heaven: and *Paul* heard his voice when he was converted: and ſaw the Lord, 1 Cor. 9. 5. But no man can prove

Act. 7.

Act. 9. 5.

that

that Christ appeared unto him in his true manhood, unlesse it were in heaven. And in all these visions *Iohn* saw not his true manhood, but a resemblance thereof. Now Christ appeared thus for speciall consideration. For man is too much addicted to his bodily presence; this was the fault of his owne friends and Disciples. Therefore Christ would hereby teach us, not to seeke for his bodily presence, but rather to lift up our hearts to heaven, and therefore seeke to have fellowship with him by faith. For this cause hee said to *Mary* after his resurrection, *Touch me not, I am not yet ascended to my Father*, John 20.17. This *Paul* had learned, *Though we had knowne Christ* (saith hee) *after the flesh, yet hence-forth know we him no more*, 2 Corin. 5.15. Now if Christ after his ascension never appeared in his true manhood, it teacheth us, that the defence of Christs reall presence in the Sacrament is needlesse. For if Gods Church have spirituall fellowship with Christ by faith, it is sufficient. Againe, whereas Christ appeareth in the shape and forme of man after his ascension, the Papists gather, that we may make images of Christ, and so answerably of the Father, and of the holy Ghost, in those formes wherein they appeared: as of the holy Ghost in the form of a dove; and of the father in the likenesse of an old man. *Answ.* It is not unlawfull to make, or to have an image of Christs manhood, so that it bee out of religious use, (though it be doubtfull whether any now have a true picture thereof:) but if it be to represent whole Christ, God and man, or be used to remember Christ thereby, or to worship Christ therein, it is an idoll. As for the formes of an old man, or of a dove, they may be made for the manifestation of the history of the Bible, when it is painted or pictured: but then wee must conceive, that these formes are no images of the Father, Sonne, or holy Ghost, but onely representations of such visible appearances, as sometimes were signes and pledges of the presence of those persons. But now to abstract those formes apart from the History, and to make them images of any person in the Trinity, is flat against the second Commandement; which doth generally forbid all images of God, not accepting those verie shapes, in which himselfe tooke liberty to testifie his presence for some time. And there being no exception against Gods commandement, it is in vaine to seeke shifts and excuses for a thing forbidden, specially considering wee may not meddle with God, above our commission from God.

Mich. 5. Dan. 7. 9.

De Deo nil fine Deo.

*Cloathed with a garment downe to his feet*: Here Christ is further described by his attire. The first part whereof is, *A long garment reaching to his feet*. The causes why hee so appeared may be these: First, to signifie that hee is the high Priest of the new Testament, and so continueth, doing the offices of the high Priest for his Church after his ascension, in presenting the merit of his owne onely sacrifice, and making intercession to God the father for them. For the long garment was one of them, wherewith the high Priest was cloathed in his ministration under the Law.

Secondly, to signifie that he is the *Prince of peace*: for the long garment, not onely in the Church of God, but among the heathen, hath beene alwayes a note of peace: and so Christ is called, Isa. 9.6.

Thirdly, to shew that *he had in his brest the treasures of the wisdome of the Father, and the spirit of counsell*. For this long robe alwaies pertained to them that excelled in counsell and wisdome: and so Christ is described, Isa. 11.2. Now in this example of Christ, we may learne a duty touching our attire; namely, that the outward garment of the body, should be suitable to the good things that ought to bee in the heart: as to our wisdome, knowledge, feare of Gods name; to our sobriety, modesty, temperance, humility, and all other vertues whatsoever. Wee must not onely in speech and action, as in hearing Gods word, and receiving the Sacraments, shew our selves to be burning lights; but even by the gesture and attire of our body, both for matter and forme, shew forth the grace of our hearts. But miserable are these times, wherein mens attire is surable, not to the graces of God that should bee in their hearts, but to the common corruption of the times. For such it is generally, whereby afarre off (though hee never had acquaintance with the partie) a man may see the vanity and lightnesse of his minde, the pride and folly of his heart that weareth it.

Col. 2.3. Isa. 11.2.

The second part of Christs attire is this: *Girded about the paps with a golden girdle*. It hanged not loose about him, but was girded close to his body: whereby is signified, that hee is a Mediator, every way ready prepared to doe the office of a Mediatour for his Church: for in all ages, the girding of the attire to the bodie, hath beene a signe of care and diligence in the businesse they have in hand; and the contrary not girding, a signe of carelesnesse, and negligence therein. When *Christ* was here on earth, he was most pitiful to all penitent sinners, he rejected no such that came unto him, but regarded them farre more than the Scribes and Pharisies, that were the learned men among the Jewes. And since his ascension hee hath not left off his care and diligence, but is alwayes ready, doing all such duties which may appertaine to their salvation.

Luk. 12.35,36.

The consideration whereof, is a matter of excellent comfort unto all such as have any sparke of grace. First, hereby wee learne, that when we truly humble our selves, *Christ* is ready to receive our prayers, and in all our troubles and temptations ready to releeve, to comfort, and deliver us; & in our death ready to receive our soules: yea at all times prepared to do whatsoever may further our salvation. He is not like to *Pharaohs* butler, who promised to remember

member *Joſeph* while he was in priſon with him, *but forgat him quite when he was advanced to honour againe*. But hee is alwayes mindefull of us and ever ready to doe all the workes of a mediator for us. Whence we are taught anſwerably, to have our loynes girded, as Chriſt commandeth, Luke 12. 35. being ever ready to doe all duties that concerne Chriſtianity: as to call on Gods name, and to praiſe God, to practiſe faith, repentance, and obedience; fit to die, and fit to live: never ſuffering our ſelves to bee unfit for any thing that concernes our ſalvation, but at all times to ſtand upon our watch, that whenſoever God ſhall call, we may be ready to enter into the kingdome of heaven. But alas, the caſe with moſt men goeth farre otherwiſe: they fit themſelves for the world at all times; but few ſeeke to prepare themſelves for the Kingdome of heaven till death doe come.

Gen. 40. 23.

This ought not to be: it is a treacherous part in any ſubject, to bee unprepared for the ſervice of his Prince, and yet ever ready to receive a common enemy. And it is no leſſe treaſon againſt God, to foreſlow our preparation for the Lord, by fitting our ſelves for the world.

Further, he is ſaid to be girded; not *about the loynes, but about the paps and breſt*. Whereby ſome ſay, (and not unfitly) is ſignified, that there is no defect, or aberation in any motion or affection in our Saviour Chriſt, but every thought and inclination of his heart, is kept in order by the fulneſſe of the ſpirit, which dwelleth in him bodily.

## V. 14. *His head and haires were white as white wooll, and as ſnow: and his eyes were as a flame of fire.*

In the third place, *Iohn* here deſcribes Chriſt by the parts of his body. The *whiteneſſe of his head and haires*, ſignifieth the eternity of *Chriſt*. For howſoever as hee is man, hee had a beginning, yet in regard of his Godhead he is eternal, and therfore is called, *The ancient of daies*, Dan. 7. and is ſaid to *have been in the beginning*, Joh. 1. 1. that is, to have had a being before all other things had their beginning.

In this reſemblance of his eternitie, by head and haires as white as wooll and ſnow, hee giveth us to underſtand, an honour and prerogative in the aged man, whereby he excelleth the younger ſort: to wit, the hoareneſſe and whiteneſſe of his haire: for which cauſe in the word of God it is ſet forth by moſt worthy compariſons as by the *white Almond tree*, Eccleſ. 12. 5. and by a glorious *ſilver crowne*, not made by man, but by the hand of God ſet upon his head. And herein doth this excellency of the aged conſiſt, that they beare the Image of Gods eternity before all that are of younger yeares. From whence all younger men are taught to reverence the aged, by *riſing up before them*: acknowledging thereby the preheminence of the hoar-head.

Lev. 19 23.

Againe, hereby the aged are taught to carry themſelves anſwerable to their eſtate and condition: they ought to excell all their youngers in knowledge, wiſdome, and experience of good things: 1 Joh. 2. 13. *I write unto you Fathers, (that is, aged men;* who by reaſon of years are fathers) *becauſe you have knowne him who is everlaſting*.

Alſo they muſt be holy, as he that is eternal is holy, whoſe eternity they ſhew forth: And therefore *Salomon* ſaith; The white head is a crowne of glory when it is found in the way of righteouſneſſe: that is, in one that walketh in the way of righteouſneſſe, Prov. 16. 31. for his white haire ſignifieth, that he hath ſpent much time and care about good duties. But it is no ornament, unleſſe it bee joined with holineſſe of hart and life. Which I ſay, becauſe many younger men excell the aged in the knowledge of God, and other vertues, which is a ſhame to the gray-headed; for as they goe before others in yeares; ſo they ought to excell in picty, knowledge, and all vertues. Ignorance and looſeneſſe of life is a foule vice in any; but in him that beares the ſilver crowne, intolerable. For how can they looke for reverence from the younger, when as they be far inferiour to them in gifts of grace? It is no excuſe for old men to ſay, Their wits are not ſo ripe as young mens are, and their memories faile them. Their aged ignorance argueth, that they ſpent the time of their youth looſely, and prophanely: For *they that be planted in the houſe of the Lord, ſhall bring forth fruit in their age*, Pſal. 62. 13, 14. A plant is young, and therefore hee that would weare the crowne of glory in his age, muſt receive the ſap of grace in the houſe of God while he is young.

*And his eyes were as a flame of fire*: Here *Iohn* proceedeth in deſcribing the parts of Chriſts body. In the handling whereof, it is hard for any to ſet downe certainely, what the holy Ghoſt intendeth in every particular. It ſhall be ſufficient for us to follow that interpretation which is moſt probable, and beſt agreeing with the tenour of Gods word.

In this deſcription of Chriſts eyes, are ſignified to us two things: Firſt, that Chriſt the mediator and redeemer of his Church, is of moſt quicke, ſharpe, and piercing ſight, ſo as he beholdeth all things that are done upon the earth: yea, hee ſeeth into the very ſecret thoughts of mens hearts: thither can the eyes of his Godhead more eaſily pierce, than fire can doe into the ſubſtance of bodily things. And there is great neceſſity it ſhould bee ſo: for being head and governour of his Church, hee muſt know all the parts and members thereof; he muſt behold their ſeverall eſtates, and ſee the malice and practices of Satan, and other enemies againſt them.

Now in that Chriſt our Saviour hath this piercing ſight, we are taught to have care, not onely

onely of our words and actions, but alſo of the very ſecret thoughts, purpoſes and deſires of our hearts: for the piercing eye of Chriſt ſeeth them all, therefore we muſt be ſure they be well ordered. In the courts of men, thoughts and inward motions beare no action; but with God it is otherwiſe. Chriſt Jeſus hath a fiery eye, that ſeeth into all our thoughts, and there hee holdeth a Court of Judgement. Therefore wee muſt keepe a godly watch over all the imaginations of our hearts, that they may be approved of Chriſt, leſt for them wee be judged and condemned.

Secondly, this teacheth us in matters of religion to be that in deed, which wee ſeeme to be in profeſſion. For though we may deceive men, which know not our hearts, yet wee cannot deceive Chriſt: For by his fiery eyes hee ſeeth whatſoever is in us. And yet the common practice of the world is hereby bee reproved, who terme them hypocrites that take upon them any profeſſion for the name and religion of Chriſt. But herein men goe beyond their calling; it belongeth onely unto the piercing eye of Chriſt, to judge and looke at mens hypocriſie of heart.

Secondly, by theſe firy eyes is ſignified, That Chriſt is full of anger, wrath, and judgement againſt all ſinners, ready to take vengeance on all thoſe that will not yeeld ſubjection unto him by turning from their ſinnes, and beleeving in him: for Chriſt as he is a Saviour, ſo is he a judge; and therefore in the parable he ſaith, *Thoſe mine enemies, that would not that I ſhould rule over them, bring them hither, and ſlay them before me.* The conſideration hereof ſerveth to wake many an one out of the ſleepe of ſinne. This age is miſerable, if we regard the practice of faith and repentance which God requireth; for men live in ignorance without knowledge, they goe on in looſeneſſe of life without reformation; which is both ſcandalous unto men, and odious unto God: not one of an hundred turneth to God at the preaching of his word, renewing his waies by daily repentance. But unto many it is meat and drinke to goe on in thoſe ſins wherein their hearts delight. But let theſe men conſider, that Chriſt is a righteous Judge, beholding his enemies with fierce and firy eyes, alwayes ready to take vengeance on them that doe not repent: and therefore they muſt in time conſider their eſtate, for if they perſevere in their evill wayes as they have begun, the truth is, hee ſtill beholdeth them with his firy eyes, and though in his great patience he ſpare them for a time, yet at length he will put in practice the execution of his judgement, and ſlay them for enemies; as it is in the Parable, Luke 19. 27. Let them remember what a fearefull thing it is to fall into the hands of God, if his wrath bee kindled never ſo little, Pſal. 2. 12.

verſ. 15 *And his feet like*

A *unto fine braſſe, burning as in a furnace, and his voyce as the ſound of many waters.*

The word in the originall ſignifieth Braſſe that ſhineth, which for ſubſtance is pure and durable, a very choyce and excellent kinde of braſſe. And hereunto Chriſts feet are compared, to ſignifie unto us his invincible power, whereby he is able not only to encounter with ſinne, Satan, and death, but alſo that he hath already entred combat with them, and hath bruiſed the heads of theſe his enemies. Yea, hereby is ſignified, that hee hath not onely done theſe things in his owne perſon, but alſo will doe the
B ſame in all his members, by his invincible power, unto the end of the world. Which is a matter of exceeding great comfort to Gods Church and people, never to bee forgotten. If any man be exerciſed in any grievous temptation of Satan, he muſt not be aſtoniſhed and confounded therewith: but remember, that Chriſt our Saviour hath the braſen feet, wherewith he hath bruiſed the head of the Serpent, and will (if hee ſeeke unto him unfainedly) bruiſe in him the Serpents head: ſo by experience ſhall wee finde the benefit of his braſen feet.

If any bee oppreſſed with the corruption of his nature, whether it be in thoughts or affections; let him come unto Chriſt Jeſus, lay open his wants before him, ſhew his ſinnes, and make
C knowne the ſtrength thereof unto him, and withall cry unto him for helpe: and hee ſhall finde by joyfull experience, though they were never ſo many or mighty, That the power of Chriſt in him, will vanquiſh and ſubdue them all.

Againe, doth any feare the terrours of death (as all men doe by nature) let him conſider, that Chriſt hath his feet of braſſe, wherewith hee did encounter with death upon the croſſe: and not content with that, went downe with him into his owne denne, and there did bruiſe his head, and ſubdue his power. Indeed if death were to encounter with us in his full ſtrength, it were a matter of feare: but conſidering that Chriſt hath bruiſed his head, this muſt
D ſtay our hearts againſt overmuch dread. And as it ſerveth to miniſter comfort to the godly, ſo it is a matter of all terrour and woe unto thoſe that live impenitent: for Chriſt hath feet of braſſe to bruiſe the head of all his enemies, and ſuch are all thoſe which goe on in ſin: unleſſe they turne, deſtruction will bee their end. Let every one therefore looke unto his ſoule, that hath led a courſe in any ſinne. Let him forſake his old maſter Sathan, and the workes of darkneſſe, and turne unfainedly to Jeſus Chriſt in the practice of faith and true repentance, and by all obedience in the duties of his callings. For howſoever the patience of God may ſtay for a time the execution of his juſtice & wrath, yet in the end they ſhall feele by woefull expe-

rience the deſtroying power of theſe his braſen feet.

*Burning as in a furnace.* Feet aſcribed to God and men in Scripture, doe oft-times betoken their wayes: So here by *Chriſts* feet wee may underſtand his workes and wayes. And whereas they are ſaid to *burne as in a furnace*; thereby is ſignified the perfection thereof. All the counſels of God, with the execution therof in the creation and government of the world, with all his works therin, are all moſt holy and pure, like fine braſſe purged in the furnace. Pſal. 18.30. *The waies of God are uncorrupt*, yea, *hee is holy in all his wayes.* Pſal.111.7.

The conſideration whereof, muſt teach us to conceive and ſpeake reverently of all the workes of God, even of thoſe moſt ſecret and ſtrange judgements, whereof wee cannot comprehend a reaſon. Yet becauſe they proceed from God, wee muſt acknowledge them pure and juſt. In ſundry points of religion there is a learned ignorance, whereof this is not the leaſt: to hold our ſelves content, and to reverence the workes of *Chriſt*, though wee ſee no reaſon thereof; nay, though to us they ſeeme againſt all reaſon: for all the wayes of God are uncorrupt. Though the blinde eye of man cannot diſcerne the light of the Sunne, yet the Sunne is full of light: ſo though our blinde eyes cannot behold the purity of Gods workes, yet they are all done in juſtice and equitie, yea, they are juſtice it ſelfe: for his will is the rule of juſtice. And we muſt not thinke that God doth a thing becauſe it is good and right, but therefore is the thing good and right, becauſe God willeth and worketh it. Example hereof wee have in Gods word: [a] *God commanded Abimelech to deliver Sarah to Abraham, or elſe hee will deſtroy him and his houſhold.* In mans reaſon this might ſeeme unjuſt: for why ſhould *Abimelechs* ſervants be puniſhed for their maſters fault? So [b] *Achan ſinneth, and all the hoaſt of Iſrael is puniſhed. David* committed Adultery, [c] *and the childe which hee begat dieth. David* numbreth the people: *but all the people are ſmitten with the plague*, 2 Sam. 24. All theſe to mans reaſon may ſeeme unequall: yet being the workes of God, wee are with all reverence to judge them moſt juſt and holy. Againe, the Scripture ſheweth plainely, that God in his eternall counſell hath decreed to ſave ſome, and to reject others: and his reaſon moving him thereto, is not any thing foreſeene in them, but his will and pleaſure alone. This in mans reaſon ſeemeth to bee cruelty towards ſome: and therefore ſundry men diſclaime this doctrine, as charging God with injuſtice and tyranny. But herein they greatly offend: for it is the manifeſt truth of God in his word, and therefore ought with reverence to be acknowledged, though we can ſee no reaſon theref: *For who art thou, oh man, that pleadeſt againſt God?* Rom. 9.20.

[a] Gen.20.

[b] Ioſh.7.

[c] 2 Sam.12.18.

Rom.9.

*And his voice as the ſound of many waters.* The voyce of Chriſt is reſembled to the ſound of many waters for two cauſes. Firſt, to ſignifie the loudneſſe and greatneſſe of it: the ſound wherof hath beene heard thorow all the world in the Miniſtery of the Goſpell. Secondly, to ſhew the power and efficacie thereof in the eares of his creatures: for ſuch power it is of, that when the creatures were not, *Hee but ſpake the word and they were made*, Hebr. 11.3. This powerfull voice of Chriſt, brought [d] *Lazarus* out of the grave *after hee had beene dead foure dayes, bound hand and foot.* And by this voice of Chriſt ſhall they that have been dead ſix thouſand yeares before, bee raiſed up to life: *The houre ſhall come, in the which all that are in the graves ſhall heare his voyce, and ſhall come forth to judgement*, Joh. 5.28, 29.

[d] Joh.11.43,44.

Hereby then wee may ſee the great ſecurity and the deadneſſe of mens hearts in this age. For though the powerfull word of Chriſt bee daily ſounded into the eares of many; yet it entereth not into their hearts. They live ſecurely in their ſinnes, though they be daily exhorted to repentance. But ſhall dead *Lazarus* ſtart out of his grave, when Chriſt ſaith, *Lazarus come forth?* Nay, ſhall they that were conſumed to duſt many thouſand yeares before, at the hearing of Chriſts voyce, riſe out of their graves? And ſhall wee which live in body, be no whit affected with it in our ſoules? Oh, fearefull death in ſinne! And yet this is that ſtate of all thoſe that will not bee moved to leave their ſinnes by the miniſtery of the Word. It may be the outward eare receiveth the ſound, but the dead heart receiveth no inſtruction. Wee muſt therefore apply our hearts to this powerfull voyce of Chriſt; and leave the ſinnes wherein wee have lyen dead, that ſo the quickening power hereof unto ſalvation may appeare in us.

## V. 16 *And hee had in his right hand ſeven ſtarres: and out of his mouth went a ſharpe two edged ſword: And his face ſhone as the Sunne ſhineth in his ſtrength.*

Here *Iohn* proceedeth further, to ſet out the parts of Chriſts body, and the properties thereof. By *ſeven Stars* wee are to underſtand *ſeven Angels*: that is, (as Chriſt expounded them, verſe 20.) the ſeven Miniſters of the ſeven Churches of Aſia. And they are called ſtarres for theſe cauſes: Firſt, ſtarres give light to men on earth: And ſo the Miniſters ought to give ſpirituall light to them that live in the Church, both by doctrine, and by an unblameable converſation. Secondly, ſtarres have their continuall abode in heaven, and deſcend not unto the earth: So Miniſters above all others ought to have their converſation in heaven. This indeed

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is the dutie of every Christian: but especially of the Minister, in regard of his calling. And this heavenly conversation hee must expresse: first, by seeking the conversion of his owne soule; and then the conversion of others, that they may have an eternall mansion in heaven. Thirdly, they are called starres, because (if they be faithfull) they shall bee honoured of God, and made *to shine as the starres for ever and ever*, Dan. 12. 3.

It is added, that *they are in Christs right hand*. Whereby is signified that to him belongeth the regiment, and government, and the whole disposition of the ministerie for matters that concerne the Church. From whence arise sundry instructions:

I. That it is Christ who giveth to his Church ministers which preach the Gospell. For hee [a] *ascended upon high, and gave gifts unto men, some to be Apostles, some Prophets, and Evangelists, some Pastors and Teachers for the gathering together of the Saints, and for the worke of the Ministery, and for the edification of the body of Christ*. And for this cause we ought to pray daily unto Christ, [b] *that he would thrust forth labourers into his harvest*: that the remnant of Gods elect may bee gathered, and so wee see an end of these miserable daies wherein we live.

[a] Eph. 4. 11, 12.

[b] Matth. 9. 38.

Secondly, in that Christ holdeth them in his right hand, we may gather that Christ giveth protection and defence unto his ministers, when they are faithfull and walke in their calling according to his will: which is a matter to be considered of all that are called into this office: For they have sundry occasions of discouragement; as the negligence and backwardnesse of their people: the slanders and mockings of the enemies: But this protection of Christ must comfort them against them all; seeing they are in Christs right hand, they must goe on with all godly boldnesse.

Thirdly, this sheweth the dignitie of this calling. Indeed it is despised and reputed base in the world; and hereby many are driven from it. But let the wicked judge what they will: Behold Christ honoureth it, for his faithfull ministers are not onely present before him, which were no small thing: but he holdeth them in his right hand, than which, what greater glorie can bee done unto them? This must be an inducement unto all those that are indued with gifts fit for this calling, to effect the same.

Lastly, every Minister of the Gospell must hereby learne to be faithfull in his calling, and holy in his conversation: for by vertue of his calling he is placed in Christs right hand. Now shall we thinke that Christ will long beare in his right hand any that are unfaithfull, or prophane? Nay he will take them out of his right hand, and put them under his feet of brasse, and there grind him to powder: For as they are honoured above others by their place, so shall their confusion be the greater, unlesse they bee faithfull. This we may see in *Nadab* and *Abihu*, Levit. 10. 1. and *Hophni* and *Phineas*, 1 Sam. 3. 13. And in the same respect ought all the people of God to bee carefull to their wayes; for by their calling of Christianitie they bee members of Christ. Now if they be not faithfull and answerable to their profession, he will surely deale with them, as with unfaithfull ministers, put them under his feet of brasse, and confound them for ever. They must therefore make conscience of all sinne, and become not hearers only, but doers of his will; so shal Christ protect them in this life, and save them eternally.

*And out of his mouth went a sharpe two edged sword*. This *sword* that came out of his mouth, is nothing else but the doctrine of the Law and the Gospell, uttered and propounded in the writings and ministerie of the Prophets and Apostles: Hebr. 4. 12. *The Word of God is lively, mightie in operation, and sharper than any two edged sword*. And it is thereto compared, because as a sword with a double edge entreth sharply into the flesh, and pierceth deeply into the bones, even to the very marrow: so the doctrine of the Law and the Gospell entreth sharply, and pierceth deeply into the very marrow of the heart of every man, to the dividing of the thought and the spirit. This two edged sword, the Word of God, hath a twofold operation: One upon the wicked: Another in the elect. It woundeth the wicked at the very heart with a deadly wound, and thereby brings them to eternall death: Isay 11. 4. *Christ shall slay the wicked with the breath of his lips*: that is, with his word, which is this two edged sword. Herewith shall he consume Antichrist, 2 Thes. 2. 8. visit *Leviathan*, and slay the dragon; that is, the greatest enemies of his Church, Isay 27. verse 1.

Here consider how the Word of God should kill an impenitent sinner. There bee three degrees of spirituall death: First in this life, where an impenitent sinner receiveth his deadly wound: The second at the end of this life, when the bodie is laid in the grave, but the soule goeth to the torments of the damned: The third at the end of the world, when body and soule together goe to hell eternally. Now a sinner receiveth in this life his deadly wound after this manner; Christ in the giving thereof hath a threefold worke in the heart by the ministerie of his Word, which is the two edged sword. First, hereby he revealeth unto him his sinnes, as hypocrisie, pride, and rebellion of heart, with all other his horrible and damnable transgressions against the first and second table: 1 Cor. 14. 24, 25. *When all prophesie, and there commeth in one unlearned, he is reproved of all*: the Prophets by the Word judge him, and thereby lay open unto him the secret sinnes of his heart, with the sinnes of his life. Secondly, *Christ* hereby revealeth unto him his indignation and wrath, which is the curse of the law due

due unto him. In which regard the law is called
a 2 Cor. 3. 6. a killing letter, shewing no mercie, but onely thundering out the fierce wrath of God upon transgressors. Thirdly, hereby Christ awaketh his guiltie conscience, sharpneth the sting thereof, and terrifieth him at the hearing of his Word. Thus wicked *Felix* trembled when hee
b Act. 24. 25. heard *Paul* preach b of repentance, righteousnesse, and the judgement to come. So when
c Dan. 4. 6. king c *Belshazzer* saw the palme of the hand, writing things against him upon the wall, his countenance was changed, his thoughts troubled him, his joynts were loosed, and his knees smote one against another. And all these are wrought in the wicked without apprehension of mercie, or reformation of life. It may please God to recover one that is thus wounded; but while he is in this estate, he hath received a deadly wound, and without unfeined repentance, is already in the first step towards eternall death: for these horrours of conscience, severed from the apprehension of Gods mercy in Christ, are no grace, but the flashes of hell fire, and the beginning of eternall woe. And thus we see how Christ by his word woundeth his enemies.

Hence we are to learne sundry duties. First, how to carrie our selves towards them that after they have heard the Word preached unto them, will rage and storme against it, and the preachers thereof, because it touched them. We must not despise or maligne them, but rather be moved with compassion towards them. For this their behaviour is a token they are wounded with the sword of Christ at the very heart, and these their ragings are nothing but struglings before death eternall; unlesse the Lord in mercy recover them of this deadly wound.

II. Hereby we are let to see and know the lamentable state of the greatest number in those congregations where the word hath long been preached; for we shall finde by lamentable experience, that in those places few come to true knowledge, repentance, and obedience; but most remaine ignorant and impenitent: now this their condition is most fearefull. A terrible judgement of God is upon them: for when men have long heard Gods Word, and are not thereby bettered, for knowledge in minde, and obedience of life; they are thereby wounded unto death.

This two edged sword hath alwayes his worke: it either cureth unto life by working repentance and other graces of salvation; or woundeth unto death them that receive it not.

Wee must therefore lament the case of such persons, as remaine ignorant and impenitent under the ministerie of the Word; for they are as yet dead men for ought we know, howsoever they may make a faire shew by their civill honesty. If any man should come into a field, & there behold many thousands slaughtered, and gushing out bloud, some in the head, some in the side, &c. this sight would make his heart to bleed. Well, this is true in Gods Church, though it be not seene with bodily eyes, the most men are wounded with this sword of Gods Word, and lie pittifully wallowing in the bloud of their soules, while they continue in ignorance, in security and want of repentance.

III. This must admonish us all to labour earnestly to have further things wrought in us, than a knowledge of our sinnes, an apprehension of wrath, or horrour of conscience: namely, true faith and repentance, and sound reformation of life: for without this, we have nothing in us but the deadly wounds of *Christs* enemies. And thus much for the worke of the Word upon the wicked.

The second worke of this two edged sword is in Gods elect; in them it hath sundry works, all which tend to their subjection. First, it woundeth to the quicke the corruption of their nature. This is one special cause why it is called a two edged sword, because it entreth deeply into the heart of Gods children, and giveth their corruption such a deadly blow, as it shall never recover againe: It killeth not the person, as it doth in the wicked: but quickening the soule, it woundeth his corruption. *Paul ministred the Gospel, a that the offerings up of the Gentiles might be acceptable.* Where resembling Gods Church to a sacrifice, he giveth us to understand, that every true Christian must bee slaine, though not in body and soule, yet in regard of sinfull motions, corrupt affections, and rebellious actions, by this two edged sword of the spirit. And this is his conversion whereby the root of corruption is stocked up.
a Rom. 15. 16.

Secondly, after conversion, this two edged sword serveth to cut off and pare away the remnants of unbeleefe, doubting, impietie, anger, and other sins that be in the elect: *Every branch* (saith Christ) *that bringeth forth fruit in me, my Father the husbandman pruneth, to make it bring forth more fruit.*
Ioh. 15.

Thirdly, it serveth to keepe Gods children in awe and subjection unto him. In this vision, Christ standeth in his Church, holding up the scepter of his kingdome, which he beareth in his mouth for this end, that though his enemies will not bee brought in subjection unto him, yet his owne children might hereby be kept in awe of him. He therefore that will not at the lifting up of the two edged sword tremble and feare before Christ, is but a rebellious subject: If there be brawling in humane societies, let the Magistrate but shew himselfe with the sword of justice, and straightway every one is quiet; if any resist, he is taken for a rebell. Now shall this be affected in civil policie, and not be true in Christs spirituall government? unlesse therefore we will shew our selves rebels against Christ, let us cease from sin, and tremble before him, seeing he holdeth out unto us the scepter of his Word.

Fourthly, this sword serveth notably for our de-

defence and victorie in all temptations: Eph. 6. 17. *The sword of the spirit, the Word of God*, is one peece of the compleat armour of a Christian. Herewith did *Christ* vanquish Sathan, Mat. 4. And thus wee see how the Word of God is a two edged sword, in regard of the elect.

D Hence we are taught, that when wee have the doctrine of the Law and of the Gospell preached unto us, wee must with all reverence heare and receive the same. Men will heare it while it is taught generally, but if it once touch their particular faults, then they cannot brooke it. But wee must suffer it to ransacke our hearts, and be glad thereof: for by this meanes our corruption is wounded, and sinne slaine in us; our soules are converted unto God, and shall be saved. If any man were diseased with a Fistula, or any other dangerous sore, hee would willingly suffer the Surgeon to search and pierce into the same. Shall we doe this for our bodily health, and shall we not suffer the word of God to enter into our hearts to rip up our sinnes, that they being wounded and subdued, wee may be healed, and so our soules live for ever? we cannot live unto God, till we die unto sin: and we cannot die unto sinne, till the same bee wounded in us by this two edged sword. Away therefore with all nicenesse, in disliking the word when it crosseth our humour; and if wee love eternall life, let us then embrace it most willingly.

Saint *John* saith further of this two edged sword; that it came out of Christs mouth. Other kings carrie their swords and scepters in their hands; but Christ beareth his in his mouth, to teach us this speciall point. That we must receive no doctrine from any man, which he hath not received from the mouth of *Christ*. For first, God revealeth his will unto his sonne, and *Christ* delivereth it unto his Prophets and Apostles by the spirit, and to his Ministers in their writings. They therefore must deliver nothing unto Gods people, but that which they have from *Christ*: if they deliver ought else, they hold not forth *Christs* sword: neither can it have that powerfull effect, either in the godly or in the wicked.

*And his face shone as the Sunne shineth in his brightnesse.* Here is the last branch of this description of *Christ*; he is compared to the *shining of the Sunne*, and that in *his strength*: because Christ is unto his Church as the Sunne is to the world. And looke what duties the Sunne performeth unto the world, the same duties *Christ* performes unto his Church in a more excellent manner, as their resemblance will evidently declare.

First, the Sunne in the world dispelleth night and darknesse, and maketh the day by bringing light: so *Christ* the *Sunne of righteousnesse*, Malach. 4. 2. sendeth downe the bright beames of knowledge and grace into his Church, whereby blindnesse and ignorance is taken away, 2 Cor. 4. 6. And hereby every one, of what

A sort or place soever, is taught first, to labour for knowledge in the will of God. A great shame it is for any to be ignorant herein: when the day commeth we set open our windowes, to let in the light of the Sunne for our comfort: behold *Christ* Jesus is ever a shining light in his Church: Why then should wee not open our hearts, that the beames of light and knowledge which descend from him, may enter into us, and give us light? Secondly, we must hereby learne in out whole conversation among men, to walke by this light. We are here but pilgrims travelling towards heaven: and the way of this miserable world is full of darknesse: yet *Christ* Jesus is in the middest of his Church, shining as the Sunne in his strength, to give the light of
B knowledge, whereby we may see the right way thither. Without him there is nothing but darknesse and wandring: his Word is the light, and himself is the day starre. We therefore must attend unto him in all our affaires of this life: and in the particular duties of our lawfull callings, take direction from the light which shineth from his face.

Secondly, the Sunne serveth most excellently to comfort and revive cold and dead starved bodies; as experience in the spring time teacheth: So Christ Jesus by the worke of his spirit, conveyeth spirituall life and heat into the dead and frozen heart of man: he is of power *to comfort them that mourne, to give life to the broken-hearted, and to revive the spirit of the*
C *humble*, Isay 57. 15. and for this most excellent worke, may well be called the *Sunne of Righteousnesse*. In regard whereof, we must labour above all things, to be partakers of this life and joy which commeth from *Christ*. In Winter time men use to stand in the Sunne, to comfort and warme themselves with the heat thereof. Behold, Christ Jesus is the Sunne of righteousnesse to his Church, which giveth heat and life to all the true members thereof. We therefore must seeke above all things, to have his blessed beams of grace to shine upon our cold and frozen hearts, that by his spirituall heat wee may be received unto everlasting life. In this world nothing is so much regarded, as riches, honours, and pleasures; *Who will shew us any*
D *good*, is the worldlings song. But with godly *David* we must say, Psal. 4. 4. *Lord, lift thou up the light of thy countenance upon us*, quicken thou us with thy spirituall life, and comfort us with the beames of mercie. *Quest.* How may I get gracious beames of grace and life, to come from this Sunne of righteousnesse into my heart? *Answ.* Before a man can live by *Christ*, he must be killed in himselfe. Men doe not kill those whom they would restore to temporall life, but the Lord taketh that course. Thou therefore must suffer this two edged sword to enter into thee, yea, to be thrust up to the hilts into thy heart, that so thy vile sinnes and corruptions may bee ripped up, and the wrath of God deserved thereby made knowne

unto

unto thee, that in thy selfe thou mayest bee out of hope: and then, and not before art thou to receive comfort and life by *Christ*; as a man that is cold in bodie, is most fit to receive heat by cloaths and other meanes of warmenesse. Now being thus humbled in thy selfe, thou must use the meanes which God hath ordained, to wit, the hearing, reading, and meditating in his Word, with earnest prayer for grace and mercie; and then shalt thou perceive the joyfull beams of life shining into thy soule. If any man had all the world, and wanted this grace of life and comfort by *Christ*, it were but a curse unto him: but though a man want all things else, yet by this life of grace in *Christ* he is blessed for ever: and therefore above all other things men should labour for it.

Thirdly, the Sunne serveth to discover all things. In the night nothing is discerned, but all things appeare in one forme: but when the Sunne commeth forth, all things are made manifest, even the small motes in the aire. Even so Christ Jesus the Sunne of righteousnesse, hee seeth all things, and can discover the most hidden secrets of men: nothing is hid from the light of his countenance, so infinite is his divine wisdom and knowledge. In regard wherof wee must bee moved to looke unto all our wayes, both thoughts, words, and actions, that they bee such as *Christ* approveth; for though we may deceive the world by a false glosse, yet all that wee doe speake or thinke, is naked and bare before him; he knoweth the same, and can and will reveale it.

If this were beleeved and remembred, it would be a meanes to suppresse much fraud and injustice, and many grievous sinnes which are rife in the world. Men thinke if they can bleare the eyes of the world, all is well, they may doe what they will: but wee must thinke upon the shining face of Christ, which discerneth and discovereth all secrets; and labour thereupon to make conscience of all our wayes, yea, of our secret thoughts, that God may approve the same.

V. 17 *And when I saw him, I fell at his feet as dead: then hee laid his right hand on mee, saying, Feare not, I am the first and the last.*

V. 18 *And I am alive, but I was dead: And behold, I am alive for evermore, Amen: And I have the keyes of hell and of death.*

A Here Saint *Iohn* describeth *Christ* further by other arguments: namely, by sundry actions of his. The first whereof is a confirmation of *Iohn* being sore afraid, set downe in this and the next verse. In which action note two things; First, the occasion thereof: Secondly, the means of his confirmation. The occasion was *Iohns exceeding feare*, set downe in these words: *And when I saw him, I fell at his feet as dead.* The meanes of confirmation, in the words following, *Then he laid his hands upon me, &c.*

For the occasion. *Iohns* feare was exceeding great, and that of death, as appeareth by *Christ* his confirmation: wherein he telleth *Iohn, That he liveth, and hath power over death.* In this his feare note sundry points: The cause, the effect, B and the kinde of this feare. For the first; The cause was *Christ* his appearance in glorie and majestie unto *Iohn*, set downe in these words, *When I saw him.* Where we learne, that sinnefull men since *Adams* fall cannot abide the presence of God. [a] *Adam* before his fall talked face to face with God without feare: but so soone as hee had sinned, [b] *hee fled away at the hearing of his voice, and hid himselfe among the trees of the garden.* This feare commeth by reason of mans guiltinesse before God. Hence *Manoah* said to his wife, [c] *We shall surely die, because we have seene God.*

[a] Gen. 2.
[b] Gen. 3. 8.
[c] Iudg. 13. 22.

First, by this, that no sinfull man can abide the presence of God, wee are taught to labour to become new creatures, to have the image C of sinne defaced in us, and the image of God restored in righteousnesse and true holinesse. True happinesse consisteth in fellowship with God: but wee can never have true fellowship with him while we live in our sinnes: 1 Joh. 1. 6. *If we say we have fellowship with him, and walke in darknesse, we lie.* We therefore must labour to be purged from our sinnes, and so his presence shall be our joy.

Secondly, this feare of *Iohn* at *Christs* presence in glorie teacheth us, That the sight and presence of Gods majestie is a most excellent meanes to humble a man, and to make him know himselfe to be nothing in himselfe. When *Abraham* talked with God, the more hee beheld the majestie of God, the more he humbled D himselfe, confessing at last, *that he was but dust and ashes*, Gen. 18. 27. And *Peter* by a great draught of fishes seeing but a glimmering of divine majestie in *Christ*, could not abide it, but cried out, *Depart from me, for I am a sinfull man*, Luke 5. 8. And so the holy Angels, when they stand before the Majestie of God, are said *to cover their faces and their feet with their wings:* to signifie that they are nothing in regard of the exceeding majestie of God, and in themselves unable to behold his glorie.

Thirdly, hereby we are taught to acknowledge Gods great goodnesse towards us in the Ministerie of the Word: wherein he vouchsafeth to speake unto us, not in his owne person, as he did in mount Sinai, which would be so terrible

Vse.

ble that none could abide it: but favourably and familiarly by the ministery of men that are like unto our selves. Many abuse this mercy of God, and despise the Word because of the messenger; but we must learne by this bountie of God to receive the Word with all reverence as from the Lord.

Lastly, in this exceeding feare of *Iohn*, who was an Apostle and a very godly and righteous man; we learne that the most holy man that is will be astonied even to death with the presence of Gods glorious majestie. And if no man, be hee never so holy, can stand before Gods presence, much lesse can the most righteous works of any man endure the triall of his judgement: if his person cannot abide his presence, his works will never beare his judgement. For the person must first bee approved, before the works be accepted. Therefore damnable is the doctrine of the Church of Rome, which teach that such as in themselves are sinfull men must stand before Gods judgement seat, bringing with them works of grace, as meanes of their justification, and part of satisfaction to Gods justice. It is a doctrine of desperation: for how can our works be perfectly holy seeing our persons are but sanctified here in part? And who can think that the infinite justice of God can be satisfied by the imperfect righteousnes of man.

II. Point. The effect of this feare in his body; *He fell downe as dead at his feet.* This was no small feare, but exceeding great, astonishing his senses, and laying him downe as dead. Physicians say, and that truly, the minde followeth the temperature of the body. But hence we may as truly say, That the body followeth the disposition of the minde; for the affections of the soule will worke upon the body like unto strong diseases. *Iohns* feare casteth his body into a swound: And so horrour of conscience when the heart is cold will make the body hot, & the intrals to roule in the body. The same may bee said of anger: 1 Reg. 21. 4. when *Ahab* could not obtain *Naboths* vineyard he laid him down on his bed in displeasure, & was almost dead: even so will other affections worke upon the body.

Hence we learne, that the bodies of men being diseased, must not alwaies be cured by bare Physicke, but sometimes by curing of the mind, and ordering of the affections: for when the distemper of the body ariseth from the disorder of the minde, then till the minde be well composed and settled, physicke will little availe.

III. Point. The kinde of this feare is insinuated in these words, *he fell at his feet*; whereby the holy Ghost giveth us to understand, that this was a *religious reverent feare*, which he bare to Christ. For this kind of prostrating the body betokeneth humilitie, and argueth a reverent estimation of the thing feared.

Hence wee are taught, when wee come into the presence of Christ to prostrate our selves as *Iohn* did, and looke that wee bee stricken with a religious feare of his majesty. If any shall

A thinke that Christ is now ascended into heaven, and therefore we cannot now fall down at his feet as *Iohn* did. I answer, though Christ bee now in heaven, yet hath he his feet upon earth, at which we must fall downe. In the old testament the mercy seat was the pledge of Gods presence; and therefore it is called Gods foote-stoole, Psal. 99. 5. before which the Jewes were to fall downe. Well, though the mercy seat be now taken away, yet some thing is in stead thereof: For where soever Gods people assemble themselves in the name of God, there is his foote-stoole: and therefore in the assemblies of Gods Saints, we must cast downe our selves before Christ Jesus, and doe all duties unto him with all feare, awe, & reverence of his majesty.

B This feare of *Iohn*, though it was holy, yet is it tainted with some sin and corruption: for it was immoderate feare of death which made him thus astonished and affright. Whence we learne that the most holy affections of righteous men are not perfectly holy, but mixed with imperfection according to the measure of their sanctification, which is alwayes in part in this life. Whereby it appeares that no man hath in him a filiall feare of God alone, but some servile feare (wherby we feare God for his judgments) is mixed therewith. And thus much for *Iohns* feare, which is the occasion of his confirmation.

Now followeth the meanes of his confirmation in these words, *Then hee laid his right hand upon me, saying, Feare not, I am the first, and the*

C *last: and I am alive, but I was dead: and behold I am alive for evermore, Amen: and I have the keys of hell and death.* Here note two things first, the time when Christ used the meanes for *Iohns* confirmation: secondly, the meanes themselves. The time is noted in this word, *then*; that is, after his presence had stroken a feare in my heart, which made me as dead, then the Lord used meanes to comfort me. The meanes of comfort and confirmation are then used when the partie is humbled. And thus the Lord dealeth with all his servants in the matter of their salvation: First, hee bruiseth their stonie hearts, and woundeth their sinfull soules, before hee powreth in the oyle of grace. First, a man must be a lost sheep, and then Christ findeth him and

D layeth him on his shoulders, and bringeth him home. And indeed they that would finde sound comfort by Christ, must first bee humbled in themselves. And the reason why men reape so little comfort either by the Word or Sacraments, is the want of true humiliation before they come, whereby the soule is fitted for grace and consolation.

II. Point. The meanes used by Christ to confirme *Iohn*, and they are two. First, a sensible signe, *He laid his right hand upon me.* Secondly, comfortable words, *Feare not.*

Here first observe in generall, Christs gracious dealing with *Iohn*: he useth not one meanes apart, but in great mercy, that he may thorowly confirme *Iohn*, he giveth him both a signe and

and words. And so he hath alwayes dealt with his servants: When he called *Moses* to be a deliverer of his people; First, hee gave him his word, saying, *I wil be with thee:* and then a signe, saying, *Upon this mountaine shall ye serve God*, Exod. 3. 12. So when hee would confirme the heart of *Ahaz* against his enemies, hee first gives him a promise of deliverance, v. 7. then biddeth him aske a signe, v. 11. And for this cause Christ in the publishing of his Gospell, addeth signes and miracles unto his Word, that the truth thereof might be fully confirmed. And so in the worke of our salvation, besides his mercifull promises, which were sufficient in respect of his fidelitie, he giveth us further signes and seales to support our weakenesse, and to confirme our faith in the assurance thereof, even the use of the holy Sacraments.

Esa. 7.

This teacheth us, that Christ hath a speciall care over his Church and people, in that hee doth so condescend and abase himselfe unto their weakenesse, adding unto his Word, which of it selfe were sufficient, signes and tokens, that by both he might more evidently give that assurance, which by one alone our weakenesse would not so well conceive.

Againe, in this meanes of confirmation, note the order which Christ useth: First, he giveth him the signe of his presence; *Laying his hand upon him*, to assure him of protection from all danger of death. Then he giveth him his word, bidding him not to *feare*. Hence we may learn, that the assurance of Gods presence and protection, is a soveraigne remedie against all feare. When *Moses* feared the great calling hee was sent about; to take away that feare, the Lord saith, *I will be with thee*. Hence *David* saith, *He will not feare though he walk through the valley of the shadow of death, because God is his stay and comfort*. Wherefore it concerneth us to labour to be assured not onely of Gods presence, but of his providence and speciall protection: And so in all dangers both of life and death we shall have stay and comfort for our soules.

Exod. 3. 12.

Psal. 23. 4.

The Lord having used these two meanes to confirme *Iohn*, both a signe and his Word; doth yet further condescend unto *Iohns* weakenesse, and establisheth his own word by two reasons: The first, in these words, *I am the first and the last*. Christ is the *first*, because nothing was or could be before him: *The last*, because nothing is or can be after him. These two titles are given unto Christ, to expresse his Godhead and eternitie, as before we have heard, v. 8. Now here they are againe set downe, to give us to understand, that he hath in his owne power the beginning and end of all things; and therefore is able to protect his servants from all dangers, and from death: and will make good unto them all his promises unto eternall life.

v. 18. *And am he that liveth, but I was dead, and behold I am alive for evermore, Amen: And I have the keyes of hell, and of death.*

These words containe the second reason to confirme *Iohn*. And it may thus be framed by way of a distinction; *Although I was dead, yet I am he that liveth*, (for so the words are) *and behold I am alive for ever, Amen*; yea, I have power over death and hell. This distinction containeth three parts: First, *Though I was once dead, yet I am he that liveth*. Secondly, *Though I was once dead, yet I live for evermore*. Thirdly, *Though I was once dead, yet I have the keyes of death and of hell*. Of these in order.

I. Part. *And am he that liveth, though I was dead*. Here *life* is ascribed to Christ in a speciall manner: For Christ liveth in a peculiar sort different from the life of other creatures. For first, he hath sufficient life in himselfe, and from himselfe: Secondly, he giveth life to others. For the first, that we may better conceive it, we must know that life is twofold, uncreated and created. Uncreated life is the life of God, whereby God liveth: This life is eternall and infinite in it selfe, and from it selfe. Now as Christ is God, he liveth this uncreated life; which is all one with the Godhead. Againe, created life is twofold: The first is naturall, preserved by meanes of meat and drinke. The second is spirituall, both begun and continued by meanes of the immediate operation of Gods Spirit, whereby we have fellowship with God. And this spirituall life is more perfect than the naturall. Now Christ liveth not the naturall life, but as he is God liveth the uncreated life: and as he is man he liveth the spirituall life, his body and soule having all their subsisting, and sustentation in the second person in Trinitie: and therefore he hath in himselfe most absolute and perfect life, and so liveth of himselfe.

Secondly, Christ is here said to live, because he *giveth life unto men*: & that two wayes: First, as he is God; and so he giveth life to all good & bad; For *in him every thing liveth, moveth and hath his being*, Act. 17. 28. Secondly, as he is mediatour, God and man; and so he giveth spirituall life unto his Church and people. Hence he saith to his Disciples, *Because I live, ye shall live also*, Joh. 14. 19. For looke as Christ died not for himselfe, but for us, that we might not die eternally: so now he liveth in heaven the spirituall life, not for himselfe alone, but for us, that we might live that spirituall life in and by him eternally. And therefore our life is said, *To bee hid with God in Christ*. And for this cause in the Sacrament, we do eat the body, and drinke the bloud of Christ really by the mouth of faith, that we might know that our life is to bee fetched from him. For as we receive grace from his grace; so we receive life from his life.

Hereby we are taught to seeke for this spirituall

tual life at *Christs* hands: that we may say with *Paul, I live not now, but Christ liveth in mee*, Gal. 2. 21. and that *our life is hid in Christ*, as in a head and root. For hee liveth in heaven that wee might live by him. Our care must not be so much for our temporall life, which is but a vapour, and like a fleeting shadow, as for this spirituall life which is eternall. But the practice of this dutie is rare to be found, though the omission of it bee a grievous sinne. Mens whole care is for temporall life: few thinke on this, how to procure to themselves this spirituall life by *Christ*; though hee have said, *I live that you may live in mee*. This appeareth by their common practice: They will goe ten, twentie, yea an hundred miles to provide meanes for their bodily preservation; and yet will scarce goe one or two miles to provide the meanes of their salvation for ever. The cause thereof is, the hardnesse of mens hearts, which are not touched for their sinnes, nor feele the smart and weight thereof. This we may see plainly in the woman of Samaria. For when *Christ* sate at the Well of *Iacob* talking with her, and telling her that he *was the well of life, of whose water whosoever dranke should never thirst*, she did nothing but cavill with him: But when he laid to her heart her principall sinnes, then she left off cavilling, and in reverence, and some beginning of faith, *acknowledged him to be the Messias*. Even so let the Minister say unto his people, hee can bring them to the water of life; they will nothing regard, but cavill at the doctrine of the Gospell, till their sinnes bee touched, and their soules humbled by the sight thereof. Wherefore if we would have our hearts fitte to receive spirituall life by *Christ*; wee must first labour to have a sense of our sinnes, and to feare Gods wrath due unto us for the same. Hereby we shall be weaned from the dangerous love of earthly things, and our soules shall bee ravished with desire of *Christ Iesus*. Hee is the Well of life: and if once we could feele a parching heat in our soules, by reason of our sinne, then would wee thirst and never be at rest till wee had drunke our fill, and dived our selves in his saving merits. This naturall life is but vanishing, and therefore wee must labour for this spirituall life by *Christ*, which is eternall. This will comfort us in all distresse: and take from us the feare of death, of hell, and all danger.

The second part of the distinction: *Though I was dead, yet behold, I live for evermore, Amen.* This point is uttered and propounded by two notes to be observed: first, by a note of certaintie, *Amen*. Secondly, By a note of attention, *Behold*. The note of certaintie, *Amen* serveth to assure us, that this is an infallible truth which *Christ* affirmeth of himselfe, saying, *I live for evermore*. The note of attention which is prefixed, *Behold*, serveth to stirre up *Iohns* minde, and the minde of every one of us, to a serious consideration of this which *Christ* saith, *I live for evermore*. And because it pleaseth *Christ* to propound this point in this manner, let us a little stand thereon, and herein consider two points. First, in respect of what nature *Christ* is said to *live for ever*. Secondly, for what end he liveth for ever. For the first. No doubt as *Christ* is the Mediator of the Church, *he liveth for ever*: and therefore this must be understood of *Christ*, in regard of both his natures, Godhead and manhood. In respect of his Godhead, he is coeternall with the Father, and with the holy Ghost, living of himselfe that uncreated and eternall life, which is all one with the Godhead, being eternall, without beginning or ending. Secondly, he liveth for ever as he is man: for after his death hee ascended up to heaven, where in full glory he enjoyeth immediate fellowship with the Godhead: for in him dwelleth the fulnesse of the Godhead bodily; his manhood being wholly & immediatly sustained by his Godhead.

II. Point. The end for which *Christ* liveth for ever, is to give eternall life to his Church, and to every true member thereof. So S. *Iohn* saith, *This is the testimony of God, even the Father, that hee hath given us life everlasting, and this life is in that his Sonne*. And here *Christ* must bee considered of us, as the head of his Church, as the root and ground of our salvation, and the fountaine of all our happinesse. For as the root of a tree liveth not for it selfe, but for the body, and for all the branches: even so *Christ Iesus* he hath eternall life in him, not for himselfe alone, but that hee may convey the same to all his members. Yea, we must consider *Christ* as the common treasurie and storehouse of all true felicitie; wherein life eternall is laid up for all the members of his Church: for which cause hee saith, *His flesh is meat indeed: and whosoever eateth his flesh, and drinketh his blood, shall live for ever*; to give us to understand, that his man-hood hath quickning vertue in it: yet not of it selfe, or by it selfe, but as it is the manhood of the Sonne of God. For from the Godhead it receiveth this quickning power, to give eternall life unto the Church. And here the meanes must bee considered, by which *Christ* giveth life unto his Church: namely, by vertue of that mysticall union which is betweene him and every member of his Church. Which union is thus caused: God the Father giveth *Christ* unto his Church, and to every one that is to be saved by *Christ*; and that really and truly, according to the tenour of the covenant, in which hee hath promised to give *Christ* with all his benefits to every one that beleeveth. The manner and order of this gift is this: Whole *Christ* God and man is given to every beleever, even as hee is Mediatour. And yet the God-head of *Christ* is not given with the man-hood, but onely the vertue and operation of the God-head in the manhood; by which the manhood is made able to merit for the beleever. But the man-hood of *Christ* is given both for substance, and in regard of all benefits that are conveyed to man by it, as justification and redemption:

1 Ioh. 5. 11.

Ioh. 6. 54, 55.

demption; as truly as lands and goods are given of man to man. And when God giveth Christ to any, he doth withall give unto the same party the spirit of Christ: for hee that hath part in Christ, hath part in his spirit, and this spirit createth in his heart the instrument of faith, by which *Christ* given of the father, is received and apprehended; both his body and bloud, and the efficacy and the benefits thereof. *Christ* is not received in imagination, as men receive things by conceit in the braine, but as hee is given of the Father; namely, in the word and Sacraments really and truly, though spiritually. And the same spirit that worketh this faith, doth knit the beleever unto *Christ* really, though mystically, making him one in *Christ*; so as *Christ* is the head, and the beleever a member. And thus is this mysticall conjunction wrought, from whence proceedeth this eternall life.

The benefits that come from this mysticall conjunction are these:

I. Hereby a beleever begins in this world to live eternall life: for by the worke of his spirit, *Christ* maketh that man that is thus united unto him, to begin to die unto all sinne, and to live unto him spiritually as himselfe liveth.

II. Hence commeth the resurrection of the bodie: for this conjunction being once begun, remaineth eternall, and is never wholly broken off, no not from the body, while it is consumed to dust and ashes. Looke as in the winter season the sap returneth to the root of the tree, and then all the branches seeme as they were dead: but when spring time commeth, by vertue of the sunne, the sap ascendeth, and maketh them fresh and greene againe: even so, the bodies of Gods children have their winter season, while they lye dead and rotten: but yet by vertue of their union and conjunction with *Christ* at the last day, shal life be conveied from *Christ Iesus* unto them, whereby they shall bee raised to life.

III. Hence commeth eternall life to every beleever: that is, glory and blisse in bodie and soule in heaven for ever and ever: so being once begun (as it is in this world) it is never dissolved. And thus wee see how *Christ* conveyeth eternall life unto his members.

The words bearing this sense, doe containe in them the foundation of two maine Articles of our beleefe: namely, the resurrection of the body, and life everlasting: for both these are effected to us, by vertue of our union with *Christ*; for he *liveth for ever to give life to us*. And this is the ground of all true joy: as wee may see in *Iob*, who in the middest of his misery stayed himselfe on this, That he *knew his Redeemer lived, and that he should rise againe, and behold him with those same eyes wherewith he saw other creatures*, Job 19.25,26.

2. Againe, if *Christ* live in heaven to give unto us eternall life, then must wee learne to have our conversation in heaven with *Christ*; for where our life is, there should our conversation bee. Now that our conversation may bee with him, wee must often seriously consider with our selves of this everlasting life, which *Christ* there keepeth in store for us: and for this cause principally doth *Christ* here say, *Behold, I live for ever*.

3. This also must move us to put all our affiance in him, and to place all our joy and rejoycing in him. Men have most regard to that part of their body, by which the whole bodie and every member liveth. Well, wee professe our selves to bee members of *Christ*, and in him is hid our spirituall life; wee therefore must set our hearts and affections on him especially.

The third part of the distinction is this: *Though I was dead, yet I have the keyes of death and of hell.* Here we must not imagine that hell is a bodily place kept with locke and key, and doores, as mens dwelling houses are: that cannot bee proved by any place of Gods word. Neither yet that the torments thereof are bodily, such as be inflicted in this world: but rather they are spirituall, being the apprehension and feeling of Gods wrath and vengeance, whose jealousie burnes like fire. But *Christ* in this phrase borroweth a comparison from stewards of great houses, who at their installing into their stewardships, have the keyes of all things given unto them. Which giving of the keyes is a token of regiment and authoritie bestowed upon them. And the meaning is this; That *Iesus Christ* though hee once died, yet by his death did vanquish hell and death, and hath obtained full power and dominion over them both for evermore.

Hence arise sundry instructions; first, that power and authority to forgive sinnes properly belongeth only unto *Christ*. No meere creature hath this power: for hee that can forgive sinnes, must bee able to take away the punishment of sinne, namely, hell and death; which none can doe but *Christ* alone, who hath the keyes thereof. And to say, that a man can properly forgive sinnes, is to say, that a man hath power in himselfe over hell and death. And therefore the Priesthood of the Church of Rome is full of blasphemy, who take upon them properly to pronounce unto men the pardon of their sinnes of themselves: and they deride the custome of reformed Churches, who from God pronounce the pardon of sinnes unto them that repent.

Secondly, hereby we are taught to reverence *Christ*, and to performe unto him all due honour and royall obedience. If wee have done this heretofore, we must now begin: and if wee have done it, wee must indevour to doe it more. For *Christ* hath the keyes of hell and death, he can open the gates thereof at his pleasure, and cast thither whom he will. Many deceive themselves through their false conceit of *Christ*: they thinke not of him as of a Judge, but as a Saviour onely: they make him all of mercy and pittie; and thereby they take occa-

occasion to goe on in sinne. But wee must consider, that Christ is likewise a righteous Judge, who hath the power of hell and death in his hands, and therefore wee must not flatter our selves in our evill wayes, but strive to please him continually with feare and trembling, lest by our sinnes we stirre up his wrath against us, and cause him to cast us into hell, whence is no redemption.

Thirdly, this is a matter of great comfort unto all those in Gods Church, that in this life unfainedly cleave unto Christ: and especially in time of affliction and temptation, and at the houre of death; for Christ having the keyes of hell and death, is able to keepe them from hell, and from the sting of death. And this hee will do because they trust in him, for he hath promised it. If this were alwaies sounding in our ears, it would minister endlesse joy unto our soules against the servile feare of hell and death.

**V. 19. *Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.***

Here Saint *Iohn* propoundeth a second action of Christ. For having confirmed *Iohn* against his great feare, he giveth him a commandement to *write the things which he had seene, &c.* This Commandement was given to *Iohn* in the eleventh verse, and is here againe repeated for these causes: First, that *Iohn* might see the speciall care of Christ over his Church, that hee still continueth a provident head thereof, for their good estate after his ascension. Secondly, that Gods Church in all ages may understand, that it is necessary men should know the estate of the Church to be subject unto troubles, that thereby they may better arme themselves against the evils to come. Thirdly, that *Iohn* might bee fully assured of his calling, to write and publish this booke. Fourthly, that Gods Church in all ages might be out of doubt, that this booke is no device of man, but a booke of God, and part of holy Scripture revealed from Christ to *Iohn* for the good of his Church. If it be said: though Christ did faithfully reveale his will, yet *Iohn* might erre in publishing it. *Ans.* As Christ delivered this to *Iohn*, so he received and published it faithfully, without all fault either in matter or manner; for wee must make a difference betweene the Prophets and Apostles and all other teachers. As the Prophets in former times, so the Apostles in the new Testament were called immediately by Christ, and had such speciall assistance of Gods spirit, that they could not erre, when they propounded by preaching or writing any doctrine of Christ unto the Church of God: this appeareth by the promises of Christ made unto them, Luk. 10.16 *He which heareth you, heareth me, and he which refuseth you, refuseth me*; *and he which refuseth me, refuseth him that sent me.* Againe, Mat. 10. 20. *It is not you which speak, but the spirit of your Father speaking in you:* Ioh. 14.26. he promiseth to send his spirit to bee their comforter, *which shall teach them all things*: yea, *to lead them into all truth*, Iohn 16.13. Which promise some apply to all Gods Ministers; but if we marke the circumstances thereof, we shall see that properly it agreeth to the Apostles: for though in others the certainty hereof cannot bee affirmed, yet in them it may: for which cause, in the Councell at Jerusalem thus they write unto the Churches; *It seemeth good to the holy Ghost, and to us*; as being assured of the certaine direction of the holy Ghost: which no Ministers ever since could say, being subject to errour both in speaking and writing. This distinction must bee held for the certainty of our faith in the points of religion, and for our assurance of the faithfull penning and publishing of this booke. And thus much of the causes of this repetition. Act. 15.28.

In the words of this Commandement is contained the division of this whole booke, *Write the words which thou hast seen*: that is, set down what I have shewed thee in this vision. *And which are*; that is, all things which I reveale unto thee touching the present estate of the Church. *And which are to come hereafter*; that is, those things which concerne the future estate of the Church to the end of the world, as I will reveale unto thee. Thus then is the whole booke distinguished: I. It containeth things touching the present estate of the Church in *Iohns* dayes. II. It intreateth of things which concerne the future estate thereof from *Iohns* time, to the end of the world.

Hence observe the lawfulnesse of the art of Logicke: for divisions are lawfull, (else the holy Ghost would not here have used them) and so by proportion are other arguments of reasoning: and therefore that art which giveth rules of direction for the right use of these arguments, is lawfull and good. Those men then are farre deceived, who account the arts of Logicke and Rhetoricke to bee frivolous and unlawfull, and in so saying, they condemne the practice of the holy Ghost in this place.

**V. 20. *The mystery of the seven starres which thou sawest in my right hand, and the seven golden candlestickes is this: The seven starres are the seven Angels of the Churches, and the seven candlestickes which thou sawest, are the seven Churches.***

This is the third action of Christ: namely, the interpretation of the Vision in the principall parts thereof; which hee expoundeth for these causes: First, *Iohn* in this businesse was to shew himselfe a Prophet of God, by declaring the present and future estate of Gods Church. Now the principall part of a Prophet, is to expound visions or dreames revealed either to himselfe, or to others; as we may see in *Daniel* and the rest of the Prophets. Secondly, that *Iohn* might be encouraged in the publishing of this booke, and of the things revealed unto him: For *Iohns* calling respected the Church of God. And when he should perceive these visions to concerne the Churches, this would stirre up his diligence, in observing and penning the things revealed.

Now Christ expounded not the whole vision, but two principall things therein: namely, what was meant by the seven starres; to wit, *the seven Angels, or the seven Ministers of the Churches:* And what was meant by the seven golden candlesticks; namely, *The seven Churches themselves.* The reasons why both were so called, wee have shewed before, with the use thereof. Here onely I will observe these three points: First, why Christ in the interpretation of his vision doth not expound the whole, but onely two principall parts thereof. This hee doth for these causes: First, because he hath given unto his Church the gift of interpretation, which hee would have them to exercise about this vision: For if he had expounded every part himselfe, then hee had left herein no matter to his Church, whereabout shee might exercise her gift. Secondly, to provoke Gods Ministers especially, with other members of his Church, unto all diligence in studying this and other parts of Scripture. For if all things were easie and plaine, then men would grow careless in reading and searching out the knowledge of Gods word. Thirdly, to stirre up in every Reader of this booke an earnest and hearty desire to understand the same. Fourthly, to excite all his servants to prayer and invocation upon God for his grace, that they may with reading the Scripture understand the true meaning thereof.

II. Point. Note here, the Ministers of the Churches are called Angels. What these Angels are, appeareth in the Chapters following, to wit, the Pastors and Ministers of these seven Churches of Asia. So Matth. 11. 10. *Iohn Baptist* is called Christs Angel or Messenger: whereby we have good light for the expounding of a place in *Paul*, 1 Corin. 11. 10. saying, *That the woman ought to have power over her head*, that is, be covered, *because of the Angels*. Where, by Angels may well be understood the Preachers and Ministers of the Gospell. And the reason of that precept may be this: Among the Corinthians the covering of the head was not as it is with us, a token of preheminence and superiority, but a signe of subjection. And therefore the Apostle would have the women of Corinth, when they came into the congregation, to have their heads covered according to the custome of their country in other assemblies, to signifie their submission and reverence unto the ministery of the Gospell.

*Use.* Whereas Ministers are the Lords Angels and Ambassadors: hence we gather that every Minister of the Gospell must carry himselfe as the Messenger of the Lord. Messengers have regard of two things; of the matter of their message, and of their manner of delivery, that they speake all which they are commanded, and in such order as their Lord and Master would have it spoken, or speake it himselfe if hee were present: and hee that faileth in either of these, may justly bee challenged of unfaithfulnesse. The Minister therfore being Christs Messenger, must deliver the whole will of Christ alone unto his people: as also in that manner which Christ approveth, and would himselfe observe if he were present. Now can wee once imagine, that Christ would deliver his will partly in English, partly in Latine, and other languages, or intermingle with the testimonies of the Prophets and Apostles the sentences of Fathers, of Philosophers, Poets, and other writers? Those therefore that in this sort dispense Christs Gospell, doe hereby bewray unfaithfulnesse in their deliverie. Indeed this is counted the learned kinde of preaching: But it is not that manner which Christ approveth. And besides, if this kinde of teaching may take place, it will bring in as great barbarisme, in regard of true Divinity, as was among the Schoolemen, when Gods word was wholly turned unto needlesse disputation, yea, it would shortly banish the Gospell out of this land.

III. Point. Note the phrase which the holy Ghost useth; hee saith not, The seven starres signifie the seven Angels, but are the seven Angels: and the seven candlesticks *are* the seven Churches; giving to the signe the name of the thing signified. Wherein we have a good warrant for our exposition of that phrase in the Sacrament, *This bread is my bodie: this cup is my blood:* Which the Papists understand properly of the very bodie and bloud of Christ by reall transmutation. But as these seven starres are said to be seven Ministers, because they did signifie the seven Ministers; so is the bread called the body of Christ, because it signifieth and representeth his body, and the cup his bloud. And as it is absurd to say, the seven Ministers were indeed seven stars, because they are so called: so it is absurd to hold the bread in the Sacrament to be really Christs bodie, or the wine his bloud, because it is so called. And thus much of the third action of Christ in the interpretation of this vision.

CHAP. 2.

## Chap. 2.

**Vers. 1. *Unto the Angel of the Church of Ephesus write; These things saith hee that holdeth the seven starres in his right hand, and walketh in the middest of the seven golden Candlesticks.***

IN this chapter and in the next, is contained the fourth action of our Saviour Christ: wherein hee giveth seven particular commandements to *Iohn*, to write unto the seven churches of Asia, and to send unto them seven letters or Epistles. The first of which commandements is expressed in the beginning of this first verse, *Unto the Angel of the Church of Ephesus write:* Then after followeth the Epistle, *These things saith hee, &c.* continuing to the eighth verse. First, for the commandement: the partie to whom *Iohn* must write, is the *Angel*: which word may be expounded two wayes: either to signifie the minister or pastor of the particular Church of Ephesus, and so it is commonly taken of the most: or else it may betoken the company of the Ministers, Teachers, and Governours of the Church of Ephesus: for therein were many Pastors and Governours, as appeareth, Acts 20.28. Where *Paul* calleth together the Bishops (as the Word signifieth) and giveth them charge over their particular flocks. Now in Scripture the name of one person taken collectively, oftentimes signifieth the whole multitude; as Exod.4.22. *Israel is my sonne even my first Borne.* Where the whole bodie of the people of Israel is called by the name of one man. And so though Antichrist be not one particular man, but a state and company of men in the succession of the Popes; yet is that whole estate noted by the speciall name of one man: *As that Antichrist; that man of sin, and sonne of perdition.* Thus we see how the word *Angel* may be taken: and whether we understand it of one man, or of the whole company of elders, it is not much materiall.

In this particular commandement, note two points: First, that Christ his intent is to write to the whole Church of Ephesus, as appeareth Chap.1.11. where *Iohn* is commanded to write in a booke, and send to the Churches: as also by the conclusion of this Epistle, where it is said, *Let him that hath an eare to heare, heare* A *what the spirit saith unto the Churches:* and yet he directeth his epistle not to the whole church, but particularly to the Angel or pastor thereof. This he doth for two causes: First, to intimate unto this Minister his dutie, which stood in two things: In teaching the contents of this Epistle unto the whole Church: and in becomming a pattern and example to them all, of doing the things therein required. Secondly, because either much good or much evill comes to every particular Church by the Ministers therof; such is the efficacie of his place and calling. If he be faithfull, he bringeth great good to the Church: if unfaithfull, exceeding great hurt: as may easily bee proved by many examples in all ages. Now Christ writeth to the Angell of this Church, that he might be a means of much B good unto them all, by exciting them to the practice of all good duties required in this Epistle.

II. Point. Among all the Churches of Asia, Christ writeth first to the Church of Ephesus: not for that this Church had authority over the rest, (for they were all candlesticks, and all of gold) but because Ephesus was the mother city farre exceeding the rest in riches and estimation. Whereby Christ giveth us to understand, that his will is, that those people, townes, and Cities which excell others in estimation and wealth, should also goe before them in knowledge, obedience, and other graces of God. C And so answerably should it be with particular persons: They which excell others for outward reputation and temporall blessings, ought to go before them in spirituall graces, as godlinesse and religion. Those which shall faile herein, and suffer others that are far their inferiours to goe before them in spirituall graces, shall finde it true to their shame before men, but especially at the tribunall seat of Jesus Christ.

Thus much for the Commandement. Now followeth the Epistle it selfe, which containeth three parts (as all ordinary Epistles doe.) A preface, a proposition, and the conclusion. The preface in these words, *These things saith hee that holdeth the seven starres in his right hand,*

*and walketh in the middest of the seven golden candlesticks.* The proposition and conclusion, in the verses following. The preface is borrowed from the former chapter, vers. 16. and 13. where also it was handled. The intent of *Christ* herein, is to draw this Church to a reverent adoration of his person: and to cause in them a greater care to embrace and obey his admonition. This appeareth by that twofold action which hee avoucheth of himselfe, to wit, his holding the seven starres in his right hand, and his walking in the middest of the seven golden candlesticks: by the first whereof is signified his power in protecting and governing his Ministers: and by the second is noted his presence in the middest of his Church, guiding and blessing his Ministers with all the members thereof. As if he had said; If I be he that have power to protect and governe, that am present also to blesse and direct both Ministers and people; then my admonitions are to be reverenced and obeyed.

In this preface note two speciall points; first, that *Christ* here againe repeateth that which was before delivered, touching his presence in his Church, and his mighty power and providence over the same in protecting, guiding, and blessing both Minister and people. By which repetition he would give us to understand, the speciall weight and moment of this point, to wit, that it ought to bee ingraven in the hearts of every one in Gods Church. And indeed till we be perswaded thereof, we shall never learne religion soundly. The ground of true religion is this: To take the true God for our God: and *Christ Iesus* for our Redeemer: and it consisteth not in a swimming motion hereof in the braine, but in the sure perswasion of the heart, which wee never have till wee bee resolved both of *Christs* presence with us, and of his providence over us, for our blessing and defence.

II. Point. In this preface also note, that the perswasion of *Christs* presence and speciall providence in his Church, is a notable meanes to draw us on to all good duties: for thereby *Christ* would perswade both the Ministers and people of Ephesus, to receive and embrace this his Epistle. And no doubt hee that is indeed perswaded hereof, cannot but bee moved to walke before God in all holinesse and obedience: as did *Enoch*, *Abraham*, and all the godly Patriarkes. Thus much for the preface.

**V. 2.** *I know thy workes, and thy labour, and thy patience, and how thou canst not forbeare them which are evill, and hast examined them which say they are Apostles and are not, and hast found them lyers.*

A Here beginneth the second part of this Epistle, to wit, the proposition, containing the substance and matter of the whole Epistle. This proposition hath two points: First, a commendation of this Church, in the second and third verses. Secondly, a rebuke and reprehension, in the 4. verse. The commendation is first generall, in these words; *I know thy workes.* Then more particular, for speciall duties and actions, in the words following, *and thy labour and patience, &c.* For the first, *I know thy workes:* many doe expound this of workes of mercy and liberalitie: but that will not so well stand: for he saith to every Church, *I know thy workes*; and yet some of them are blamed for want of these good workes. By *workes* then is meant, the B *wayes*, that is, the practices and dealings of the whole Church, as well of Ministers as people, in all their affaires. Also by knowledge here wee must understand, a *knowledge* that goeth with approbation, as may appeare by comparing this with the fourth v. whither it hath relation: for thus they must go, *I know thy works and approve of them: and yet I have something against thee.* So that his meaning is, *I know thy workes*, that is, *all thy wayes and dealings in thy life and conversation are manifest unto mee, and I doe generally approve of them.*

Here first in this testimony of his knowledge, *Christ* ministreth a remedy against secret sinnes and offences. The theefe, the murtherer, and adulterer wait for the night wherein to attempt their shamefull practices: The C tradesman in secret falsifieth his weights, and mingleth his wares: among most men, fraud, oppression, and injustice doe abound; and all because they thinke, that if men see not, all is well: as *David* saith, the wicked man saith, *God shall not see, he will not regard.* But if men could thinke and bee perswaded of this, that *Christ seeth and knoweth all their wayes*, it would cause them to make conscience not onely of grosse sinnes, but even of their hidden and secret offences.

Secondly, whereas this knowledge is joined with approbation, it may bee demanded, how this can stand with the justice of God, to approve of that which is not answerable to the D tenour of his law, as the best workes of the most righteous man are not, being stained with some corruption, Isa. 64. 6. *Ans.* The Gospell, which is another part of Gods will, revealeth more unto us than ever the Law could doe: namely, that if a man be in *Christ*, to him there is no condemnation; and that God will accept this true desire and endevour to please him, for the deed it selfe, 2 Cor. 8. 12. And thus according to the tenour of the Gospell, *Christ* approveth of their workes in this place, though they were not able to abide the rigour of his law. But a Papist will here reason thus: If a righteous mans workes bee approved of God, then they are no sinnes, (for God will not approve of any thing that is sinfull,) and if his workes

workes bee no sinnes, then hee may fulfill the law; and so be justified by his workes. *Answ.* That which *Christ* approveth simply, hath no sinne in it; but here hee onely approveth of their workes in part, namely, so farre forth as they came from the worke of his spirit in them. But as they proceed from the will of the worker, which is in part corrupt, they are not free from the staine of sinne; and so hee approveth them not. Againe, workes of grace are approved of *Christ* with the pardon of sinne; for accepting of the person, hee remitteth the faults that bee in his good workes, and so onely approveth his owne worke in him. And so here wee must conceive of his approbation of their works, to wit, as proceeding from his spirit, and having the faults thereof remitted in his owne merit.

The speciall commendation of this Church is for particular actions: The first whereof is *diligent labour*, which is an excellent worke, especially in a Minister of Gods word to be painfull in his particular calling, for the faithfull instruction and godly regiment of his particular charge. Hence *Paul* saith, 1 Tim. 5. 17. *Hee that laboured in the word and doctrine, is principally worthy double honor.* And herein *Paul* matcheth, yea, preferreth himselfe before other Apostles, *that he laboureth more abundantly in the ministery of the Gospell, than they all,* 1 Corin. 15. 10. Hence wee learne that the worke of the ministerie, if it bee done as it ought, is a worke full of great paines and labour; contrary to the common opinion of men, who thinke that the life of the Minister is full of ease, and his calling a matter of nothing, such as may be done with the turning of the hand: but here the judgment of *Christ* is otherwise, who useth not thus to approve a light or idle worke. *Vse.*

Secondly, this commendation of diligence in the Minister, must admonish all Christians that desire to bee approved of *Christ*, to give all diligence to learne and know the will of God, that they may doe the same. And here a common fault is to bee reproved: many will heare, but where is their labour to grow in knowledge and in grace? that is wanting: which is the cause of such fruitlesse hearing as is common in the world. For earthly things men refuse no paines; but Gods heavenly knowledge and graces are not regarded. What a shame is this that men should bestow their strength and wit about base and transitory things, and yet neglect the maine good which concernes their soules for ever?

Thirdly, the Ministers diligence in teaching must provoke conscience of obedience in the hearers; that is the end of his worke, without this hee spends his strength in vaine, and therefore with the Apostle, they must endevour in all things to keepe a good conscience before God and all men, Act. 24. 16.

The second thing which *Christ* here commends, is patience in bearing the crosse, which doth usually accompanie the Gospell of *Christ*. And this indeed is praise-worthy in the Angell of this Church; for herein hee goeth before sundry worthy Prophets. *Ieremie* was marvellous impatient, for the hardning of the people? Ier. 28. 14, 15. And though *Ionas* had beene schooled in the Whales belly, yet when all things went not according to his minde in the destruction of Nineve, he became exceeding discontent.

Herein must all the Ministers of the Gospell become followers of the Angel of this Church. While they labour in the Gospell of God, they must possesse their soules with patience, and make knowne to all men their meeke and mild spirit. Yea, every Christian in the profession of religion must learne to practise this duty: Luke 8. 16. The good ground receiveth the seed, and bringeth forth fruit: but how? *with patience*: Neither can we possibly attaine to eternall life, unlesse wee arme our selves with patience to beare the crosse: for whosoever will live godly must suffer afflictions, 2 Tim. 3. 12. *Through many tribulations wee must enter into heaven,* Act. 14. 22. *Vse.*

II. Againe, here observe how *Christ* joyneth labour and patience together: this he doth for two causes: First, to let us see the fruit of sin which God hath set on the labour of man. Before the fall, the labour of mans calling was practised without all trouble or paines; but since mans fall, the best callings have their crosses and vexations, which are the punishments of mans transgression. Secondly, to shew the malice of Satan against the good progresse of the Gospell. *Paul* saith to the Thessalonians, *He would have come to them, but Satan did hinder him.* Hee seeketh the trouble and sorrow of the Minister, not onely by stirring up persecution, but by keeping his people from profiting by his ministerie: and therefore every Minister had need to take pains with patience in his calling. 1 Thess. 2. 18.

And as *Christ* joyneth together labour and patience in the worke of the ministery: so should every Christian after this direction joyne patience with his paines in the duties of his particular calling, whether it be in Church, commonwealth, or family. For look what is the estate of the Minister in his place, such should bee the estate of every childe of God in his. This therfore they must doe: first seek to know the duties of their particular callings, and therein labour and take paines with all good conscience: Then considering the crosse doth accompany godly diligence, they must labour to joine patience with their diligence, for their continuance in welldoing even under the crosse. And for attaining of this patience, they must set before them the promises of Gods blessing and protection while they so continue; not suffering themselves to bee dismaied by any affliction. And if wee shall thus walke in the duties of our particular places painefully, and with patience, we shall have our commendati-

on

on of *Christ Iesus* and his blessed reward, which farre surpasseth the praise of men, and their rewards. But on the contrary, if we walke in our callings negligently, or else forsake them because of afflictions; or bee impatient in labour, we shall loose our reward, and undergoe the rebuke of *Christ*, which is worse than all outward evils that can befall us.

The third speciall worke for which *Christ* commendeth this Church is, severitie shewed against wicked men; in these words, *And how thou canst not beare them which are evill.* By *evill men*, hee meaneth such as lived offensively, and maintained manifest errours and heresies. These shee could not beare, but judged them as burdens: and therefore sought to disburden her selfe of them.

*The Vse.* D

Hence wee may gather, that it is a necessary thing for every Church to bee purged of evill men. The Church of God in all ages hath put in practice this worke. So soone as *Caine* had slaine his brother *Abel*, *God cast him out from his face*, as appeareth by his owne complaint, to wit, from that particular place where *Adam* and his family worshipped God. When false Prophets and Idolaters did rise among the Israelites, the Lord commandeth, *That they should bee killed and taken from among them.* And therefore hee saith to *Ieremie*, *If thou turne and repent, I will bring thee againe, and if thou take away the precious from the vile, thou shalt bee according to my word.* 1 Corinth. 5. 4, 5. *Paul* commandeth in the name of *Christ*, that *the incestuous man bee delivered unto Satan*, the Church purged of that old leaven, and that wicked man be put from among them, vers. 13. Besides the evidence of these testimonies, some reasons may bee added to prove the necessitie of this separation. First, God will be worshipped in an holy manner; and they that worship God must bee purged and sanctified; but evill men defile Gods worship, and therefore they ought to be severed from the Church. Secondly, lest the whole Church be infected with the contagion of their doctrine, or the infection of their life: for as leaven sowreth the whole lumpe, so will evill men defile the whole Church. Thirdly, they are burdens to the Church, and therefore must bee cast out. For the Church should bee eased of every burden.

Gen. 4 14.

Deut. 13. 7, 8.

Ier. 15. 19.

This doctrine is the truth of God, and ought to be practised of Gods Church. Whereby we may see a common fault in the most congregations among us; wherein all that will are admitted not onely to the hearing of the Word, but also unto the Lords Table, hand over head without restraint, as though every man were a good and sound Christian: Whereas experience sheweth, that many bee ignorant, many contemners of the Gospell, many Sabbath-breakers, drunkards, and blasphemers, all which ought to be barred from the Sacraments: and in that respect severed frō the Church as burdens.

A

Secondly, hence we may gather, that *Christ* hath given to his Church a power Judiciall, to suspend evill men from the Sacraments, and to excommunicate them from the outward fellowship of the Church: for else hee would not have commended this minister with his church, for the execution of his power. The reasons alleaged to the contrary, are of no force. I. Say they, the parable, Matthew 13. 30. alloweth the growing together of tares and wheat till harvest; and therefore evill men must be suffered in the Church without separation. *Answ.* In that parable *Christ* speaketh not of any particular purging of the Church by Ecclesiastical jurisdiction; but of the universall purging of his whole Church by his holy Angels in the end of the world: for there the field doth not signifie any particular Church, but the whole world; and the servants are not men, but Angels, that must gather together all both good and bad in the end of the world, to the last judgement. Againe, they alleage, Luke 14. 23. *Compell them in the high wayes to come into the supper.* Here (say they) all must be brought in, but none must bee excluded the societie of the Church. *Answ. Christ* speaketh not of compelling men unto the Sacraments, but unto the Ministery of the Word, whereto men must bee caused to subject themselves; which hindereth nothing why the ungodly should not be debarred from the Sacraments, which are the seale of Gods mercy in *Christ*, ordained onely for such as repent and beleeve. *Quest.* Seeing this separation must be made, how farre forth may wee converse with those that are openly evill and offensive, either for life or doctrine? *Ans.* Evill men must be considered divers wayes: first, as they be members of some common-wealth, of some city, and incorporation: secondly, as they are members of some particular Church by toleration. In the first regard, it is lawfull for us to converse with them. I. for outward dealings and civill affaires, as bargaining, buying and selling, &c. II. we may maintaine outward civill peace with them; So *Paul* commandeth the Romanes *to have peace with all men as much as in them lay*: that is, so farre as it would stand with faith and good conscience. III. In this civill conversing with the wicked, wee must performe all duties of outward courtesie and love unto them, so farre forth as it doth not dishonour God, or hinder the good of the Church. And therefore *Paul* commandeth us to bee *soft and courteous, shewing all meekenesse unto all men*; even to evill men, as the reason following sheweth: *For we our selves were in time past unwise, disobedient, deceived, &c.* and then were we evill.

B

C

D

Rom. 12. 18.

Tit. 3. 2.

verse 3.

Secondly, consider them as dwellers in the Church, and members by permission: and so we may live with them in it: for we must not make a separation from the Church, because wicked men are permitted therein. *Christ* lived among the Jewes, though their teachers and rulers were

Vers. 2.

were both hereticks and hypocrits: and yet we must remember, that living among them, and beholding their wicked conversation, we must not approve of their ungodlinesse, but be grieved for the same, as righteous *Lot* was for the abominations of Sodome, 2 Peter 2. 7. Further, if it fall out by the negligence of the Governours, that evill men be admitted to the Sacraments, we must not for their company refuse to communicate: for our Saviour Christ living among the Jewes, communicated with them in their Sacraments and service of the Temple, though many of them were notorious both for wicked life and false doctrine. The reason is, for that another mans evill conscience doth not defile our good conscience: but wee may keepe a good conscience in that action wherein the wicked is defiled. Now though wee may thus converse with evill men, yet these two caveats must be observed: I. To have no private company with knowne and open evill persons. This *Paul* expresly forbiddeth, saying, *I have written unto you, that you company not together*: that is, in private and familiar manner. II. We must not shew speciall familiaritie to evill persons. God will not take the wicked by the hand, Job 8.20. and we should be followers of God. Therefore S. *Iohn* saith, *If any man come unto you and bring not this doctrine, receive him not into house, neither bid him God speed*, 2 Joh. 10. which must be understood of speciall familiaritie: for thereby wee doe not onely performe outward dutie to the person, but also give countenance to their sinnes: which in any case wee must not doe. And thus wee see how to converse with evill men.

1 Cor. 5. 10. 11.

Vse.

Hereby all those are justly blamed, which fit themselves for the humours and dispositions of all companies. This ought not to bee. If any be knowne to be openly wicked, either for life or opinions, wee must not keepe private company with them, or afford them our speciall familiarity; but by withdrawing our selves from them, ease us of such burdens.

Our Saviour Christ having commended this Church for her severity against the wicked, in that shee could not indure them, doth prove the same to bee true by two argumens. The first whereof is contained in these words, *And hast examined them, &c.* to the end of the third verse. The second, in the 6. verse. For the first, it is taken from the sharpe and round dealing of this Church against evill men; and it hath two parts. First, her discoverie of false Apostles, *And hast examined them which say they are Apostles, and are not, and hast found them liers*. Secondly, her opposing her selfe against them, being discovered, in the third verse, *Thou hast suffered, and hast patience, &c.*

In their discoverie of these false Apostles, note two speciall points: first, that God hath given to particular Churches the spirit of discerning. This appeareth by sundry testimonies of Scripture, 1 Corinth. 2. 15. *The spirituall man, that is, he which is endued with Gods holy Spirit, discerneth all things*. And *Paul* affirmeth, That the faithful Corinthians did discerne the Lords body, that is, see and put a great difference betweene the bread and wine in that Sacrament, and other common bread and wine: which none that want the spirit of God can doe. Againe, hee biddeth them *prove themselves whether they bee in the faith or not*: to give us to understand, that they had a gift of discerning, whereby they did know their owne estate, whether they were under the curse, or under grace. And Saint *Iohn* biddeth the Church *trie the spirits*: that is, those doctrines which men pretending the gifts of the spirit, did teach. And in this place this Churches discovering of false Apostles, declareth plainly, that shee hath a gift to discerne who bee sent of God to teach his Church, and who not. And hence the godly learned in the Church, are said to *have their senses exercised to discerne both good and evill*, Heb. 5. 14. And in this regard, the Churches of God differ from all other companies of men. For unlesse men bee of Gods Church, they want this gift of discerning spirituall things that differ; as true Apostles and false, good and bad, truth and falshood, &c.

1 Cor. 11. 29.

2 Cor. 13. 5.

1 Iohn 5. 1.

Vse.

Hence wee may gather, that the Church of God hath a gift to discerne which is a true Church, and which is not: for the Church can discerne whether a man bee a true Apostle, or not, and by the same gift it may discerne the state of any particular Church. Whence also it followeth, that wee may easily see whether the Church of England bee a true Church, or not. It pleaseth some to call it into question, as it now standeth; and they avouch, That it is no Church of God, that there are no true Ministers, no true preaching, or right administration of the Sacraments in it; and that these things with us are illusions of Satan, and our Church his synagogue. But that ours is a true Church of God, is thus proved. The Churches of Germany, France, Scotland, and Italy, that have received the Gospel, are the Churches of God: and they have the gift of discerning which is a true Church of God, and which is not. Now they give the right hands of fellowship unto us, and reverence our Church as the Church of God. To whose testimony wee must rather cleave, than to the opinion of a few private men; and so resolve our selves, that we are the true Church of God.

Secondly, hence wee may gather, that the Church of God hath a gift to discern Scripture from that which is no Scripture. The Papists say the Church indeed hath this gift: but it is by counsell and commission from the Church of Rome: which is a meere forgery. For the Church of Ephesus, which could discerne of false Apostles, could no doubt by the same gift discerne of the bookes of God, and that without counsell from the Church of Rome? for at this

this time when *Iohn* writ, it was a more famous Church than the Church of Rome, and therefore went not thither for counsell.

II. Point. In what things this discerning of false Apostles doth consist. It is a Judiciall action of the Church, consisting in two things here noted; First, in examination of false doctrine and false teachers; secondly, in condemnation afterward. The examination of them is set downe in these words; *And hast examined them that say they are Apostles, and are not.* Their condemning or sentence-giving, in the words following, *And hast found them lyers.*

For the first; examination is a gift of God to his Church, and was here used for the triall of false Apostles. *Quest.* How may any Church try a false teacher? *Ans.* This is a point of large discourse; but the heads of true examination are these.

First, that Church, or that man that would rightly examine a false Teacher, must prepare himselfe thereunto after this manner: hee must looke that he have a meeke spirit, and a humble heart; for God revealeth his will, not to the proud, but to the meeke and lowly; and as *Isay* saith, to them that are of a contrite spirit, Isay 57. 15. And in this humbling of himselfe, a man must renounce his owne naturall wit and reason, and become nothing in himselfe but even a foole, in respect of his owne conceit. Also he must unfainedly pray to God, that he would reveale unto him his truth. *Aske* (saith Christ) *and it shall be given you, even the holy Ghost, unto them that desire of the Father.* Luke 11. 13. And S. *Iames* saith, *If any man lacke wisdome, let him aske of God, which giveth to all men liberally.* Iam. 1. 5.

Secondly, after preparation hee must labour to know throughly what the false teachers are, and what be their opinions, with the grounds and foundations thereof; wherein they agree, and wherein they differ from the truth of God, maintained by the Church: for it is a foule oversight to misconceive the state of the adversaries question, by propounding it otherwise than they hold, as it falleth out with many in the handling of controversies.

Thirdly, due proofe must be made, whether the adversaries doctrine bee of men or of God. This is Gods Commandement, 1 John 4. 1. *Prove the spirits, whether they bee of God, or not.* And for triall hereof, we must have recourse unto the word of God; it must bee judge in this cause: Isa. 8. 20. *To the law, and to the testimony; if they speake not according to this word, it is because there is no light in them.* Joh. 5. 39. *Search the Scriptures, for in them ye look to have eternall life, and they are they which testifie of mee.* Who so fit to judge in the matters of God, as God himselfe? and so hee doth in his written Word, of all doctrine and opinions in religion. The Scriptures shew whether the doctrine examined bee directly gathered thence, and by just consequent or not.

Fourthly, serious consideration must be had of the faith and lives of the teachers examined: for a false teacher by Gods just judgement is usually a wicked liver. And therefore Christ saith, *Ye shal know them by their fruits:* if they be throughly examined, such they will appeare, howsoever for a time they may blear the eies of men: as the histories of the Church in many famous heretikes doe plainly declare. Matth. 7. 16.

The second branch of this discovery, is sentence-giving, in these words: *And hast found them lyers.* The Church here giveth out a sharpe and severe sentence against them, shee calleth them false Apostles, and lyers; and yet she sinneth not, for Christ commendeth her for it. Though to raile or taunt cannot beseem any, yet Magistrats and Ministers in their places may give out severe speeches against offenders, in token of detestation of their sinnes, and not offend. Thus *Iohn* called the Scribes and Pharisies a *generation of vipers*, Matth. 3. 7. and our Saviour Christ called *Herod a Fox*, Luke 13. 32. and *Paul* called the *Galatians fooles*, Gal. 3. 1. And in this place the Church calleth these false teachers lyers, which is very much: for therein she accuseth them of three things: First, of teaching that which was false indeed: Secondly, that they knew it to bee false, and so sinned of knowledge: Thirdly, that they did it of malice, with intent to blinde the eyes of the Church and to deceive the people.

In this discovery, wee may observe the just accomplishment of *Pauls* prophecie, Acts 20. 29, 30. namely, that there should rise up among the Ephesians grievous wolves, and men speaking perverse things; and such were these false Apostles, who after examination were found lyers. *Vse.*

Againe, seeing in the dayes of this Apostle *Iohn*, men durst presume to claime Apostolike authoritie, and call themselves Apostles, when they were not: no marvell if the Pope of Rome six hundred yeares after, did challenge to himselfe to bee *Peters* successour, and to have Apostolike authoritie: and that they dare now avouch some bookes to bee Scripture, which are not: as also bring in their traditions and unwritten verities, to bee received and obeyed equally with Gods word.

## V. 3. *Thou hast suffered, and hast patience, and for my Names sake hast laboured.*

Here our Saviour Christ declareth how this Minister & Church of Ephesus opposed themselves against false teachers after their discovery. The manner wee shall see in handling the points particularly as they lie in order. *Thou hast suffred*, or, thou hast borne a burden: for the word signifieth to *be pressed down under a great burden*: this burde̅ was the troubles which false Apostles

stles brought upon them after they were discovered, partly by open affliction and persecution, partly by the spreading of their hereticall and schismaticall doctrine. These false teachers were *Ebion*, *Cerinthus*, *Marcion*, and such like, who in the daies of *Iohn* troubled this Church, as histories doe shew.

Here wee may observe, that it is Gods will, that the best Churches should bee troubled by wicked men, and hereticall teachers, who both by false doctrine, and persecution, become grievous burdens. This the Lord permits for weighty causes: I. That true beleevers may be excited more constantly to embrace the sincere doctrine of the Gospell: and therefore *Iude* Iud. 3. most worthily exhorts the Christians in his time, to *fight for the common faith*. II. That professors may be tried whether they soundly hold the doctrine of the Gospell, or not: 1 Cor. 11. 19. *It is meet (saith Paul) that there should bee heresies in the Church, that they which are sound in the faith and approved, may bee knowne.* III. That God may execute his judgements upon wicked men and hypocrites, that have not loved his truth revealed unto them: 2. Thess. 2. 10, 11. *God gave them up to strange illusions to beleeve lies, because they have not loved his truth*: for many know the word that love it not.

Vse. This must teach us to take heed of a common scandall in the world, which is to bee offended at religion, because there bee in the Church schismes and heresies: which come not from the Gospel, but from the malice of Satan, who soweth his tares among the Lords wheat. We must consider that it is the will of God there should bee such evils in his Church: and therefore should labour to bee so farre from offence, that hereby we be rather provoked with more cheerefulnesse and courage to love and embrace religion.

*And hast patience, and for my name hast suffered, &c.* Here is set downe the dealing of this Church against these false Apostles in all their persecutions. But first note the coherence of this vertue with the former: *Thou hast suffered trouble, and hast had patience. Quest.* How can these stand together? It is against mans nature, in trouble to bee patient: for troubles and afflictions make men discontent, and to fret against God and man. *Ans.* They stand not by nature, but by grace; Rom. 5. 4. *Tribulation bringeth forth patience*; namely, to all those that have received to beleeve in Christ: for to them God giveth the spirit of meeknesse in their troubles, shedding his love into their hearts, whereby they are inabled to suffer any thing for his name, even with joy.

*And hast patience.* This is the first meanes whereby this Church opposed her selfe against the false Apostles: they troubled her two waies, by persecution, and by false doctrine. Now by patience this Church opposeth her selfe against their persecutions. And indeed, that is the most excellent means for any man or any Church to oppose themselves against their enemies, and to vanquish them; for hereby they shall stop their mouthes, and if it be possible, win them to their faith and religion.

Use. In this their practice we have an example for our direction, how to oppose our selves against wicked men, with whom wee live; or any enemy that shal trouble us, either by oppression, or hereticall doctrines. Wee must not render taunt for taunt, and abuse for abuse; but labour for patience, not in bearing with their sinnes (that may not bee) but in a meeke enduring of their injuries and wrongs wherby they trouble us. Thus shall we stop their mouths and soonest overcome them.

*And for my names sake hast laboured.* Here Christ setteth downe the second meanes whereby this Church opposeth her selfe against the spreading of false doctrine by these false Apostles, which was the second way whereby they became a burden unto her. The meaning of the words is this; that they had taken much paines to maintaine the glory of God, and the true doctrine of Christ Jesus, labouring therein as much as the false Apostles did to broach their damnable heresies.

Here we are taught a second duty, how wee are to oppose our selves against all hereticall and schismaticall teachers; namely, as they labour to publish their false doctrine, so must we endevour to maintaine the glorie of God and his true religion. Hereunto a twofold labour is required, partly of the Minister, and partly of the people. The labour of the Minister stands in these things principally: I. He must endevour by reading and studie to furnish himselfe with the true knowledge of the foundation and substance of the Gospell and true religion, that hee may bee able soundly and plainly to teach the same. For this cause Saint *Iohn* is commanded to *eat the little booke*, Revel. 10. 9, 10. which was as it were by studie and meditation to have the same digested and settled in his heart. Hence *Malachie* saith, *The Priests lips should preserve wisdome, and thither should the people come for instruction.* Mal. 2. 7. And every Scribe taught of God, must have *store in the treasurie of his heart, like a good housholder*, Matth. 13. 52. Secondly, hee must deliver the whole will and counsell of God, concerning salvation, truly and distinctly unto his people, as it is propounded in the bookes of the Prophets and Apostles. This *Paul* commendeth by his owne example, Acts 20. 27. testifying unto this Church that *hee had taught them all the will of God, and kept backe nothing which hee was commanded to deliver unto them.* III. He must labour to discerne, and be able to discover false teachers unto the people; that he may not only know them himselfe, but also cause the Church to take notice of them: Tit. 1. 9. *Paul* requireth that the teacher in the Church, *Be able to convince the gainesayers to his truth.* In this discoverie

very he must doe two things. First, detect the hereticall doctrines. Secondly, their wicked manners. Thus dealt our Saviour Christ in his owne person living in the Church of the Jewes, with the Scribes and Pharisies: he did detect unto the people their false interpretations of the law, Matth. 5. 21. to the end. And also their wicked lives and dammable hypocrisie, Matth. 23. 3, 4. &c. to the end. And S. *Paul* in all his Epistles, laboreth to discover the wicked lives, and to confute the hereticall opinions of the false Apostles. IV. Hee must endevour that the doctrine of the Gospell thus published, may edifie. This is the end of all teaching, as *Paul* sheweth, 1 Corinth. 14. throughout the whole Chapter. Now it doth edifie, when it is so applyed to the hearers, that thereby they are won to Christ, suffering themselves to bee reformed by it in heart and life, and so made fit for the kingdome of God. V. He must be careful in his owne person to become a patterne of the doctrine of the Gospell which he teacheth, that so the people may have a double light to follow. This is a notable meanes in the Minister to make men to love the Gospell, and the neglect thereof causeth many to contemne and despise the same. VI. Lastly, hee must bee diligent in praying for his own and other particular Churches of God, that they may know, beleeve, and obey the same doctrine which is taught them out of Gods word. Thus did *Paul*, as we may see in his particular Epistles, pray for every Church, that by the blessing of the spirit, they might embrace and obey the Gospel of Christ, Phil. 1. 4, 9, 10. Col. 1. 9, 10, 11.

The people also for the name of Christ and his religion, must undergoe a threefold labour. I. Every one must see thor himselfe know and beleeve the true and sincere doctrine of the Gospell. This Christ injoineth to all, in this Commandement, *Repent, and beleeve*, which none can do unlesse they first know and understand the doctrine thereof; and therefore every one must doe as *Mary* did, for which Christ so commends her; namely, lay aside matters of lesser moment, and give our selves to heare and learne the doctrine of Christ, Luke 10. 39, 42. II. Every one must use all good meanes, that knowledge of religion which himselfe hath received, bee conveyed to others. And indeed, if we truly beleeve, we cannot containe our selves, but we must needs teach others. For, as Christ saith, *He that drinketh of the water of life that he hath, shall flow rivers of water of life* streaming out for the good of others. *Quest.* How should private men convey their knowledge unto others? *Ans.* I. All masters and governours of families are bound in conscience to teach those that are under them, the maine points and grounds of true religion: in place of which gifts, and God doth so increase for every Christian family should be a little Church as it is said of the house of *Aquila* and *Priscilla*, 1 Cor. 16. 19. II. Every man in his place must labour to convey that knowledge he hath unto his neighbour, yea to his enemies. *The Jewes would compasse sea and land to make a man a proselyte:* And Idolaters at this day will travell farre and neere to make a man of their profession. Much more therefore must all true Christians labour to convey their knowledge to others, so to winne them unto Christ. III. Every man is to edifie those that be members of the same Church, in these three things; faith, hope, and love; as *Jude* notably exhorteth in the end of his Epistle, *Edifie one another in your most holy faith*, v. 20. *have compassion of some in putting difference, and others save with fear in pulling them out of the fire*, v. 22. 23. IV. Every private man must professe and defend the true religion of Christ against all the enemies thereof: 1. Pet. 3. 15. *Be readie alwaies to give an answer to everie man that asketh you a reason of the hope that is in you.* And this confession must be, not only in word, but in deed. For by a blamelesse and holy conversation everie Christian holdeth forth the word of life, Philip. 2. 15. 16.

Seeing the maintenance of true religion is so excellent a worke, we must be admonished every one in our place to take paines in all the duties that belong unto us, that by us Christs religion may be furthered. For Gods Church is not called the pillar of truth, onely because the Minister thereof maintaineth Gods truth; but also because every member of the Church hath a pillar in his place to maintain and professe the true doctrine of Christ for his glorie. Besides, this is a dutie of the first Table, and therefore we must have more speciall care for the performance thereof. And thus we see the meanes whereby the Church of Ephesus opposed herselfe against false teachers. *And hast not fainted.* Here Christ setteth downe in what manner this Church laboured to maintaine his true religion, and thereby his honour and glorie: namely, by constancie and perseverance in labour. This is an excellent vertue, and a notable example for us to follow: for we through Gods goodnesse have the true religion of Christ among us, and for many yeares sundry among us have maintained the same against all enemies, though not without some trouble and danger. Now this which hath been done is nothing, unlesse we hold on in our good course constantly, and labour unto death in the maintenance thereof. This exhortation is the more necessary, because wee know not how long we shall enjoy the Gospell with peace; for usually after long peace God trieth his by persecution: neither know we by what meanes of triall God will exercise us. Therefore as wee now professe the Gospell, so let us continue constant therein, and not turne with time or state: for then wee lose our commendation at Christs hands. And thus much for the commendation of this Church for her ver-

Vers. 4.

## v. 4. *Nevertheleſſe I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love.*

These words containe the second part of the propoſition of this Epiſtle, to wit, a ſharpe and ſevere reproofe of this Church for decay in grace; as will appeare in the opening of the words. *Nevertheleſſe I have ſomewhat againſt thee:* Here Chriſt ſpeaketh as a Judge unto this Church, and to the Miniſter thereof, and laieth this action unto their charge; that they had left their firſt love, that is, that love which they bare to God and his religion, and to their brethren, at that time when they were firſt called unto the profeſſion of the Goſpell. This love they are ſaid *to have left*, not as though they had quite loſt it, but onely becauſe they ſuffered it to decay, and to wax cold in good works. But ſome will ſay, they are before commended for their zeale and labour for Gods glorie, and for their ſeverity againſt falſe teachers; how then had they left their firſt love? *Anſ.* At this time when Chriſt doth thus reprove them, their love was commendable; but yet it was nothing in regard of that which they had at the firſt converſion.

Vſe. If Chriſt have ſomething againſt this Church for leaving her firſt love; then no doubt he hath ſomething againſt the Church of England, and againſt us at this day: howſoever we may perſwade our ſelves that we be high in his favour, yet we are in the like, or a worſe eſtate than this Church now was: for a great part of the bodie of our Church hath left off their firſt love; and the greateſt part hath no love at all. That many have left their firſt love is too too evident. For ſuch as in Queene *Maries* time were content to ſuffer for the Goſpell, as the hiſtories of our Church doe ſhew, after they injoyed a little quietneſſe, became meere worldlings, as their lives have teſtified afterward. And in ſuch congregations where the Word hath long beene preached, this is too apparent, that men who for the ſpace of twentie, of ten, or ſeven yeares, have ſhewed fervent love to Chriſt and his Goſpell, and to their brethren, doe now fall away, and ſhew none at all. Hee that hath but halfe an eye, may ſee many for a yeare or two very forward and zealous in religion, who ſoone after ſuffer pleaſures, profits, or preferments, to draw them quite away: ſome I confeſſe through the mercie of God are free from this decay. But there is yet a more grievous fault among us: for the greateſt part of our people have no love at all. Theſe are the dayes whereof Chriſt ſaid, *love ſhould wax cold:* and whereof *Paul* ſaid, Men ſhould bee lovers of themſelves: for take the moſt congregations where the Goſpell hath beene long preached, yet you ſhall finde that the hearers are neither bettered for knowledge, nor for obedience, but

Matth. 24. 12. 2 Tim. 3. 2.

A remaine ſtill as ignorant and prophane as ever they were. This argueth that they have no love of God in their hearts, though they have a formall profeſſion of his name in their mouth; for where the love of God is, there muſt needs be increaſe in knowledge, in grace, and in obedience. Againe, ſee how men generally walke in their callings, and therein behold a meere defect of love. All the paines they take is for their private gaine and pleaſure; no regard is had of Gods glorie, of the maintenance of true religion, and of the good of their brethren: herein their owne conſciences ſhall be the witneſſes. So that generally this may be ſaid, We have no love at all. What an action ſhall we then thinke hath Chriſt againſt us? It muſt needs be grievous; and ſo our caſe fearefull and dangerous. B If an earthly Prince and Potentate had an action againſt us, and his caſe were good, it would make us looke about us, yea to tremble and quake, and to be at our wits end. Behold, not a worldly Prince, but the King of heaven and earth hath a matter againſt us, juſt and grievous: oh how ſhould this move us to ſearch our ſelves, to trie our eſtate, and to humble our ſelves upon the knees of our hearts before his Majeſtie. We may not imagine that this charge of Chriſt doth not concerne us: the concluſion of this Epiſtle ſhews it belongs to all that have eares to heare. And therefore we ſhould labour to prevent Gods judgements, by judging our ſelves for our decay and want of love.

C Againe, this rebuke of Chriſt for decay of love, ſhould teach us to labour for increaſe in love to God and to our brethren; adding grace to grace in our hearts, as we adde day unto day in our lives, that ſo our love may abound; read 1 Theſſ. 4. 9, 10. where *Paul* urgeth this dutie at large: hee confeſſeth they did love one another, and yet beſeecheth them to increaſe therein, Phil. 3. 13, 14. in *Pauls* perſon wee have a worthy preſident, which wee muſt follow, if we thinke to come whither he is gone before: though hee had gone farre in the love of God, yet hee laboured to perfection; and therefore conſidered not that which was paſt, as reſting in it, but rather how farre he was too ſhort, that ſo he might uſe meanes to increaſe in love, and D in all other good graces, till hee come to perfection. A Chriſtian mans life is a way that leadeth to heaven, wherein wee once ſetting foot, muſt ever goe forward, and not ſtand ſtill or turne backe, leſt wee never come there. The ſtate of a Chriſtian is like unto a childe, which ſtill groweth till it come to a perfect ſtrength: and ſo muſt every child of God labour to grow in the graces of God, till they bee perfect men in Chriſt: For if they ſtand ſtill, Chriſt hath ſomething againſt them.

The Rhemiſts in their annotations abuſe this place, to prove that a man may quite fall away from grace. Therefore to cleare this text, and to confirme our hearts in the truth of Gods word, this queſtion muſt be ſcanned, *Whether a*

*many may quite fall away from grace? Answ.* Grace in Scripture is taken two waies: First, for that favour of God, whereby he accepteth of some for his children in Christ. This is the first grace and the fountaine of all other: and taking grace in this sense, I say, that the signes of grace and the sense thereof in the heart, may be lost: but the favour of God it selfe cannot bee lost of them that truly beleeve. When an earthly father is displeased with his childe for some notorious crime, he will turne the signes of his favour into signes of displeasure, and shew the same partly by words, and partly by stripes; and yet he still continueth his Father, and holdeth him for his sonne, without any purpose to disinherit him: Even so God dealeth with his children; for their sinnes and corruptions, he will turne away his loving countenance from them, and change the signes of his favour into anger and displeasure; when as yet the good purpose of their adoption is not altered, but remaineth firme for ever: and God is still their father, though an angrie father through the provocation of their sinnes. Secondly, grace in Scripture is taken for *the gifts of grace which are bestowed on them that beleeve in Christ.* These gifts of grace be of two sorts, some more principall, of *absolute necessitie unto salvation*, without which none can be saved; as faith, and also hope and love, which proceed from faith. There be others also lesse principall, which be very profitable and requisite, yet not absolutely needfull unto salvation: As the feeling of Gods favour, alacritie in prayer, and sense of joy, and comfort in the holy Ghost. These lesse principall graces also may be lost. The principall graces also may be decayed, lessened, and covered in regard of operation, even in Gods children: but quite extinguished they cannot bee, for God upholdeth them by perseverance: where faith, hope, and love are once truly wrought by Gods spirit, they are never wholly or finally taken away, but only in part, and in sense and feeling for a time. This answer is agreeable to this text, for the Church of Ephesus is here blamed, not for quite losing her love, but because she had left her first love, suffering it to decay and wax lesse than it was at their first conversion.

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And because this doctrine is oppugned earnestly, not only by the Church of Rome, but also by some churches & schooles of the Protestants: I will first shew the truth thereof out of Gods word, and then scan their chiefe reasons that are brought against it. *That grace cannot bee wholly and finally lost*, these reasons prove: I. Matth. 16. 18. The promise is made to *Peter*, and in him to all the faithfull; *That upon that faith which hee professed, Christ would build his Church, and the gates of hell should not prevaile against it.* Which last words must bee marked, for they intimate, that the devil with his adherents would shew much force and violence against the faith of the elect, but yet they should never get the victory or overcome it wholly. II. Mat. 24. 24. Christ foretelling that false Prophets should come, saith, *They should seduce, if it were possible, the very elect.* Where he taketh this for granted, that the elect, albeit they maybe assaulted grievously, yet they can never be wholly or finally drawne away from their faith. III. Joh. 10. 27, 28. *My sheepe heare my voice* (saith Christ) *and I know them, and they follow me, and I give unto them eternall life, and they shall never perish.* To this they answer; It is true they shall never perish, so long as they remaine the sheepe of Christ. But that cavill is cut off in the next words, *Neither shall any plucke them out of my hand: my father which gave them me, is greater than all, and none is able to plucke them out of my fathers hands:* And therefore neither the devill, nor the world, nor the flesh, can by any temptation draw the sheep of Christ from their faith, and make them no sheep. IV. *Reason.* Joh. 3. 36. *He that beleeveth in Christ, hath eternall life.* They say hee hath it in hope, and no otherwise. I answer: If they have it in hope, they shall never perish: *For hope maketh not ashamed.* V. *Reason.* Rom. 8. 30. *Whom he predestinated, them also he called: and whom he called, them also he justified: and whom he justified, them also he glorified.* Those which are elected, called, and justified by faith, must needs be glorified; and therefore cannot fall away finally: for such shall never be glorified. And in the end of the chapter, v. 38. he addeth, *That neither death, nor life, Angels, principalities, nor powers, nor any thing else can separate us*, viz. the faithfull, *from the love of God which is in Christ Iesus our Lord.* But if the faithfull might fall away finally, the they might be severed from the love of God. VI. *Reason.* Rom. 11. 29. *The gifts of Gods calling* (that is, the peculiar gifts that pertaine to salvation) *are without repentance.* They say it is true, God indeed never repenteth him of his gifts: but yet a man may perish and fall away, because he may refuse and reject Gods grace given unto him. This answer is frivolous, maintaining this absurdity; that the powerfull will of God should be brought under the silly will of the creature: if a man could repell Gods grace given unto him, then should mans will take place, and Gods will bee made frustrate and void. VII. *Reason.* 1 Joh. 3. 9. *Whosoever is borne of God sinneth not: because his seed remaineth in him; neither can he sinne, because hee is borne of God.* How is that true? for chap. 2. 10. *Hee that saith, he hath not sinned, maketh God a lier, and his word is not in him. Answ.* The place must bee understood thus; *Hee that is borne of God sinneth not*; that is, with full consent, and with all his heart. Sinne doth not reigne in him: for the regenerate man consisteth of two parts, flesh and spirit; he sinneth not as he is spirit, that is, regenerate; but as hee is flesh and sinfull. His will sinneth not as it is spirituall, but as it is carnall. The Papists say, indeed hee sinneth not,

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Rom. 5. 5.

not, so long as hee continueth to bee borne of God. This shift is cut off by the word of the text, *Neither can hee sinne*, because the seed of grace, even the word of God abideth in him. This place plainly proveth, even in the judgement of the Papists, that the child of God cannot wholly or finally fall from grace. They say it is an hard place, and indeed they cannot answer to it. VIII. *Reason.* If a man may finally fall from grace, then may hee be wholly cut off from Christ: for grace is never wholly lost, till a man bee quite cut off from Christ. But it cannot bee, that a member of Christ can bee quite cut off: for then it should follow, that one and the same man must bee often joyned to Christ; namely, so often as hee falleth by sinne, if hee would bee saved. Whereupon this would also follow, that one and the same man must be often baptized: for Baptisme is the Sacrament of initiation, the meanes of admission into the Church, and the seale of our union with Christ. But Rebaptization may not bee admitted. The Church of God denieth it upon this ground, because a man is onely once borne of God. IX. *Reason.* Christ teacheth us to pray thus; *Lead us not into temptation*: that is, suffer not Satan and sinne wholly to vanquish us. This petition being taught by Christ, must needes bee lawfull and according to Gods will: and therefore hereunto, as to every lawfull petition, belong these two things: First, Gods Commaund to make it: Secondly, his promise to assure us it shall bee granted. Whereby this is evident, That there is in Gods word a promise assuring every child of God, that he shall never wholly be conquered of the devill; and therefore hee can never wholly or finally fall from grace; for if hee might, then were hee wholly overcome in temptation.

The contrary arguments bee of three sorts; places of Scripture, Examples, and Reasons. For the first, Exod. 32. 32. when the Israelites had sinned that great sinne of Idolatry, *Moses* prayeth God to forgive them; *If not* (saith hee) *blot mee out of thy booke*. Hence they gather, that a childe of God may bee blotted out of Gods booke of life, and so finally perish. *Ans.* That place must be understood with this condition, *If it be possible*: as in the like prayer it is expressed by Christ, *Father, if it be possible, let this cup passe from mee*. This condition must needs be added: for else we must say, that *Moses* prayed for that which he knew was impossible; namely, that one private man should suffer eternall punishment for the sinnes of others; though in temporall punishment such a thing may be, yet in eternall it is impossible. Againe, *Moses* in this prayer doth principally shew his exceeding affection and zeale for Gods glorie, and for the safetie of his brethren, both which he preferred before his owne life; as if he should say, Lord pardon them, and rather than thy name should lose glorie, blot me out of thy booke. The like affection was in *Paul*, when

A he said, *He could wish himselfe to be separate from Christ for the love of his brethren the Iews.* They further urge the Lords answer to *Moses*, v. 33. *Whosoever hath sinned against me, I will put his name out of my booke.* But as the Lord therein answereth to *Moses* prayer, so must it be understood, with the like exception. Rom. 9. 3.

II. *Object.* Ezek. 18. 24. *If the righteous man turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations that the wicked man doth, shall he live? All his righteousnesse that he hath done shall not bee mentioned: but he shall die in his sinne.* Here (say they) it is plaine, that a man may fall from grace. *Answ.* Righteousnesse is twofold: of the outward action, and of the person. So *Paul* distinguisheth, when he *desireth to be found not in his* B *owne righteousnesse, which is of the law*; that is, such as was in him while he was a Pharisie: *but in the righteousnesse of Christ.* The righteousnes of the action is, when a man for outward actions keepes the Law of God. The righteousnesse of the person is that, whereby a man is accepted righteous before God. And answerable hereunto, there be two kinds of righteous men; one that is outwardly righteous before men, though not indeed: the other, that is truly righteous before God. Now of the former of these two, must that place bee understood: for the Lord there pleadeth with such as did esteeme and avow themselves to be righteous, saying, *Their fathers had eaten sowre* C *grapes*: that is, had sinned, and they were punished for their fathers offences, though they were righteous: And the holy Ghost speaking according to their owne conceit and opinion of themselves, calleth them righteous: and of such it is true they may turne from their righteousnesse. Phil. 3. 4.

III. *Object.* Luk. 8. 13. *Some beleeve for a time, and in time of temptation goe away. Ans.* There be three kinds of faith; Historicall, Temporarie, and saving faith. In Historicall faith, is knowledge of the Word of God, with assent unto it. In temporary faith are 3. things; knowledge of the Word, Assent, and Approbation also, with some joy. In saving faith, there are foure things: Knowledge, Assent, Approbation, and Apprehension: that is, in applying of the D promises of God unto a mans selfe; whence proceedeth joy. And answerably, there are three kinds of beleevers: I. such as know the word of God, but yet have no love thereof: II. such as know it, assent unto it, and rejoyce in it also for a time. The third are such as apprehend the promises, and apply them to themselves. Now the two first kinds of faith may be lost; and the two first kindes of beleevers may fall away, whereof Saint *Luke* speaketh: But hence it followeth not, that saving faith may be lost; for hee that is endued therewith can never fall away. But faith (say they) is only one: Eph. 4. 5. *There is but one faith, one God, one hope, and one Baptisme.* *Ans.* By *one faith* is there meant one

religion, and doctrine of ſalvation: as elſwhere is uſuall by the name of Faith, 1 Timoth. 1. 19.

Their ſecond kind of arguments are *Examples:* which are chiefly two: one of *Adam*, the other of *David*. For *Adam*; they ſay hee was created righteous, and yet he fell wholly from grace: and therefore any beleever now, may much more fall away, who have far leſſe grace than he had. *Anſ.* This argument is not good: for though *Adam* had a greater meaſure of grace than we now have, yet our grace hath a greater privilege than his had; his grace came by creation; ours is by redemption and regeneration. *Adam* had the firſt grace, to be able to obey; but he wanted the ſecond to be ſure to perſevere: becauſe God would permit his fall, to make a way, both to manifeſt his juſtice and mercy in our redemption by *Chriſt*. But the child of God after his converſion, wherein he hath the firſt grace to repent and beleeve, hath alſo an infallible promiſe, That he ſhall receive the ſecond grace to abide in that faith. And therefore *Paul* ſaith, *I am perſwaded, that hee which hath begun this good worke in you, will performe it untill the day of the Lord Ieſus Chriſt.* Phil. 1. 6. And againe, *The Lord is faithfull, who will ſtabliſh you, and keepe you from evill.* 2 Theſ. 3. 5.

Secondly, *David* (ſay they) by his two grievous ſinnes fell wholly from grace. *Anſ.* Hee fell indeed grievouſly, but not wholly: for after his fall he contemned not Gods Word, hee hated not God, nor deſpaired of mercie; which hee muſt have done, if hee had fallen wholly. And therefore he had remorſe for his ſinne, ſo ſoone as the Propher *Nathan* came unto him. But (ſay they) he prayeth God to create a new heart in him, therefore he had then no grace: For creation is a making of that which hath no being. *Anſw. David* then ſpeaketh not as hee was before God, but as hee was in his owne ſenſe and feeling: for by his ſinnes Gods graces were ſore decayed. But (ſay they) he repented not for the ſpace of one whole yeare: Now, where there is no repentance, there is no faith, and conſequently no grace nor pardon. *Anſw.* In repentance there be two things: the gift of repentance, and the act and practice thereof. The gift of repentance was in the heart of *David* when hee yet lay in his ſinnes: but the act lay hid, and he wanted the renewing thereof all that time. Againe, *David* had the pardon of his ſinnes paſt, though he had not the pardon of thoſe two ſinnes, till he repented of them. Neither was his repentance loſt, but decayed onely; he wanted not the power of it ſimply, but the practice of it only in the act.

Their third kinde of arguments are drawne from equitie and reaſon.

I. He that is a member of an harlot, and of the Devill, ceaſeth wholly to be a member of *Chriſt:* but a childe of God truly beleeving, may become the member of an harlot, and of Satan, as *David* did. *Anſ.* There be three kinds A of members; dead, decayed, and living members. A dead member is that which is onely in ſhew a member: as a legge of wood, or braſſe in a mans bodie. A decayed member is a true member, though weake, as is a legge or arme that is taken with a palſie, or ſore wounded. But a lively member is that which doth move and doe all it functions perfectly. So in the Church there be ſome members dead, and only in ſhew; others feeble and weake, that by reaſon of ſome grievous ſinnes are not able to doe their duties. And there be lively members which ſerve God with an upright and perfect heart. Now, though a member of an harlot cannot bee a lively member of *Chriſt*, becauſe by his ſinnes he weakneth and woundeth the graces of God (for every adulterer and fornicator doth as much as in him lyeth cut himſelfe B off from *Chriſt*) yet he may be a decayed member of *Chriſt*. And this may the rather ſtand, becauſe a man is made the member of *Chriſt* one way, namely, ſpiritually; and the member of an harlot another way, namely, bodily.

II. *Reaſon.* If a man cannot fall from grace, then preaching, prayer, the Sacraments, and all meanes of perſeverance are needleſſe. *Anſw.* Nothing leſſe: for they have all their good and neceſſarie uſe unto them which have grace; even to make them conſtant in grace. For where the Scripture teacheth the certaintie of ſalvation, it implyeth the uſe of the means of perſeverance. *Paul* in his journey to Rome was certaine they ſhould all come ſafe to Land by the C promiſe of God: yet when the mariners would have gone out of the ſhip, *He telleth the Captaine, unleſſe they ſtay in, wee cannot bee ſaved:* becauſe they were the meanes to bring them to land. So when *Iſay* had told *Ezekias* from the Lord that he ſhould live fifteene yeares longer, he was thereby aſſured of recoverie, and yet he uſed *a bunch of figges* as a meanes thereof, as alſo food and raiment to preſerve his life afterward. Act. 27. 24. verſ. 31. Iſa. 38. 21.

III. *Reaſon.* This doctrine of certaine perſeverance maintaineth men in ſecuritie. *Anſw.* Securitie is twofold, carnall, and ſpirituall: carnall, when a man regardeth not at all the means of his ſalvation, but giveth himſelfe wholly to D the profits and pleaſures of this world. Spirituall, when a man relieth on God for his ſalvation, by beleeving his promiſes: and this ſecuritie it maintaineth, but not the carnall ſecuritie: For it teacheth the uſe of the meanes of perſeverance, as prayer, hearing, and reading of the Word, and receiving the Sacraments. And thus I conclude this queſtion, That the true child of God, who truly beleeveth when he ſinneth, doth neither wholly nor finally fall away, neither can doe.

Laſtly, if this were true of this famous Church of Epheſus, which was founded and preſerved by the Apoſtles, that ſhe ſuffered her firſt love to decay; then how can it be otherwiſe with us, but that we ſhould ſuffer our firſt

love

loue as well towards God as man, to leſſen and diminiſh? and that this is ſo, our conſciences will tell us, if we looke to that loue and zeale we had at our firſt calling: and though we have not felt this decay, yet we muſt know we be in danger of it continually. And therefore wee muſt take heed, that wee ſuffer not our good affections in religion to diminiſh. Water that hath beene once hot, will afterward bee moſt cold, and freeze the hardeſt: even ſo, when our hearts have beene once heated with the fire of the Lords Altar, as true loue and other graces of the ſpirit; if we ſuffer them to decay, we ſhall become more frozen in iniquitie than any others. The hawke while ſhe is quicke to take her prey, is ſet upon the hand of Kings and nobles, but if ſhe wax weake and die, ſhee is caſt off to the dunghill. Even ſo we while we are hot and cheerefull in loue towards God and his Church, wee are carried as it were on Gods owne hand: but if we faint and decay in loue, we ſhall be caſt lower than if we had neuer beene ſo exalted. This loue of God in us is like a little flame of fire, for the maintaining whereof we muſt doe three things: Firſt, take heed of all manner of ſinne, which quencheth loue and other graces of the ſpirit, as water quencheth fire. In the old teſtament the prieſts kept fire burning upon the altar day and night, to bee alwayes readie to ſacrifice unto the Lord: and ſo muſt wee keepe a flame of loue and other graces continually burning in our hearts, that thence we may offer up acceptable ſacrifices of praiſe and thankſgiving unto the Lord. Secondly, wee muſt ſtir up the gifts of grace that are in us, as *Paul* ſaith to *Timothie*, 2 Tim. 1. 6. uſing a compariſon from the fire, which burneth more bright and cleare when it is ſtirred up. Laſtly, we muſt exerciſe our ſelves in the duties of pietie, as faith, repentance, loue, and ſuch like: and ſo ſhall they not decay. And thus much for the ſinne of this Church.

**V. 5 *Remember therefore whence thou art fallen, and repent, and doe thy firſt works: or elſe I will come againſt thee ſhortly, and will remove thy candleſticke out of his place, except thou amend.***

Our Saviour *Chriſt* the faithfull Phyſician of our ſoules, having ſharply rebuked this Church, doth here preſcribe unto them a ſoueraigne remedy againſt their ſinne of decay in loue. From whence we may learne, that the law whereby ſinne is reproued is to be taught, but with this qualification, that withall the doctrine of the Goſpell bee joyned thereunto, A that the ſinnes which are ripped up by the law, may be cured by the Goſpell. This is *Chriſts* manner of preaching in this place, whoſe practice is a moſt worthy platforme for all his miniſters: for we have no warrant at this day to preach the law barely, which only maketh the wound, without the Goſpel which alone ſheweth the remedy.

The remedy here preſcribed is of ſpeciall uſe, and worthie our conſideration: generally by it we have direction to anſwer to two neceſſary queſtions of practice, which often fall out in the life of man. Firſt, a man is effectually called to profeſſe the Goſpell, and yet after his converſion, either through the corruption of his nature, or by the temptation of the Devill and the world, falleth into ſinne againe: what muſt this man doe for his recoverie? *Anſ. He muſt remember whence he is fallen, and repent of thoſe his ſins, and doe his firſt works.* The ſecond queſtion is this: A man that hath all his life long lived in ignorance and ſinne, is now touched in conſcience for his looſe life; how ſhall this man eſcape the wrath of God, and become reconciled unto him? *Anſw.* He muſt firſt remember whence he is fallen by *Adams* ſinne, and by his owne tranſgreſſions: Secondly, he muſt repent of his ſinne: Thirdly, endevour to doe the firſt workes, whereto he is bound by the law of creation; and ſo ſhall he eſcape the wrath of God, and bee received into his loue and favour.

In particular, this remedie hath three parts: The firſt, *Remember whence thou art fallen:* The ſecond, *And repent:* The third, *And doe thy firſt workes.* Theſe words following, *Or elſe I will come againſt thee, &c.* are a reaſon of this remedie, to perſwade them to doe the duties preſcribed.

For the firſt, *Remember whence thou art fallen.* The words beare this ſenſe; Examine thy ſelfe thorowly, and ſee in thy ſelfe the decay of thy former loue: and then ponder the ſame in thy heart ſeriouſly and thorowly. Here *Chriſt* injoyneth to his Church two duties. I. *Examination*, whereby ſhe muſt deſcend into her owne heart, and ſearch out her owne wants, eſpecially the want of her loue to God, to his word, and to her brethren. II. *Conſideration*, whereby ſhee muſt often thinke of theſe her wants, and lay the ſame to her heart unfainedly.

This courſe which *Chriſt* taketh with this Church, teacheth us firſt that it is a dangerous thing for any perſon in Gods Church not to be acquainted thorowly with his owne eſtate, that ſo he may ſearch out his owne wants, and deeply conſider of the ſame. For this very thing *Ieremie* blamed the people in his time, that no man ſaid with himſelfe, *what have I done?* And *Chriſt* layeth this ſinne to the charge of the people of the old world, that they were ignorant of their eſtate; *They knew nothing till the flood came and tooke them all away.* And

Ier. 8. 6.

Matth. 24. 38, 39.

this is the common sinne of this age: no man almost doth examine himselfe and consider in his heart his owne estate, by reason of his sinnes and wants. Nay, men are growne to this, that they count it a meanes to breed melancholy, and therefore doe flie the practice of this dutie, and so nuzzell themselves in their fearefull securitie.

Secondly, here we learne that it is a speciall dutie for them that live in Gods Church, to be thorowly acquainted with their owne estate, to examine and search out their owne sinnes, and often to consider seriously of their particular wants. *Zephanie* preaching the doctrine of repentance unto the people, beginneth thus, *Search yee, search your selves, oh nation, not worthy to bee beloved.* Chap. 2. 1. Where the word translated *search*, signifieth such a search as a man would make for some small thing in a great heape of chaffe. This is the Lords counsell, Hag. 1. 7. Consider your owne wayes in your hearts: and it must be our practice if wee would bee saved. This dutie is the beginning and ground of true repentance, and therefore *Christ* here giveth it the first place; for no man can truly repent before he be acquainted with his own infirmities, and with his owne fearefull and damnable estate, by reason of his sins. And therefore *David* saith, *I first considered my wayes, and then I turned my feet into thy testimonies.* Psal. 119. 59. The cause why so few in the world doe truly repent, is want of consideration from whence they are fallen; and what be their sins, and the dreadfull judgements thereby deserved. For till the mind doe truly conceive her owne miserie, the heart can never rightly hunger after mercie. Sinne must be our greatest woe, before *Christ* become our chiefest joy. The secód part of this remedie is *Repentance it selfe:* for after a man is well acquainted with his wants, and hath thorowly considered of his owne miserie, then he commeth to repent. In handling hereof five points are to be observed. I. What repentance is. II. How it is to bee practised. III. Who commandeth it. IV. To whom it is commanded. V. For what they must repent.

For the first, Repentance properly is in the minde, as the word in this place doth import: for it signifieth thus much, After some folly or overslip to be better advised. Repentance then in the minde is a change from evill to good, or a turning from sinne unto God: Act. 27. 20. *Repent and turne to God.* Which latter words expound the former, and plainly shew what repentance is. And this change in the minde standeth in this resolution, whereby a man by Gods grace purposeth to leave all his former sinnes, and to cleave unto God in holy obedience unto all his Commandements. And when this resolution is in the minde, therewithall followeth a turning of the whole man in will, in affections, and in all the actions of his life. This appeareth by that description of the practice of repentance, which *Paul* reduceth to seven heads, *viz. Care, clearing of themselves, indignation, feare, great desire, zeale, and revenge,* 2 Cor. 7. 11. whereof some are renewed affections, and some reformed actions.

Hereby appeareth, that their description of repentance is not so fit and proper, which say it standeth in these three; contrition, faith, and new obedience. For contrition is not a part of repentance, but a cause thereof, and so is faith, as *Christ* teacheth us in his wel known sermon, *Repent, and beleeve the Gospell*; Mark. 1. 15. where they are plainly distinct. And indeed a man must first beleeve in *Christ*, and then followeth repentance, and for new obedience it is not a part of repentance, but a fruit thereof. Others make regeneration and repentance all one, but that cannot so well stand: for regeneration goeth before, and repentance followeth after as a fruit thereof: for godly sorrow which is a part of regeneration, causeth repentance. The minde therefore must first bee renewed, and then it turneth it selfe unto God, and withall turneth the whole man. And thus we see what true repentance is.

II. Point. How must repentance be practised? The practice of it standeth in two things: in true humiliation, and true reformation. In *humiliation* a man humbleth himselfe under the hand of God, making true confession of all his sinnes, from a sorrowfull heart, condemning himselfe for the same, and earnestly craving pardon for them, at the hands of God in *Christ*. *Reformation* is a change of all bad actions into good: and if case require, a making of satisfaction unto others for injuries done unto them. Example hereof we have in *David*; who having committed those two great sinnes of whoredome and murder, when he was reproved by *Nathan*, repented, confessing his sinnes, and made the one and fiftie Psalme, and (as it is thought) the 32. Psalme, therein notably shewing both his humiliation in heart, and reformation of life. So *Manasses*, when he was converted, *hee repented, humbling himselfe before God, and praying for the pardon of his sinnes; God heard him.* 2 Chron. 33. 12. And thus came the prodigal child unto his Father, saying, *Father, I have sinned against heaven, and before thee, I am not worthy to be called thy son, make me one of thine hired servants.* Luk. 15. 21. And so in all the Psalmes of repentance, we may see these duties of humiliation and reformation joyntly practised, as Psal. 6. and 38. and 77. and 130, 143.

Here then consider the fearefull practice of the Church of Rome in their doctrine of repentance, received generally for many hundred yeares. Repentance with them standeth in three things: In contrition, in confession of all his sins to the Priests, and in satisfaction to God by good works. But all these things may a wicked man do. For *Judas* was grieved for betraying his master; he confessed his sins; and also gave againe the money wherewith he was hired. A second abuse is, that they make contrition

ons a part of the practice of repentance; by contrition we must understand remorse of conscience for sinne; which is no grace of it selfe, though it may be an occasion thereto in Gods elect. A third abuse is, that they prescribe a confession of all a mans sinnes unto men; which is a gibbet for any mans conscience; wherein they require more than God doth. A fourth abuse is, that they require satisfaction to Gods justice by mans good works; whereby they overthrow satisfaction by Christ, and exact that of men which none is able to performe. Wee therefore must reject their wicked doctrine, brought by the Devill into Gods Church, and imbrace that saving repentance which standeth in true humiliation and reformation.

III. Point. Who is it that commandeth repentãce unto his Church? namely, Jesus Christ. Many, not onely Papists but Protestants, gather upon this and such like commandements, That God giveth to every man sufficient grace to repent if he will: For else (say they) he should but mocke them, in bidding them repent: considering that without his grace it is as impossible for any man to repent, as for a man to rise and walke that is fast bound hand and foot. *Answ.* This collection is unsound: For the manifestation whereof, I will first lay downe the grounds of the true answer; and then apply the same. First, this commandement to *Repent*, is not given to every man, but onely to the Church of God, or to that people which is to bee a Church: and God giveth it to them for this end, that hee may gather among them his elect. In Gods Church there bee two sorts of men; Elect, and Reprobate; both which are mingled in this life. Now when the commandement to *beleeve and repent*, is given out in Gods Church, it is directed properly to the elect; and to the other whom God hath refused onely by consequent, because they are mingled with the elect. Againe, these commandements bee given to the elect for two causes. I. To teach them, not what they are able to doe of themselves; but what they ought to doe. II. To be an outward meanes to bring them to repent and beleeve. For with the Commandement Christ is present by his spirit to worke in the elect grace to repent and beleeve: Phil. 2. 12. *Worke out your salvation in feare and trembling*: rendring this reason in the next words, *For God worketh in you both the will and the deed*. In the Church there be some reprobates, who have the same commandement given unto them; but for other uses: as I. To keep them in outward order. II. To teach them their owne impotencie. III. and principally, that God in his justice may make them void of all excuse at the last day. From hence I answer thus: This proposition is not true, to wit, *If God command men to repent, then hee giveth them grace to repent*, unlesse it be thus qualified; *That God command them to repent, for this end, that they may practise repentance*. For God giveth out his Commandements for divers ends: Some that they may be practised; and others, to take from men all excuse in their disobedience. Thus he commanded *Pharaoh* to let the people goe; that by his disobedience his heart might be more hardened, and God more justly manifest his glorie in his destruction. So he commanded *Isay* to goe and preach unto the people: not for their conversion, but to *blind their eyes, and to harden their hearts*. And so hee commands the reprobate to repent; but neither directly as he doth his children, in whom hee intends the practice of repentance; but by consequent, because they live among his children: nor yet with intent they should obey, but rather to harden them, and to make them inexcusable, because of their sinnes. And therefore in them his commandement cannot import any ability to obey. Isa. 6. 9.

IV. Point. Who be commanded to repent? namely, *The Church of Ephesus*, that is, the Minister with the whole body of the Church. This may seeme strange, that hee should command them to repent, seeing they had alreadie repented at their conversion. Here therefore we must learne that there bee two degrees in the practice of repentance: First, the beginning of repentance: Secondly, the renewing of the same. And in these two consisteth the whole state of a Christian mans life. He must begin to repent when hee is received to mercie: hee must renew that repentance for his daily offences.

If God therefore have given us grace to repent, we must not content our selves with that good beginning, but adde more repentance daily unto it. So no man liveth that hath received grace to repent, but he seeth in himselfe continuall cause of renewing the same, by reason of his daily falls and wants; for every sinne decayeth grace, which must bee repaired by a new practice of repentance. This dutie must needs bee practised. It is the most dangerous case that can be for any man to lie in sinne, for sin makes a man liable to all Gods judgements. And it is not so much the act of sinne, as the lying in sinne that bringeth damnation. For this cause *Paul* 2 Cor. 5. 20. speaking to those that were reconciled to God, doth still most earnestly *beseech them to bee reconciled unto him*, saying, *We beseech you in Christs stead, as though God did beseech you through us, that ye be reconciled to God*: Intending thereby to provoke them to the daily renewing of their repentance, that thereby they might get a more full assurance of their reconciliation. Vers.

V. Point. For what must they repent? namely, *for the decay of their love*: not for the want thereof, but for that they suffered it to wax lesser, both towards God and his Word, and towards their brethren. The same thing is spoken to us daily in their ministerie of the word: that whereas our first love is gone, many having fallen from it, and moe having none at all,

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we should unfainedly repent, of this our decay and want: that if we have had love, and now wax cold, wee may renew it; and if wee never had it, we may labour for it; that so wee may be answerable to his blessed desire. And here observe, that Christ enjoyneth us a strait repentance. It is not enough for men to repent them of grosse sinnes, as whoredome, theft, drunkennesse, and such like; but they must repent them of their wants of grace, as of the knowledge, and feare, and love of God, & of brotherly love, and of decay in any grace, be it never so little. We have many justiciaries in conceit, that bee Pharisaically minded, thinking too well of themselves, that they need no repentance, because they live civilly, and are not tainted with grosse sinnes: But these consider little what God doth here require; even repentance for our secret wants and decayes. And great reason it should be so, for else to what end should we examine our selves of our secret wants, unlesse wee should repent us of them, having found them in us.

Againe, if this Church must repent for her wants; then what great cause have we to repent in this last age of Atheisme, a grosse and common sinne: of outward pride in apparell, a sinne flat against Gods word: and for contempt of the Gospell, a sinne that enlargeth it selfe more and more among us; and for crueltie and want of mercie and compassion, all which are rife in our Church: and may more easily remove the candlesticke from us, than want of love could remove the candlesticke from this Church. And thus much for the second part of this remedie.

The third part of this remedie, is, *to doe their first workes*: that is, shew the like zeale and servencie of love to God, to his Word, and to their brethren, that they did at the first time of their conversion. This dutie Christ addeth to the former; because true repentance never perisheth in the heart, but alwayes breaketh out into action in the life.

Here then is an excellent lesson for us to learne and put in practice: we must search our owne hearts, and see what good things have beene in us; what good motions and desires, or good affections. We must also call to minde our former waies, and see what good things we have done: and if in heart or life we find decay, we must recover our losse, and seeke to doe our first workes, and strive to continue so doing to our lives end; that so we may escape this heavy charge of decay in grace. Thus much of the parts of this remedie.

*If not, I will come against thee shortly, and remove thy candlestick out of his place, except thou amend.*

In these words Christ layes downe a reason to perswade the Church of Ephesus to the practice of the former remedie, especially for repentance. This reason containeth three parts. I. A generall commination in these words, *If not, I will come against thee shortly.* II. A particular threatning of a particular judgement, *And remove thy Candlestick out of his place.* III. The condition of them both: *except thou amend.*

I. Point. *If not, I will come against thee shortly:* that is, if thou doe not practise this remedie, and the duties therein prescribed, especially the dutie of repentance; then I will come against thee shortly. The words may as well be read thus, *If not, then will I come to thee shortly:* For so they are in the originall, and doe containe in them sufficient and profitable instruction. God is said to come to any people two wayes, in mercy, and in judgement. In mercy, when hee testifieth his presence by workes of mercie: As when Christ in spirit went unto the old world, and preached unto them in the person of *Noah* an hundred and twenty yeares before the flood, 1 Pet. 3. 19, 20. Secondly, God commeth in judgement, when he testifieth his presence by judgements. In the second commandement God saith, *Hee will visit the sinnes of the fathers upon the children*, that is, he will make inquirie among the children for the fathers sinnes, and if he finde them to live in the same sinnes that their fathers did, then will he punish them; that is properly to visit. So in this place, *If thou repent not, I will come unto thee*, and testifie my presence, not in mercie, but in judgement.

In this generall threatning we may observe, *Vse.* that when a Church or people decay in love to God, to his word, or to their brethren; or else lie in any sinne: then God prepareth himselfe to come unto them in judgement: Amos 4. 12. *Because I will doe thus and thus unto thee*, for thy sinnes, *therefore prepare to meet thy God, O Israel*; meaning, that because they lay still in their sinnes, therefore hee would make knowne his presence by more fearefull judgements: This doctrine according to Christs direction is to be applyed to us, and to our Church: for the sinnes that were in the Church of Ephesus, are the sinnes of our church and people. They decayed in love to God, to his Word, and to the brethren, so doe we. Nay generally there is no love at all in us, as hath beene shewed: and besides these wants, there be many grosse sinnes wherein our church and people doe lie; as in Atheisme both in judgement and practice; in contempt and neglect of Gods worship and true religion; in crueltie, oppression, and want of mercie: and that which is more, though God summon men to repent by his daily judgements, yet few or none by true humilitie prepare to meet God, and to prevent his judgements. Security spreads it selfe over the whole body of our people. And this being our case and state, it must needs be that God hath beene long since in comming to us by his judgements; and at this day he is still comming, because wee still decay in our love and other graces, and more and more goe on in sinne. So that if we thus continue, the truth is

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he will come shortly unto us, and thereby most fearefull judgements. For this was written to the Church of Ephesus, to bee a direction not onely unto them, but to all Churches to the end of the world, that be in the like or worse case. What shall we then doe?

Our duty is taught us in these words (*If not*;) that is, if thou repent not. Wee must prevent the Lords comming in judgement by unfained repentance: every man and every family apart must repent privately, and the whole Church openly and publikely: no way else we have to stay the Lords comming against us by his fearfull judgements.

The second part of this reason, is a more particular threatning than the former; *I will remove thy Candlestick out of his place.* Where he sheweth with what particular judgment hee will punish his Church: namely, by *removing away the candlestick*. The meaning whereof may bee gathered out of the former chapter, where particular Churches were called candlestickes; therefore here he threatneth to remove his Church from the citie of Ephesus: to take away the ministerie of his Gospell, and the profession thereof; and in his just judgement to send among them, Ignorance, Apostasie, and heresie, in stead of the knowledge of his truth. This particular judgement must bee referred to the first words, *If not*; that is, if thou repent not, this will I doe; I will make thee to bee no Church, and take my Gospell from thee.

In this particular threatning, three points are to be observed; one concerning the Minister; the second concerning the whole body of the Church; the third concerning every private man. Touching the Minister note this; If hee shall decay in love to God, to his Word, or to his brethren, or if he lie in any one sinne known to himselfe, it is a meanes to deprive him either of his calling, or of Gods gifts bestowed on him; for this threatning is here directed especially unto the Angel of this Church of Ephesus. When *Ieremie* had beene wanting in delivering the Lords will unto the people, partly for feare, and partly through impatience; then the Lord becomes a Prophet unto him, saying, *If thou returne, I will bring thee againe, and thou shalt stand before mee.* Whereby he would give him to understand, that if he returned not he should cease to be a Prophet unto him. The same thing is true of all Gods Ministers: if they decay in love, faile in their dutie, or lie in any sinne, they must speedily renew themselves by repentance, or else God will deprive them either of their calling, or of the gifts thereof. True repentance and the renewing thereof is needfull unto all Christians; but especially to Gods Ministers, if they would continue in his favour, and stand before him, becomming his mouth unto the people. Ier. 15. 19.

The second point concerneth the whole body of a Church; to wit, if a Church or people decay in love to God, to religion, and to their brethren; or doe lie in any common sin, they procure hereby the removing of the Gospel from them, and the abolishing of true religion. *The Prophet is a foole* (saith the Lord) *and the man of the spirit is mad*: This was a great and fearefull judgement: but marke the cause; *All is for thine iniquitie*: that is, for the sinne of the whole Church doth God send foolish Ministers. If this be so, then we have just cause in our Church to feare the removing of the Gospell from us, for there is a generall decay of love in many, and in the most no love at all. Many scorne and contemne true religion, and hate the professors therof. In regard whereof, wee may wonder at the great patience of God, that yet continueth his Gospel among us: *For God giveth men up to strong delusions, to beleeve lyes, because they love not the truth.* Wherefore being in this danger, our dutie is, to use all good meanes to prevent this judgement of God: which can no other way be done, than by true and unfeined repentance by the whole Church in generall, and by every man apart, and every family apart. For when God shall speake suddenly against a nation or kingdome, to root it up, and to destroy it; if that people repent of their wickednesse, the Lord will repent of the plague and judgement which hee thought to bring upon them, Jer. 18. 7, 8. Hos. 9. 7. 2 Thes. 3. 13.

The third point concerneth every private man, and it is this: If any man decay in love, or want love to God and to his brethren, or lie in any sinne knowne to himselfe: This is a meanes to remove the candlesticke from him; to deprive him of his knowledge and other graces of God. The affection of love in the heart is like the watch of the clocke: if the watch stand, the wheeles stand; as the watch goeth fast or softly, so goe the wheelss answerably. And so it is in man: if his love to God and to his Gospell doe increase, then doth his knowledge and other graces of God increase in his heart: but if this love decay, then other graces decay; and if love be gone, then farewell all pietie and true religion. If we would know the cause of such palpable ignorance as is in many that have long heard the Gospell preached, it is nothing but want of love. Hebr. 3. 12, 13. the holy Ghost sheweth by what degrees men come to fall away from God. First, sinne deceives them, by drawing them to commit it: then their hearts are hardned by the custome of sinning. Thence follows unbeleefe in many points of religion: and so they make Apostasie from God, and set themselves against his truth. Take heed therefore of lying in any sin, for that is the high way to finall Apostasie: rather strive to increase in love unto God and unto his Word, and so shall all his good graces increase in thine heart.

Out of this particular threatning some gather, that a man may be cut off from Christ, and fal away finally from true faith and repentance. For (say they) if a whole Church may be cut off

off from Chriſt, and become no Church: then may any one member of the Church be cut off and become no member: But a whole Church may be cut off, as here we ſee, and therefore may any one man. *Anſw.* This reaſon is not good: there is great difference betweene the ſtate of a whole Church, and of one man that is a true member of Chriſt. For a particular Church is a mixt company of true profeſſours and diſſemblers: like unto a field wherein are good corne and tares; and like unto a barne floore, wherin is wheat and chaffe mingled together; and yet all are reputed beleevers, becauſe they profeſſe the Goſpel outwardly. Now by reaſon of this mixture, it may come to paſſe, that a particular viſible Church may fall away, and become no Church; either when the godly are taken away, and hypocrites and diſſemblers made manifeſt; or elſe when true beleevers waxing few, are not able to maintaine the publike profeſſion of the truth, againſt the might and multitude of the enemies, which may daily increaſe. But the caſe is not ſo with a particular member of Chriſt; he cannot finally fall away, as hath bene ſhewed at large, ver. 4. And thus much for the ſecond part of this reaſon.

The third part of this reaſon, is the condition of both the former threatnings, in theſe words; *Except thou amend*, that is, I will come in judgement unto thee, and take my Goſpell from thee, unleſſe thou prevent my comming by true repentance.

Here note, that all the threatnings of the old and new Teſtament are conditionall: *Ionas* commeth to Ninive, and crieth, *yet fortie dayes, and Ninive ſhall be deſtroyed.* He ſaid no more; but yet that threatning muſt bee underſtood with this exception, *unleſſe they repent.* Why (will ſome ſay) are the threatnings in Gods Word propounded conditionally? *Anſw.* Gods whole will and pleaſure is one alone in it ſelfe: and yet it may thus be diſtinguiſhed, to be partly ſecret, and partly revealed. Gods ſecret will is touching thoſe things which he hath not made manifeſt unto men. His revealed will is touching thoſe things which are manifeſted in Scripture, or do fal out every day. Now Gods ſecret will is without condition; for as every thing commeth to paſſe, ſo God willed it: when good things come to paſſe, them he willeth ſimply: when evill things fall out, them he permitteth to be done. And to make Gods ſecret will conditionall, is to bring Gods will under the power of man, and to ſubject the Creator unto the creature. But Gods revealed will is conditionall; becauſe it containeth the matter of mans ſalvation: and this manner of propounding it, is a moſt effectuall way to bring the ſame to paſſe; for it keepeth men more in a awfull obedience, than if it were abſolute.

In this condition note two things, that *Chriſt* repeateth it twice, both in the beginning of this reaſon, *If not*; and in the end, *Except thou amend.* Hereby he would give us to underſtand, That when men commit ſinne, and lie therein; or when they decay in any grace, then have they moſt neceſſary cauſe to repent, if they would eſcape Gods fearefull judgements. And ſeeing our eſtate is like to the ſtate of this Church, or elſe worſe by much (for wee lie in ſinne, and thereby cauſe God to come to us in judgement) as we tender our owne good both in this life, and after death, let us turne from our ſinnes and repent, every man apart, every family apart, and the whole Church publikely: for repentance is moſt needfull, elſe would not the Lord have doubled this condition.

## V. 6. *But this thou haſt, that thou hateſt the workes of the Nicolaitans, which I alſo hate.*

These words are a ſecond reaſon to prove that which was ſet downe in the ſecond verſe: namely, That *this Church could not abide them that were evill.* In the ſecond verſe this was made manifeſt, by their diſcoverie of the falſe Apoſtles; & here he proveth it by their affection of hatred, towards the workes of the Nicolaitans. Theſe Nicolaitans were certaine hereticks in the primitive Church that held theſe two opinions: Firſt, that adulterie and fornication were no ſinnes; Secondly, that men might communicate with the ſacrifices of idolaters in their Idoll temples; and according to their opinions were their practices. Theſe hereticks (as it is thought) came of one *Nicholas*, one of the ſeven deacons mentioned Act. 6. who though for a while hee did faithfully diſcharge his duty outwardly, yet after fell away, and became head of this hereticall ſect.

*But this thou haſt.* This Particle, *But*, hath reference to the former verſe. As if hee ſhould ſay, Though this be thy fault, that thou faileſt in thy firſt love; yet for this I commend thee, that thou hateſt the works of the Nicolaitans.

*Uſe.* This practice of Chriſt diſcovereth the common ſinne of this age: which is, to ſet out in their colours mens faults and infirmities, to their greateſt diſgrace; and yet by ſilence and oblivion to burie all their vertues, which are praiſe-worthy. This ought not to be ſo: wee muſt follow Chriſts example, who with juſt reproofe adjoyneth due deſerved praiſe. If our friend or our foe have a fault, when we are called thereunto, we may ſpeake of it, and wee muſt reprove them: but yet withall wee muſt commend the good things that bee in them. Secondly, Chriſt here teacheth us, That it is not ſufficient to any mans good eſtate before God, that he have good things in him; for that a man may have, and yet bee in danger to bee cut off from Chriſt. *Saul* had good things in him at the firſt entrance into his kingdome, but what was he afterward? *Iehu* was very zealous for Gods glorie, in killing all the Idolatrous priests, 2 King. 10. 28, 31.

priests, but he would not depart from the sins of *Ieroboam*. And *Iudas* no doubt had many good gifts while hee was with Christ, but his end was most fearefull: And this Church had many good things in her; yet is shee in danger of being cut off from Christ: And so many among us have excellent gifts: some for knowledge, some for mercie and conceiving of prayer: and yet for all these they may bee cut off from Christ. Therefore wee must not content our selves with these, but labour for the principall, which is true, hearty, and unfained repentance, which we must daily renew for our continuall falls. And this will keepe us in Gods favour, and from his judgements.

More particularly Christ here commendeth this Church, for *hating the errours of the Nicolaitans*. Whereby hee would teach us our duty if we be Christians; namely, to take knowledge of the sinnes and errours of our times, and to hate the same unfainedly. Yet note, hee commendeth them for hating *their workes, not their persons:* giving us direction how to temper our hatred in the world. We must set it against the sinne, not against the person of any man. Some will say, the Prophets prayed against the persons of the wicked. And *David* professed hatred of the men, Psal. 139.21. Doe not I hate them that hate thee? *Ans. David* was an extraordinarie Prophet, and had no doubt this revealed unto him; that those his enemies were obstinate, and would not repent. Againe, imprecations of the Prophets in Scripture, must be understood as prophecies of Gods judgement to come upon those against whom they prayed. But we which want that extraordinarie spirit, must keepe our selves to our ordinarie rule: Hate the sinnes, and love the persons.

Further, observe the workes here hated: namely, Idolatry, and Adultery, which are joyned together in these Nicolaitans. Adulterie is the punishment of Idolatrie; and Idolatrie the punishment of Adulterie. Spirituall Adulterie is punished with bodily Adulterie. This was verified in the old Jewes; when they fell a whoring after strange gods, God gave them up to uncleane lust. And it is palpable in the Church of Rome: they being fallen to idolatrie, doe abound in all uncleannesse: for they tolerate Stewes for fornication: and adultery and Sodomie are common among them.

Againe, sundrie men may here bee well admonished, who will be of no religion, because there are many sects and schismes among the professors thereof. These men should consider, That in the best Churches planted by the Apostles, there were sects and heresies, even in the Apostles times, as here in Ephesus. And therefore no marvell, if there bee sects and schismes among us at this day. This offence should not move any to dislike the Gospell, but rather cause them more firmely to cleave unto the truth.

*Which I also doe hate.* This Christ addeth to encourage them to goe forward in the vertue for which he commended them, in hating evill workes: for what could more provoke them to zeale and constancie therein, than to know they did that which Christ himselfe did? And here wee see, that Christ would have everie member of his Church to be like minded, and like affected unto him, as he was man. We must love those things which Christ loveth, and hate those things which Christ hateth, rejoyce wherein Christ rejoyceth, and mourne for those things for which Christ mourned. And great reason it should bee so: for wee professe our selves to bee members of Christ, bone of his bone, and flesh of his flesh, for out of his bloud sprung the Church: and there must be consent and conformitie betweene the head and the members. *Quest.* If Christ hated these wicked men, why did he suffer them to live, and not cut them off from troubling his Church? *Ans.* Because hereby he would manifest his love to his Church, and his justice upon the wicked: for he can bring light out of darknesse, and good not only out of good, but out of evill.

## V. 7. *Let him that hath an eare, heare what the spirit saith unto the Churches: To him that overcommeth, will I give to eat of the tree of life, which is in the middest of the paradise of God.*

These words containe the conclusion of this Epistle: the scope whereof, is to excite this Church to the more carefull performance of the duties before prescribed. This conclusion hath two parts: a commandement, and a promise. The commandement in the beginning of the verse; *Let him that hath an eare, heare what the spirit saith unto the Churches.* In this commandement note three points; I. who are commanded, *Those which have eares*; II. The dutie commanded, *They must heare.* III. What they must heare, namely, *What the spirit saith unto the Churches.*

I. Point. The parties commanded are thus set forth, *He which hath an eare:* who these be, Christ doth more fully expound, Matth. 13.9. when hee saith, *Let him that hath an eare to heare, heare.* Where he maketh this distinction of hearers; that some are deafe hearers, some hearing hearers. The deafe hearers are those that bring with them to the ministerie of the word their outward eares onely, but their hearts are not affected with it: neither doe they care to learne to beleeve, or obey that which is taught them. The hearing hearers are all such as beside their bodily eares, have eares pierced

ced in their hearts by the spirit of grace, whereby they do not only heare the word outwardly, but their hearts are also affected with it, and made pliable unto it; so as they beleeve it, and bring forth obedience unto it. This hearing eare is set foth by *David*, when he saith: *Sacrifice and burnt offerings thou wouldest not have: but mine eares hast thou opened and prepared; and then I said, Loe I come.* Psal. 40. 6. Hereof *Isay* saith, *Thou openedst mine eares, and I was not rebellious.* Isa. 50 5. And this hearing eare *Lydia* had given her, when God opened *her heart, whereby she became attentive to the word of God preached by Paul.* Act. 16. 14.

By this distinction of hearers which Christ maketh, we may learne, that Gods grace unto salvation is not universall, that is, God giveth not unto all men such measure of grace, whereby (if they will themselves) they may beleeve, repent, and be saved: For in Christs time, and ever since, there have beene in the Church these two kinds of hearers; whereof the deafe hearer doth not receive nor beleeve the Gospell unto salvation. Neither is it true, that God giveth grace sufficient unto all, whereby they might be saved, if they by their malice and sinne did not abolish the same. For though he admit all sorts into his Church, yet not all, but some only have eares pierced by the spirit of grace that they can heare. And therefore when the Disciples asked Christ, *Why he spake in parables?* he answered thus, *To you it is given to know the will of God, and the secrets of his kingdome: but to others it is not given.* Matth. 13. vers. 11. Shewing plainly that the gift of hearing to salvation is not given to all, and in some made void by their owne wilfulnesse: but to some it is given, and they have hearing eares: and to some it is not given, and their eares are deafe.

Secondly, seeing this commandement is directed to the hearing hearers; we must hereby be admonished to use all good meanes to become good hearers of Gods word; bringing with us not onely the bodily eares which wee have by creation, but the spirituall eares of the heart, which we have by regeneration. For it is not sufficient to our salvation to receive the word into the outward bodily eares, unlesse the inward eares of the heart be opened, that our soule may be affected with the word, and fitted to receive, to beleeve and obey the same. Thus did good king *Iosias* heare the law read; the text saith, *His heart melted within him.* 1 Chr. 34. 27. And thus did *David* heare when the Lord said to the Church, *Seeke yee my face: his heart answered, I seeke thy face, O Lord.* Psal. 27. 6. And as wee must be carefull to get spirituall eares; so wee must take heed of deafe eares. Which is when a man commeth and heareth the word of God, but yet hath no care in his heart to learne, beleeve, or obey the same. This deafe eare is a fearefull judgement of God, whereof we may read, Isay 6. 9. where the Prophet is sent, *To make their eares heavie, and their hearts fat, that they might not heare, nor beleeve: lest they* A *should turne and bee saved.* And this the rather we must looke unto, because it is a judgement of God upon many among us at this day. The greatest part of hearers are deafe hearers: which appeareth by this, that after long teaching they neither increase in knowledge, nor in faith, nor in obedience; but remaine the same for blindnesse of minde, hardnesse of heart, and profanenesse of life, that they were at the first hearing of the Word: these must know that Gods judgement is on them; and if they would bee saved, they must labour to come out of this estate, and endevour so to heare with their hearts, that they may be turned unto God both in minde, heart, and life.

II. Point. The duty commanded: namely, B *to heare.* Hearing in Scripture is not onely to listen with the bodily eare: but to be attentive to that which is taught, and with attention to bring faith, conversion, and obedience every way. Eph. 4. 21, 22. the hearing of Christ is notably described: It is not so much to conceive the doctrin of Christ in our minds, and to be able to utter it, *as to die unto sinne, and to the lusts of the flesh, and to rise to newnesse of life.* And indeed, a man doth heare and learne no more of Gods Word, than he doth beleeve and practise. From whence we are againe to be admonished, that we so heare with attention, that by hearing we suffer our selves to be changed, and that with our change we joyne care to beleeve, and conscience to obey. This is that saving hearing which bringeth eternall life: all C other hearing doth increase our sinnes to our further condemnation. Whereby also appeareth the fearfull state of many, who lend onely the outward bodily eare to heare the Word, but their hearts be not moved, nor their lives changed thereby.

III. Point. What is to be heard? namely, *That which the spirit saith unto the Churches.* Which words must be referred to that which went before, and not to that which followeth: for this commandement belongs to the matter of the Epistle which went before. The promise following rather concerns the persons themselves than the matter. The things then that are to be heard, are these; Christ his sharp D reproofe for sinne: his threatnings of punishment: a remedy prescribed, and motives to practise the same, especially repentance: for of all these Christ spake before.

*Vse.* From this, that Christ bids them heare these things which concerned their estate in sinnes, and amendment by repentance, we learne two things. First, that it is a most necessarie thing for every Church of God, and every member thereof, to know and consider their owne wants and sinnes, and also the judgements of God that hang over them for the same. Secondly, that after any man, or any Church hath considered of their sinnes, and of Gods judgements; it is a most necessarie thing, to turne unto God by true repentance, if they have not repented: and

and if they have repented, to renew the same daily, and doe it more: that so Gods judgments both private and common may be avoided. We therefore must hereby bee moved to search into our owne wayes, to finde out our owne sins, and to consider of Gods judgements thereby deserved, that by true repentance we may turne unto God, and so escape his fearefull judgements.

Further, these words, *What the spirit saith unto the Churches*, containe two reasons to move every man to heare. I. Because they are spoken by the spirit, that is, the holy Ghost. II. because they are not spoken to one man, or one Church alone, but to all Churches. For the first: It may be demanded seeing Christ spake these words, How can it bee said that the spirit speaketh them? *Ans.* Both may stand: first, because all the outward actions of any persons in Trinitie are common to the rest: but to teach the Church is an outward action of Christ, and therefore it agreeth to the Father, and to the holy Ghost. As when the Father created things in the beginning, the Sonne also created, and the holy Ghost created them. So here when the Sonne teacheth, the Father teacheth, and the holy Ghost teacheth: For as the three persons are one in nature, so must they be joyned in all outward actions. Secondly, Christ saith the spirit speaketh, because hee now sitting at the right hand of the Father, doth not teach his Church in bodily presence, but by his Spirit, which after his ascension hee sent to bee their comforter and instructer.

Here then observe that the holy Ghost speaketh to the Church in Scripture. The Church of Rome appoints a Judge to speake unto men in matters of controversie, which is the Church: because (say they) a Judge must speake: and Christ is absent from his Church: and the word is a dumbe letter, and cannot speake: Therefore the Church must needs be Judge. But they erre grosly: The Church cannot be Judge. It is but Christs Minister to put in execution that which hee commandeth. Christ therefore must bee Judge unto his Church by Scripture, which is not a dumbe Judge; for therein his spirit speaketh plainly and sufficiently for the resolving of any point in controversie, that is needfull in Gods Church.

The second reason to attention is, because these things are spoken to all *Churches*. Where wee see that things spoken to one Church agree to all, From whence we must learne this speciall dutie in reading and hearing Gods holy Word; namely, to read and heare with application. Wee must not rest in a flourishing knowledge of the story, but apply every precept and example unto our selves. If it be an example of vertue, we must apply it to our selves for imitation; if it be an example of vice, we must apply it to our selves to move us to eschew and avoid the like. For God would have all to learne that which hee speaketh unto one. And thus much of the Commandement.

A

*To him that overcommeth I will give to eat of the Tree of life, which is in the middest of the Paradise of God.* These words containe the second part of this conclusion, to wit, a most excellent promise: wherein consider two points. First, to whom it is made: Secondly, what is promised. For the first: The promise is made to *him that overcommeth*, that is, to him that in fighting prevaileth against all the spirituall enemies of his salvation, sinne, Satan, hell, and condemnation. There bee three things requisite to make a man able to overcome these enemies. First, he must be borne anew in Christ, of water, and of the spirit, 1 John 5. 4. *Hee that is borne of God overcõmeth the world*, so by regeneration he is freed from the bondage of hell, death, sinne, and Satan. Secondly, hee must have true faith, by vertue whereof he must deny and renounce himselfe, and be whatsoever he is in the death, passion, and obedience of Christ. Therefore S. *Iohn* saith in the same place: *This is the victory which overcommeth the world, even your faith*: for when a man is in Christ, by faith he is made partaker of Christ his victory upon the crosse, and by it receiveth power to subdue his owne corruptions, the world, and the devill. Thirdly, hee that would overcome must keepe faith, that is, true religion, and a good conscience, standing out in life and death against all adversary power whatsoever.

B

In this, that life everlasting is promised to them that overcome; First, we observe, that the doctrine of universall grace, affirming that the promises of the Gospell for life and salvation, belong to all and every man whatsoever, unlesse hee will reject them, is a device of mans braine. For life eternall is not promised to every man as he is a man comming of *Adam*; but to a man as hee is in Christ by faith, and a new creature. The promises of the Gospell be universall indeed to all that overcome: but that is a propertie which restraines them wholly to true beleevers. Secondly, hereby we are taught so to live, that we may say truly in the testimonie of a good conscience, we have overcome all our spirituall enemies, and doe continually stand conquerours over them. This is a matter of endlesse joy and comfort, which will cheere the soule in great distresse. But to live and lye in sinne, is or will bee a hell to the conscience. What availe the treasures and honours of this world to any man, while his conscience shall tell him hee is a vassall to sinne and Satan? for while he continueth in that estate, hee is out of the favour of God, and hath no part or portion in the kingdome of heaven. Therefore it standeth us upon, to labour to feele in our heart the certaine evidence of the victorie over our spirituall enemies, by the sure testimonie of the spirit of grace.

C

The second point is the thing promised, to wit, life everlasting, noted by this gift, *To eat of the Tree of life*. And it is set out unto us by

D

two circumstances. First, by the cause of it: Secondly, by the place where it is to bee found. The cause is *Christ Iesus: I will give to him to eat of the Tree of life.* Where hee maketh an opposition betweene himselfe and the first *Adam.* The first *Adam* sinned; and thereby cast himselfe and all his posteritie out of the earthly Paradise, and lost the benefit of the tree of life: But *Christ* the second *Adam*, commeth and suffereth for sinne: and thereby openeth the way to a better Paradise, than the first *Adam* lost: and to all that overcome he giveth libertie to enter in, and to eat of the tree of life. The Tree of life properly, was a tree placed in the middest of the earthly Paradise: and it was so called; first, because it was a pledge and Sacrament unto *Adam*, that he should live for ever, if he continued in obedience to God: secondly, because it had in it (as may bee proved) vertue and power, whereby it would have preserved him from death and old age for ever, if hee had stood in his innocencie.

The earthly Tree of life was a figure and signe of *Christ* our Saviour and Mediator; who liveth an eternall spirituall life, not onely as hee is God, but as hee is Mediator, and that not for himselfe alone, but for this end, that he may convey quickning spirituall life to all that beleeve in him: and for this cause hee tearmeth himselfe the tree of life. Further hee saith, *Hee will give hereof to eat: To eat*, sometime signifieth to beleeve, Joh. 6.50. but it cannot here be so taken; For faith endeth with this life, and hath no use afterward. Therefore *to eat*, in this place signifieth to have immediate fellowship with *Christ* in Heaven: where *Christ* shall bee unto him a tree of life to make him live for ever.

In this promise note two points. I. In what things eternall life consisteth: namely, in immediate fellowship and communion with *Christ* in heaven. Secondly, that life eternall standeth not in outward meanes, as meat, drinke, clothing, physicke, recreation, sleepe, and such like: but in an immediate partaking with *Christ* in all his blessings. So that when *Christ* is all in all unto us immediately, then doe wee eat of the tree of life, and thereby shall live eternally.

I. *Circumst.* The place where eternall life is to bee had is in the Paradise of God. This Paradise of God is the third Heaven, a place wherein the Lord doth manifest himselfe in his glorious Majestie, and which he hath prepared for the glorie of all his Elect. Hence *Christ* spake to the theefe on the crosse, saying, *This day shalt thou bee with mee in Paradise*, Luk. 23. 43. and hither was *Paul* rapt in vision, and *saw and heard things that cannot be uttered*: and hee calleth it *the third heaven*, in respect of the heavens under it: for the place wherein we breath is the first heaven, the starrie firmament is the second heaven, and the Paradise of God is the third: which is therefore called Paradise, because it is a place of endlesse joy and pleasure. And the adding of the name of God, doth not only put a difference betweene it, and *Adams* earthly Paradise, but also sheweth it to bee a great and most excellent place. So *Rahel* saith, *I have wrestled with my sister the wrestlings of God*, that is, strong wrestlings. And in the Psalmes, *The Mountaines of God*, doe signifie high and mighty Mountaines. And that this Paradise is such an excellent place, appeareth at large, Revel. 22. For therein must come none uncleane thing, but the Saints and Angels doe there enjoy the presence of God, and behold his glory so much as the creature is able to comprehend: There God communicateth himselfe to all the elect, and becommeth all things unto them immediately; so that this must needs be a place of all joy and comfort.

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2 Cor. 12.

Gen 30.8.

The consideration whereof must admonish us to seeke the things that bee above, that wee may have a place in this heavenly paradise. For why should wee set our hearts upon the vaine glory of this world, which passeth away as a shadow and commeth to nothing, and in the end is but labour and sorrow, when wee have all that the world can afford? But the joies and glory of this paradise of God bee endlesse and unspeakable: let us therefore deny our selves, depend upon Christ, and in all things keepe faith and a good conscience unto the end. And thus much for the first Epistle.

## V. 8. *And unto the Angel of the Church of the Smyrnians, write these things, saith hee that is the first and the last, which was dead and is alive.*

In this verse and the rest that follow to the twelfth, is laid downe the second letter or Epistle of *Christ* to another Church of Asia, called Smyrna. Before the Epistle *Christ* gives a second particular Commandement unto *Iohn* touching the writing hereof unto this Church, in these words, *and unto the Angel of the Church of the Smyrnians write.*: Which is prefixed to this Epistle, that this Church and all other Churches of God might bee assured, that *Iohn* had sufficient warrant and calling for the writing hereof. Which thing is necessary to every penman of the holy Ghost, that the Church need not to doubt of the authority of Scripture, but receive the same as the pure word of God.

*Use.* Hence we may gather, that all ordinary Ministers of the Gospell, must have warrant and calling for every doctrine which they teach in Gods Church; for the Apostles, that were extraordinary men, of more excellent gifts, might doe nothing without warrant. Of the parts of this commandement we spake in the first verse of this chapter.

The Epistle it selfe followeth, containing three parts, a Preface, a Proposition, and a Con-

Conclusion. The Preface containeth a preparation to the matter of the Epistle in these words; *These things saith he that is the first and the last, which was dead, and is alive.* In this Preface hee sheweth in whose name this Epistle was written unto this Church, namely, in Christs name: which he setteth downe for two causes. First, to stir up the people in this Church to a religious attention, and a reverent care of receiving the things therein written, as the pure words of Christ Jesus. Secondly, because no Commandement in the matter of Gods worship and religion is to bee received from any creature, but from *Christ* alone. And therefore this Epistle concerning the true worship and religion of God, is propounded in his name alone. In this preface *Christ* is described by two notable Arguments: first, *To be the first and the last*: secondly, that hee was *dead, but is alive.* The meaning of them both was shewed in the 17. and 18. verses of the former Chapter, whence they are borrowed. By the first, *Christ* would signifie, that he is everliving God, without beginning or ending, before all creatures, and after them. By the second, that hee is true man, and assumed mans nature to suffer death for our sinnes, and rose againe to life for ever, and to give to man eternall life.

In this description two points of doctrine are expressed.

I. That *Christ* is a person, consisting of two natures, Godhead and Manhood: *He is the first and the last*, and therefore God: *Hee was dead, and is alive*, and therefore is true man. If any aske how one person can consist of two natures; *Answ.* As body and soule concurre to make one man, so the God-head and Man-hood of *Christ* concurre to make one *Christ*; and therefore are united.

II. *Doct.* Here is the foundation of all true comfort unto Gods Church and people, in any misery and affliction. Which standeth in two points: first, that *Christ* is able to helpe them in any misery; either by freeing them quite from it, or easing them in it, seeing he is *God, the first, and last.* Secondly, that as hee is able, so hee is willing and readie to helpe them: for he is man, who tooke on him our nature, dyed for us, and rose againe unto life, to give to us eternall life. This is the very scope and end for which *Christ* thus describeth himselfe to this Church that was in affliction. Here then we have direction, where and whence to seeke for true comfort in any tribulation of this life; namely, wee must have recourse to *Christ*, and in him consider both his abilitie and his willingnesse, to ease all his children in affliction. And by these wee must arme our selves against despaire, and against immoderate griefe and sorrow under the crosse.

*v. 9. I know thy workes, and tribulation, and povertie,* A *(but thou art rich) and I know the blasphemie of them which say they are Jewes and are not, but are the Synagogue of Satan.*

Here beginneth the Proposition of this Epistle, containing the matter and substance of the whole Epistle. This proposition hath two parts; a commendation of this Church, and counsell how to behave her selfe in the time to come. The commendation is in the 9. v. wherewithall are mingled some comforts unto this Church, being in affliction.

B *I know thy works.* These words were handled in the former Epistle. The meaning briefly is this: I know all thy dealings, and thy wayes, I know the whole tenour of thy life; and I doe withall well like and approve of them. Here *Christ* setteth downe an excellent property touching himselfe: namely, that he seeth and knoweth all things whatsoever, nothing is hid from him: and that this Church might bee resolved hereof, he repeateth this unto them; *I know thy workes.* Neither is it any vaine repetition, being indeed the ground of all true piety, and sincere obedience.

Wee therefore in all our affaires are here taught to labour to be fully resolved in our consciences, that *Christ* is with us, and seeth us, and knoweth the whole tenour of our wayes in C thoughts, words, and deeds. *David* had learned this, when as hee said, Thou knowest my sitting and my rising, thou understandest my thoughts afar off. Thou compassest my paths, and my lying downe, and art accustomed unto all my wayes: there is not a word in my tongue, but thou knowest it wholly. This perswasion is very necessary: for it will move a man to make conscience of every thought, word, and action, and of his whole behaviour; but where this perswasion is wanting, there is no religion in the heart, nor good behaviour in the life. When this takes place, Religion beginneth and increaseth with it; so doth good conscience and true obedience; for hee that hath the Lord alwaies before him, will not greatly fall, Psa. 11. 8. D

Psal. 139. 2, 3.

*And tribulation.* Marke here how workes, that is, a godly conversation, and tribulation goe together. Hence we learne, that God will have tribulations joyned with his grace; where he bestowes his graces, there also he layeth tribulation: and that for weighty causes; as to humble them for their sinnes past, to make triall of their faith and other graces, and to prevent in them sinnes to come. The consideration whereof must move all Gods children in this our Church to looke for some tribulation: for God hath bestowed among us plentie of his graces, with long peace, and many outward blessings: and his will is, that trouble and

affliction ſhould accompany the ſame.

Further, *Chriſt* ſaying, *I know thy tribulations*, would hereby comfort this Church; as if he ſhould ſay, True it is thou art in great trouble, but it commeth not by chance, but by the ſpeciall providence of my Father: and I doe know and regard the ſame. Pſalm. 113. 6, 7. the raiſing up of the poore and needy, is made a fruit of Gods beholding the things that are done upon the earth. This is an excellent comfort for any Church or people that be in affliction: for when they ſhall know, that beſide the hand of God therein, *Chriſt Ieſus* regardeth their ſorrowes; this muſt needs arme them with long ſuffering and joyfulneſſe. Wee in this Church (as hath beene ſhewed) may perſwade our ſelves, that God will ſend tribulations among us; now when they come, what ſhal we do? ſhal we ſink under them? No; but we muſt now forecaſt to uſe the means whereby we may ſtay our hearts under the ſmart and burthen of them; that is, by ſetling our hearts in this perſwaſion, that Chriſt ſeeth our affliction, and withall hath ſpeciall care to comfort or deliver us, as hee ſeeth moſt for his glory, and the good of our ſoules.

In the next words *Chriſt* ſetteth downe two kindes of tribulations in this Church, *Poverty*, and *Reproach*: By *Poverty* he meaneth want of temporall things to maintaine this naturall life. Where obſerve ſundry things: I. That true religion and pietie will not free any from outward povertie. The religion of this Church was excellent, and yet they were in want: and therefore let no man thinke, becauſe he is godly, hee ſhal be rich, or not fall into poverty. If it be aſkt 1 Tim. 4.8. *Godlineſſe hath the promiſe not onely of the life to come, but alſo of this life*, that is, of earthly bleſſings and riches: I anſwer, it is true; but yet with difference: Eternall bleſſings onely are promiſed abſolutely; and temporall bleſſings with reſtraint, namely, if they ſerve for Gods glory, and the good of his children: otherwiſe they muſt want as this Church did. II. The Lord would comfort this Church in her povertie, by ſaying that hee knew it and regarded it. Where wee ſee a meanes to comfort all thoſe that bee in want of outward bleſſings: They muſt conſider, that *Chriſt* ſeeth and obſerveth their want whatſoever; and if they bee his ſervants, hee will free them from it, ſo it be for his glory and the good of their ſoules; or elſe arme them with patience to beare it, if they pray unto him. III. *Chriſt* here approveth of workes where he acknowledgeth poverty, ſo that good workes and poverty may ſtand together. And therefore good workes doe not conſiſt onely in large Almes, as the Church of Rome would have it; though theſe have due reward and praiſe in their place. But every worke of a mans lawfull calling, done in obedience to God, with an honeſt heart, from a good conſcience, and for Gods glory, is a good worke, be the calling never ſo baſe. Thus may the ſhepheard praiſe God in his calling, as well as the Magiſtrate or Miniſter. For it is not the matter of the worke that commends it to God, but the manner of doing.

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*But thou art rich.* Here *Chriſt* intendeth both to praiſe and to comfort this Church: as if hee ſhould ſay, Notwithſtanding thy outward poverty, yet thou art rich in God, as Luk. 12. 21. Men are rich in God in two reſpects: I. When they are reconciled to God in the merits of *Chriſt*. 2 Corinth. 8. 9. *Chriſt* became poore for our ſakes, that wee through his povertie might be made rich; that is, that wee might have the pardon of ſinne, and bee received into Gods favour. Hereupon *David* cals the Lord his portion and his cup. And *durable riches and righteouſneſſe are with wiſdome*, Proverb. 8. 18.

B

II. When they receive his grace, whereby they are enabled to bring forth good workes, both in duties to God and man. Of this *Paul* ſpeaketh, when he exhorteth rich men to be *rich in good workes, and to lay up for themſelves a good foundation againſt the time to come*, 1 Timoth. 6. 16.

In this commendation ſundry duties are to be learned: I. Poore men are here taught, ſeeing God denieth unto them earthly riches and wealth, to labour to bee rich in God, to be reconciled unto him in *Chriſt*, and to get ſuch grace, that they may doe good duties both unto God and man, in faith and with a good conſcience. II. Rich men, on whom God beſtoweth outward wealth, muſt hereby bee admoniſhed to embrace *Pauls* charge, 1 Timoth. 6. 17, 18. Above all things ſeeke for true riches in the living God: and not ſuffer theſe outward bleſſings to puffe up their mindes; but uſe them as a meanes to make them rich in God, by getting Gods grace, doing good workes, and diſtributing to the poore. This admonition is moſt neceſſary, for though the promiſes of Gods grace be not denied unto the rich, yet ſure it is, riches doe choake the ſeed of grace in the heart, and hinder the care men ought to have for ſpirituall riches. And hence it commeth, that more of the poorer ſort receive and obey the Goſpel than of the rich. III. Herein behold the madneſſe of the world. For the moſt mens greateſt labour and care is after worldly wealth and honour: never regarding the true treaſures of Gods grace, which will commend them unto God, when the other muſt periſh and the wicked owners thereof. Let us therefore judge as *Chriſt* doth of true riches, and accordingly labour to be rich in his ſight.

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The ſecond part of their tribulation is the reproach and blaſphemy of their enemies, in theſe words; *I know the blaſphemy of them which ſay they are Iewes, and are not, &c.* that is, I know the grievous ſlanders and revilings which thine enemies faſten upon thee. For blaſphemy ſignifieth not only ſpeeches of diſgrace againſt God; but againſt men: As *Naboth* was accuſed, 1 King. 21. 10. to *have blaſphemed GOD and the King*. And of this *Paul* ſaith,

ſaith, *When we are reviled, we bleſſe: when we are blaſphemed, we pray*, 1 Cor. 4. 12, 13.

Hence we learne, that all Churches and men that deſire truly to ſerve God, and to keepe good conſciences, muſt looke for ſlaunders and revilings: neither muſt this ſeeme ſtrange unto them; for Chriſt hath ſaid, it muſt bee ſo. Nay rather they might marvell, if they ſhould ſuffer no reproaches for *Chriſts* ſake, ſeeing hee hath ſaid, *curſed are you when all men ſpeak well of you*, Luk. 6. 26. It is indeed a grievous thing to bee ſo evill rewarded for well doing; but this muſt bee their comfort and ground of patience, That *Chriſt* heareth and knoweth every reproach, and will in his good time remedy the ſame.

The perſons which blaſpheme this Church are thus deſcribed; *Which ſay they be Iewes, and are not, but are of the Synagogue of Satan.* As in other famous cities, ſo in *Smyrna* dwelt ſome of the Jewes, who had their Synagogue, that is, ſuch places of aſſemblies, where they ſerved God after their manner: and though they denied *Chriſt*, yet they thought themſelves to bee the onely true worſhippers of God in all the world; and therefore did blaſpheme and raile upon the Chriſtians that beleeved in *Chriſt*. And of theſe *Chriſt* ſaith, though by birth they were Jewes, yet indeed they were not the Iſrael of God, nor his true worſhippers, as they accounted themſelves. Whereby in generall we may ſee, from whom come raylings and reproaches on Gods ſervants; namely, from thoſe which ſay they are true worſhippers of God, and are not: *For hee is not a Iew, that is one outward*, Rom. 2. 28. He therefore that ſlandereth the truth, and the profeſſors thereof, is an enemie to *Chriſt*, as well as to his ſervants: for no friend of Chriſt can poſſibly ſpeake evill of his Goſpell and religion. This ſhould bee conſidered for the comfort of the godly, becauſe they that endevour to ſerve God in ſinceritie, are of all men moſt ſubject to reproach: *Hee that refraineth from evill, maketh himſelfe a prey*, Eſay 59. 15.

Touching theſe Jewes, two points are to bee conſidered: I. What they are in their owne opinion: II. What they are in the judgement of *Chriſt*. For the firſt, becauſe they were Jewes, by birth deſcending from *Abraham*, *Iſaac*, and *Iacob*, Gods ancient ſervants, therefore they thought themſelves the onely true worſhippers of God, as their forefathers were. And this is the manner of all wicked men; *To bleſſe themſelves in their wickedneſſe*, and whatſoever they do, yet ſtil to ſay and think, God wil bleſſe them. Take an heretike, who overthrowes the truth of God by his errours, and hee will ſay he teacheth that which in conſcience hee is perſwaded is the truth, for which hee will ſhed his bloud, and whereto he would have all men yeeld. So take a profeſſed witch, man or woman, they will ſay, all that they doe is by the power of the good Angels, and by ſome ſpecial

A gifts given unto them above others; but they will not be brought to acknowledge that they doe any thing by vertue of their league with the Devill, from whence indeed commeth all they doe. And ſo the carnall Proteſtants of our time, they looke for Gods bleſſings in this life, and for eternall life by *Chriſt* after death, and yet walke in the broad way to deſtruction, in ſinne and profaneneſſe Thus they bleſſe themſelves in their evill wayes, and make Chriſt a packe-horſe for their iniquities. But in the example of theſe Jewes, wee muſt learne to lay downe all preſumptuous thoughts of our owne goodneſſe, and vaine perſwaſions of Gods favour, without his true grace; and rather looke unto our ſinnes, and be humbled for them, that

B God may lift us up. II. Point. *Chriſts* judgement of them is this; *They are not Iewes, but a Synagogue of Satan*; that is, a companie of men that ſeemed to ſerve God after the Jewiſh manner, but did indeed worſhip the Devill. Herein are many things to bee conſidered. I. How this could be true of any company of the Jewes, who were the choſen people of God? *Anſw.* Election is twofold: ſpeciall, and generall. Gods ſpeciall Election is, when in his eternall counſell hee chooſeth a man to life eternall: and this befell not all the Jewes, but ſome onely: Gods generall Election is, when hee vouchſafeth any people to become his Viſible Church, to have and carrie the outward ſignes and privileges of his covenant: and thus was the Nation of the Jewes Elect, and therefore were circumciſed, and received the Paſſeover.

C From this generall Election, a Church and people may fall, as the Jews did, and ſo became the Synagogue of Satan; being indeed never within the particular calling, from which a man cannot fall away: for *Gods Election remaineth ſure*, 2 Tim. 2. 19. *His calling is without repentance*, Rom. 11. 29. Rom. 7.

II. Point. At what time did the Jewes begin to bee a Synagogue of Satan? *Anſw.* Not at the crucifying of the Lord of life, (though that were a moſt heinous ſinne) for though ſome therein ſinned of malice, yet many did it of ignorance. This *Peter* confeſſeth, Act. 3. 17. and therefore in his firſt Sermon after *Chriſts*

D Aſcenſion telleth them, *that the promiſe belonged to them and to their ſeed that were afarre off*, Acts 2. 39. But when the Apoſtles had a long time preached *Chriſt* unto them, and convinced their conſciences out of the Old Teſtament, that hee was the true Meſſias, and yet they remained obſtinate; rejecting and perſecuting both them and their doctrine; then they ceaſed to bee a Church of God, and became a Synagogue of Satan: for this cauſe *Paul* and *Barnabas ſhooke off the duſt of their feet againſt them, and turned to the Gentiles*. Whereby we ſee, when a Church of God becommeth no Church; namely, not ſo ſoone as they hold an hereſie: for the Church of the Galathians held juſtification by workes, yet thereupon ceaſed Act. 13. 46. 51.

not to be a Church; but when they embrace an heresie against the foundation of religion, and bee convicted of it, not by private men, but by Apostolicall authoritie, or by publike judiciall sentence of the Church from the authority of Gods Word.

Hence we may learne, first what wee are to thinke and judge of the Church of the Papists, of the Libertines, and Anabaptists, family of Love, and such like; namely, that they are no Churches of God: for they hold heresies against the foundation, which the Church long agone condemned by Apostolical and judicial authoritie. Againe, here wee learne what to judge of this our Church of England: many there bee that say we have no Church among us, because some private men have reproved the same for some things that are amisse, and yet they are not reformed. But this is a fond and foolish reason: For first, the errour must be against the foundation; and yet that maketh not a Church to bee no Church, unlesse it be obstinately maintained after sufficient reproofe and judiciall conviction by the word of God: But no such thing can be affirmed of us, and therefore we remaine the true Church of God.

III. Point. How became the Jewes a Synagogue of Satan? *Answ.* Through their unbeleefe: as it is plainly proved, Roman. 11. 20. *Object.* But they held the Word of God, and defended the bookes of the old Testament, for which wee are beholding unto them. *Answ.* Indeed they held the letter: But if wee regard the true meaning of the Prophets, and the subject of the old Testament, which is Jesus Christ, that they razed out and denied. And so though they held the letter, yet worshipping God out of Christ, they worshipped an Idoll, and not that God which would give unto them eternall life: For out of Christ there is no salvation. And so we may say of the Church of Rome: though they hold the bookes of the Old and New Testament, with the Creed of the Apostles (whereupon some say wee ought not to depart from them,) yet the truth is, that indeed they hold them not. The Christ of the Papists is but a fained Christ; for they take from him both his nature (especially his humanity) and his offices: and therefore we have just cause to separate from them.

This example of the Jewes, that were once a most famous people, but are now become the Synagogue of Satan, must be set before our eies continually. For when all the world were rejected, they stood high in Gods favour; but now for their unbeleefe they are cast off from God, and are become the Synagogue of the Devill. Which must admonish us, *Not to bee high minded, but to feare*, Roman. 11. 20. for if God spared not the naturall branches, them that were his first chosen people, he will not spare us that are but wilde olives graffed into the true vine. We must therefore take heed of unbeleefe, and labour for true faith, which we must testifie by obedience in our lives and conversations.

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V. 10. *Feare none of those things which thou shalt suffer: Behold, it shall come to passe that the Devill shall cast some of you into prison that yee may bee tried, and yee shall have tribulation tenne dayes. Bee thou faithfull unto the death, and I will give thee the crowne of life.*

Here followeth the second part of the Proposition of this Epistle, to wit, that heavenly and spirituall counsell which Christ giveth to the Church of Smyrna: which I call *counsell*, because in the next chapter our Saviour Christ calleth such kind of instruction by the name of counsell. First, here note that Christ commendeth this Church, and giveth her counsell, but doth not at all rebuke her for her faults, as hee did the Church of Ephesus. Hence the Papists gather, that Gods Church, and so the members thereof, may live without sinne, and fulfill the law. But they are deceived: Christ therefore abstaineth from reproofe of this Church, not for that he had not any thing against them, but for these two causes especially. First, because this Church of Smyrna did truly repent and beleeve, and did not decay in grace as the Church of Ephesus did: and therefore had the pardon of her sinnes, and was in Gods love and favour. Secondly, this Church did indevour to obey Christ, and to testifie her faith and love thereby. Now God accepteth the desire and will of obedience in his children, as obedience it selfe: and therefore did not reprove them for any fault that was among them.

Seeing this Church being in affliction is so farre forth accepted, that Christ reproveth nothing in her; we are taught, it is profitable for Gods Church and people sometime to bee in affliction: for thereby are the gifts and graces of God preserved, as Faith and Repentance: and many grievous sinnes prevented, which otherwise Gods children might fall into.

The counsell it selfe containeth three parts. A precept. A prophecie. And a precept againe. The first precept is in these words, *Feare none of these things which thou shalt suffer*. This precept may seeme to bee against other places of Scripture; as Phil. 2. 12. *Worke out your salvation in feare and trembling*. And, Roman. 11. 20. *bee not high minded, but feare*. *Answ.* There bee three kindes of feare: I. Naturall feare. II. Feare proceeding from grace. III. A distrustfull feare proceeding from unbeleefe. The naturall feare

feare is a declining and eschewing of death and those things that tend thereto: this feare is in all men, in as much as every thing desireth to preserve it selfe: this was in *Christ*, who in his agony feared death, as it was a separation of soule and bodie asunder: yet this was no sinne in him, but onely an infirmitie without sinne. The second kinde of feare, is that which commeth from grace, Malac. 1. 6. *If I bee a father, where is mine honour? If I be a master, where is my feare?* This feare is a reverent awe towards God in regard of his mercy and judgements: and this is a vertue and no sinne. The third is distrustfull *feare*, when men for affliction forsake religion and obedience to God, standing more in feare of men than of God: and this is that feare which Christ in this place forbiddeth, being a sinne that draweth men from God unto perdition.

In this Commandement Christ doth two things. First, hee giveth them and us to understand, what is the sinne in which every man is conceived, and the seed whereof remaineth still in the children of God; namely, distrustfull unbeleefe, whereby men feare the authority of the creature, more than the glorious Majestie of the eternall God: which proceedeth from this, that men consider not of God as hee extendeth his providence over all things, and as hee is a mighty Judge taking revenge upon all sinne and wickednesse.

Secondly, here Christ describeth the meanes whereby Gods people may arme themselves against all perils and troubles whatsoever, to wit, *Christian fortitude*: which is a gift of God proceeding from true faith, enabling a man to lay aside all feare, and with courage to undergo all dangers whatsoever, that he may in life and death maintain faith, and a good conscience: this vertue God prescribed to the Prophets when they were to enter into their calling, and our Saviour Christ to his Apostles, & to his Church of Smyrna. And it were to bee wished, that all the Ministers of the Gospell might speake unto their people as Christ speaketh unto this Church, *Feare not*. But the truth is, if they deale faithfully, they must change their note, & say with *Ioel, waile and howle yee Priests and people, lying in sackcloth and ashes, because the day of the Lords vengeance is at hand.* For it is lamentable to see the state of the whole bodie of our people, of whom we may generally say with the *Prophet, There is no knowledge of God in the land.* And where knowledge is, there is little conscience to live thereafter. Consider also how the most are carnall minded, dead in sinne, they savour not the things that pertaine to Gods kingdome, but their hearts are wholly possessed with earthly desires and delights, and spirituall things affect them not. Yea, in all places we shall see, that as naturall sleep wrappeth up the senses of the body: so a spirituall slumber benummeth their mindes and hearts. For though God preach daily unto us by his judgments, yet like the old world wee know nothing of the evill day; wee never call to minde the judgement to come. And if hereunto wee joyne the common crying sinnes of this land, as swearing, cursing, oppression, sabbath-breaking, drunkennesse, whoredome, and all uncleanenesse, yea, Atheisme it selfe the ground of all; How can wee say with Christ, Feare not? yea, rather we must call men to repentance in sackecloth and ashes. For God is jealous for his glory, neither will hee alway bee chiding, nor winke at our iniquities, he hath whet his sword and bent his bow, and unlesse wee repent, the day of havocke will come shortly, wherein he will take vengeance upon all our iniquities. And although this bee the common state of the land, yet Christ hath his remnant among us, who doe mourne for the sinnes and abhominations of the times, and doe endevour to keepe faith and a good conscience in all things: and to these it may be said, *Feare not*, but take to your selves Christian courage, and arme your selves therewith; lay aside all distrustfull feare, and glorifie God in your hearts, strive to keepe the faith in a pure conscience unto the end, and so *shall Christ appeare to your joy, when the wicked shall bee ashamed.* And to move Gods children to this Christian fortitude, first let them consider what a judgement of God is due unto them that are distrustfully feareful, when they should suffer any thing for the name of Christ: Revel. 21. 8. *they must have their reward in the lake that burneth with fire and brimstone among the damned.* Secondly, let them observe the Lords presence and his gracious promise of protection in distresse, *He will cause his Angels to pitch their tents about them, that no perill shall hurt them.* 2 King. 6. when a mightie armie came against *Elisha*, his servant was sore afraid: but marke how hee comforted him, *Feare not* (saith he) *for they that bee with us, are more than they that bee with them:* And so it is with Gods children. Thirdly, let them consider that it is a most honourable estate to suffer any thing for the name of Christ. And therefore the Apostles rejoyced exceedingly when they had beene beaten, *That they were counted worthie to suffer any thing for Christs sake*, Galat. 5. 14. *The crosse of Christ is Pauls whole rejoycing.* And if hee would boast of any thing, it should bee herein, 2 Cor. 12. 9, 10. Thus were Gods servants affected: and therefore they that repent and beleeve, need not to feare what flesh can doe unto them.

The second part of Christs counsell is his prophecie: which is a prediction of that particular affliction which this Church of Smyrna should suffer; and first he prefixeth this note of attention, *behold*: then hee setteth downe the prophecie it selfe, *The devil shall cast some of you into prison. Behold*, hereby he would teach us an excellent lesson: that wee must often consider before hand of the day of our visitation, wherein God will trie us, lest we perish therein;

Isa. 66. 5.

Psal. 34. 6.

verse 16.

Act. 5. 42.

Ioel 1. 13. 15.

Hos. 4. 1.

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Luke 19.41. our Saviour Chriſt comming towards Jeruſalem *wept over it*, and when hee came to it hee foretold the finall deſtruction of that citie: which therefore came upon them, becauſe they conſidered not the day of their viſitation, neither the things therein fore-told that did concerne their peace. And the like deſtruction will come upon us in this land, if wee conſider not the dayes of our viſitation: let us therefore now in the dayes of peace forecaſt what is to come, and prepare our ſelves againſt the day of the Lords triall; and ſo ſhall wee eſcape the fearefull and finall deſtruction that ſhall come upon the wicked. *It ſhall come to paſſe that the Devill ſhall caſt ſome of you into priſon, that yee may bee tried, and yee ſhall have tribulation ten dayes.* Theſe words containe Chriſts prophecie, wherin hee ſheweth himſelfe to be true God; for as *Iſay* in many places ſheweth, it is the property of God alone to fore-tell a particular affliction that is contingent. But ſome will ſay, others can foretel certaine things to come: as the Phyſitian, the ſicke mans death; and the Aſtronomer the time of the eclyps; how then is this proper to God? *Anſw.* The Phyſitian foretelleth the ſicke mans death, onely by vertue of cauſes preſent, in which the future death is to him apparant: And the Aſtronomer foretelleth the eclyps, by the conſideration of the naturall and ordinary courſe of the Heavens in preſent, and by that can come to foretell it in time to come. So that ſimply none can foretell a thing contingent, except hee ſee it preſent in the cauſes; but Chriſt foretelleth things to come ſimply of himſelfe, though no cauſe be preſent, as appeareth in this place.

Iſa. 44.7.

In this prophecie Chriſt deſcribeth this affliction by ſundry arguments. Firſt, by the cauſe thereof, which is the Devill. Secondly, by the parties that were to bee afflicted, *Some of you of the Church of Smyrna.* Thirdly, by the kinde of puniſhment, *Impriſonment*: fourthly, by the end thereof, *their triall.* And fifthly by the time of it continuance, *for ten dayes.*

I. *Argument.* The cauſe of their affliction is the devill. *Queſt.* How can that bee, for being a ſpirit he cannot offer violence to mens bodies to caſt them into priſon? *Anſw.* True, but hee is the God of the world that ruleth in the hearts of the wicked; hee inclineth their wils to hate Gods children, he ſtirreth them up to perſecute, and maketh them his inſtruments to caſt Gods ſervants into priſon.

In this that the Devill cauſeth the afflictions of Gods Church, we may learne ſundry points. I. What manner of men thoſe bee that perſecute the Church of God? namely, wicked men, ſuch as are inſpired by Satan, and wholly guided in minde, will, and in affection by him: this made *Paul* ſay, *Hee was the head of all ſinners:* becauſe in perſecuting the Church of God hee was guided by the Devill, and made his miniſter: which muſt teach us to take heed how we perſecute the Church of God, or any member

1 Tim. 1.15.

A thereof, either in word or deed: for he that doth ſo is the vaſſall of Satan in that action, and while he holdeth that courſe, he ſheweth himſelfe to bee no better than one that is wholly guided by the devill: for the devill is the principall agent in perſecutions, and wicked men be his inſtruments.

II. Hereby we are taught to take pitty upon all perſecutors, bee they Kings or Monarchs, or whatſoever: yea, we muſt pray for them though they be our enemies: becauſe they are poſſeſſed and guided by the Devill, and in their perſecutions doe his will, and become his ſervants and vaſſals.

III. Here we learne with what weapons we are to defend our ſelves in time of perſecution: B namely, with ſpirituall weapons of prayers, and invocation, wherein we muſt ſhew our faith in Chriſt, our repentance and true obedience; for our principall adverſary is a ſpirit, and hereby we ſhall beſt defend our ſelves againſt him, and get the chiefeſt victory. *Elias* for his prayer is called, *The Chariot and horſman of Iſrael.* Nothing doth ſo much prevaile in troubles and perſecutions, as prayer from a penitent and beleeving heart. And if God ſhould ſend a forrain nation againſt us, howſoever the weapons of the ſouldier muſt bee uſed, yet our principall weapons muſt be praier and faſting: for thereby we ſhall ſooneſt foyle our principall adverſary Satan, who feareth not the ſpeare nor ſword, and yet will flie before theſe ſpirituall weapons.

2 King. 2.12.

C II. *Argument.* The parties that muſt bee afflicted, were ſome of the Church of Smyrna, not all.

III. *Argu.* The kind of their affliction was impriſonment.

IV. *Argu.* The end of their affliction, was the triall of their faith, hope, love, and patience, with other graces of God, and the manifeſtation of the ſame, firſt to their owne conſcience, and then unto the world. In theſe three Arguments, note firſt a ſpeciall point touching Gods providence, to wit, that it is the firſt cauſe of all, above all cauſes ruling and diſpoſing them all. God in governing the world by his providence uſeth inſtruments of two ſorts: good, or evill. The good inſtruments are good Angels, D and regenerate men; by whom commeth no diſorder, for God worketh both in them and by them. Wicked inſtruments are the Devill, and wicked men, and though God uſe them wel, yet from them is much diſorder and ſinne, for he worketh not in them, but only by them, permitting their ſins and diſorders, that thereby hee may ſhew forth his juſtice, mercie, and power: which herin do notably appear, in uſing theſe inſtruments which be evill in themſelves, that notwithſtanding their malice hee cauſeth wonderfull order: firſt by his providence he reſtraineth their fury and rage, ſo as they cannot ſhew it to the full as they deſire. See this in the Devils perſecution againſt this Church: hee

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cannot kill the members thereof, but only caſt them into priſon: hee cannot impriſon them all, but ſome onely: neither can he keepe them in priſon alwayes, but for a ſhort time. Secondly, by his providence he turneth all that they doo, to the good of the Church: the devill afflicteth the Church for the deſtruction and damnation of their ſoules; but God turneth it unto their good, to make their faith manifeſt, and to prevent many ſinnes in them. Theſe things wee ſhould often thinke of, and bleſſe Gods name for ever, that by his providence he doth maſter Satans power and malice; and ſo diſpoſe of all actions of the wicked, that they tend to the good of his Church. This muſt alſo teach us to renounce our ſelves, and to put all our truſt and confidence in Chriſt his providence, making that our comfort, our ſtay, and protection in all diſtreſſe.

Againe, whereas the end of afflictions in Gods Church is the triall of faith, and other graces; hence we are taught many things. Firſt, to labour to have in our hearts the power of godlineſſe in true faith and unfained repentance; and not content our ſelves with the forme and ſhew thereof in a naked profeſſion onely. For wee muſt bee caſt into the firie triall of afflictions, to ſee what is in our hearts. In the day of triall, ſhewes will not ſerve the turne, nor ſtand us in ſtead. Trialls and afflictions will conſume them, as the fire doth droſſe and ſtubble. Secondly, to be joyfull and glad, when the Lords will is to call us to ſuffer for his ſake: becauſe this is a meanes to make knowne good graces in our hearts. Iames 1. 2. *Brethren, count it exceeding great joy, when ye fal into divers afflictions, knowing that the triall of your faith bringeth forth patience.*

V. *Argument.* The time of their continuance in affliction is *for ten dayes.* By which ſome underſtand *a long time:* according unto that which *Iacob* ſaith to *Laban*; *Thou haſt changed my wages ten times,* that is, often. And ſo the Iſraelites are ſaid to ſinne, *ten times againſt the Lord:* that is, many times: but this expoſition will not ſo fitly ſtand in this place; for Chriſt intendeth to comfort this Church. But what comfort could this bee, to ſay they ſhould bee ſo long in affliction? Others expound *ten dayes* to be *ten yeares.* And ſo the word *dayes* is ſometime uſed to betoken yeares; for in the Scripture there bee yeares of dayes, as well as yeares of weekes. But though this expoſition may well ſtand with the words, yet none can ſhew by true record, that this Church was afflicted onely for ten yeares, and no longer. Therefore a third expoſition is this. That by *ten dayes* is meant ſome ſhort ſpace of time: and ſo I underſtand this place, becauſe it is moſt ſuitable to all circumſtances. For here Chriſt intendeth to comfort this Church, which is moſt fitly done, by fore-telling a ſhort time of their affliction.

Gen. 31. 41. Numb. 14. 22.

In this circumſtance of time, Chriſt ſetteth A downe two things; Firſt, that the afflictions of Gods Church and people are for a certaine time decreed of God, which cannot bee changed, lengthened, or ſhortned. Particular proofes hereof wee have in Scripture. So God foretold *Abraham,* That the afflictions of his people ſhould be 430. *yeares*: which time they were afflicted, eſpecially in Ægypt: but at the ſame night when thoſe yeares were expired, they were led out of Egypt, and their afflictions ceaſed, Exod. 12. 40. And the 70. yeares captivitie were well knowne unto *Daniel* to be determined of the Lord: And therefore hee armed himſelfe with patience during that time, and prayed not for deliverance, untill it ſhould bee expired.

B The conſideration hereof muſt move us to arme our ſelves with patience when God ſhall ſend affliction, becauſe wee cannot deliver our ſelves before the time which God hath appointed: for the continuance of our afflictions is ſet downe by God, and cannot be changed by us. Secondly, here Chriſt ſheweth, that the afflictions of his Church are but for a ſhort time: and therefore *Paul* calleth them *momentanie,* in regard of the eternall weight of glory which ſhall be revealed at the end of this life, and never have end. Which is a ſingular ground of comfort unto the childe of God in any diſtreſſe. 2 Cor. 4. 17.

Thus wee ſee the parts of this prophecie; yet in the words there is a further thing intended; for every word containeth a reaſon to comfort C this Church: as firſt, from the cauſe of their perſecution, which is the Devill; and therefore they muſt not feare, for if hee caſt them into priſon, their caſe is good: hee is Gods enemy, and ſo the Lord is on their ſide, who then can bee againſt them to doe them hurt? Secondly, not all your whole Church, but onely ſome (ſaith Chriſt) muſt bee afflicted. Thirdly, Satan cannot kill you, but onely caſt you into priſon. Fourthly, his impriſonment ſhall not tend to your damnation, but make for the triall of your grace. And laſtly, it is but for a ſhort time. In all which you may ſee the power of Gods providence overruling your enemie, and *turning his rage unto* your ſalvation; and therefore take comfort and courage unto your ſoules, lay aſide all feare and all dread, and keepe faith, and good conſcience to the end. D

The third part of this counſell, is a moſt bleſſed precept, containing, moſt heavenly advice: *Bee thou faithfull unto death, and I will give thee the crowne of life.* Gods ſervants are called faithfull, in regard of their fidelitie which they owe to God, and that is in two reſpects: 1. Every member of Chriſt is baptiſed; wherein God for his part promiſeth Chriſt, with life everlaſting: and the partie baptized promiſeth unto God againe, that he will deny himſelfe, and caſt himſelfe wholly upon God in life and death, and keepe faith and a good conſcience. Which promiſe is called *the ſtipula-*

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*tion of a good conſcience*, 1 Peter 3. 21. And when a man keepeth this promiſe made to God, then is he faithfull, and when he breaketh it, hee is unfaithfull. II. God giveth unto his children many good gifts and graces, as knowledge, faith, repentance, and care to keepe a good conſcience, which hee would have them in all things to keepe and preſerve. And therefore *Paul* biddeth *Timothie, keepe that thing which is committed unto him of truſt.* Now a man is faithfull unto God, when hee maketh good uſe of the gifts and graces of God, and ſtill preſerveth the ſame, uſing them for Gods glorie, and the good of his owne ſoule, and of his brethren: like as wee are counted faithfull with men, when we keep that thing ſafe which is committed unto us of truſt. The meaning then of Chriſt is this: Thou haſt made a promiſe unto mee in baptiſme, to renounce ſinne and Satan, and to keepe faith and a good conſcience unto death; therefore performe this thy promiſe: and for thoſe gifts which I have committed of truſt unto thee, ſee thou keepe them well, and uſe them to my glory in the good of thy brethren.

1 Tim. 2. 19.

Againſt this precept three ſorts of men offend, and be unfaithfull unto God. I. Thoſe that being baptized, doe yet live in ignorance and ſecurity, never ſeeking to know God, or to underſtand his will, no not ſo much as for their owne vow in baptiſme; although none will brag more of fidelitie unto God, than theſe men doe. II. Thoſe that have knowledge and underſtanding in Gods will, and yet make no conſcience to live accordingly. III. Thoſe that for a time ſhew forth many good things, as care to get knowledge, and to keepe faith and a good conſcience, but after ſuffer themſelves to be intangled and drawn away with the profits and pleaſures of the world, or elſe to be driven back by trials and perſecution. And of theſe three ſorts bee moſt men generally; whoſe caſe is fearefull and dangerous, for they ſhall never have the crowne of life, if they continue thus unfaithfull.

To induce men to fidelitie, Chriſt addeth a moſt forcible reaſon: promiſing thereunto, *The crowne of eternall life.* Hence the Papiſts conclude, that Martyrs by ſuffering martyrdome, doe merit the kingdome of heaven; becauſe it is called a Crowne, therefore ſay they it is a reward. Whereunto I anſwer two wayes: I. The kingdome of heaven is called a Crowne onely in reſemblance, becauſe as with men after the race is run, they receive the garland; even ſo after men have fought the good fight of faith, and kept a good conſcience in this life, then in the life to come they receive the crown of glory. For the keeping of faith and a good conſcience is not the cauſe, but the Antecedent of eternall life. Secondly, the reward is promiſed not to the martyrdome, but to the Martyr: and yet not for his ſufferings, but becauſe hee is a member of Chriſt, and by ſuffering death hath ſhewed his faith in *Chriſt*; for whoſe merit alone he is ſo rewarded. And ſo muſt this, and all other promiſes of like ſort bee underſtood: for the Papiſts doe foully erre when they apply the promiſes unto the workes, which are made unto the workers. By this promiſe, wee all that have made our vow to God in baptiſme, muſt learne to become faithfull in keeping the ſame unto the end. It is a ſhame for a man to bee unfaithfull unto men, much more with God. And the more fearefull is this ſinne, becauſe onely the faithfull ſhall inherit eternall life. Secondly, all ſuch as have made a ſhew of good things heretofore, and now doe ſuffer the ſame to decay, muſt call to minde from whence they are fallen, and become faithfull keepers of the graces of God, holding faſt true religion and good conſcience, and walke conſtantly in obedience: and then ſhall they have the crowne of life, though not for their deſerts, but onely for the merits of Chriſt.

## V. 11. *Let him that hath an eare, heare what the Spirit ſaith unto the Churches: he that overcommeth, ſhall not bee hurt of the ſecond death.*

Theſe words containe the laſt part of this Epiſtle: namely, the Concluſion. Wherein obſerve generally, as alſo in the two next verſes, that Chriſt repeateth the ſame things which he ſpake before in this and the former chapter, yea in the very ſame words. This muſt bee conſidered, becauſe it is done by Chriſt, who is the Doctor of his Church; whoſe example both for matter and manner of teaching muſt bee our rule and precept. The like did the Apoſtles; *It grieveth not Paul to write the ſame things*; Phil. 3. 1. And *Peter* ſaith unto the diſperſed Church, *That hee will often put them in minde of the ſame things before his departing, wherein they had knowledge and were eſtabliſhed.* Hereby all Miniſters of the Goſpell in their miniſtery have warrant, often to teach and repeat the ſame points of doctrine, even in the ſame words. Yea, Gods faithfull Miniſter may preach the ſame Sermon oftentimes, if hee doe it not for eaſe to himſelfe, but for the benefit of the people. And therefore if any hearer of Gods word, ſhall at any time marke the Miniſter to deliver the ſame things often, he is not curiouſly to finde fault with his miniſtery, for by that reaſon they may finde fault with Chriſt, who ſeven times repeateth the ſame things unto theſe Churches.

2 Pet. 1. 12.

This Concluſion hath two parts: a Commandement, and a Promiſe: The words of this Commandement have beene expounded in the ſeventh verſe, with the doctrines and uſes thereof; yet here is to bee obſerved what the Spirit commendeth thus ſeriouſly to our hearing. The things are three, which were handled in

in the former verses. First, touching Gods providence, that heedeth and regardeth the tribulations of his Church. The second, touching triall, that Gods Church and people ought before-hand to consider of the day of visitation, and thereby arme themselves with courage against all afflictions, that they suffer not themselves to be overmuch daunted with any feare. The third touching faithfulnesse: Gods people must consider what promises they have made to God in Baptisme, namely, to keepe faith, true Religion, and good conscience unto the end; and these they must performe unto death. These things being so carefully commended unto us by Christ, we must labour to have them engraven in our hearts, that wee may practise them in our lives. And to incite us hereunto, wee must marke the two reasons contained in the words. First, *because the Spirit of Christ speaketh unto us.* Secondly, because they *concerne all Churches,* (though principally they were spoken to the Church of Smyrna) and therefore none may seeke excuse to exempt himselfe from learning and obeying these things.

The promise, *Hee that overcommeth shall not bee hurt of the second death.* Of the meanes of overcomming, wee have spoken in the seventh verse. By second death, is meant the condemnation of the soule and body forever and ever. For there be two kindes of death mentioned in Scripture: the first is the separation of bodie and soule asunder at the end of this life: The second is, when soule and body both are severed forever from Gods comfortable presence, Rev. 21.8. The second death is expounded to bee *an abode in the lake that burneth with fire and brimstone.* The meaning therfore of the promise is this; that they which overcome, though they may suffer the first death, yet they shal never suffer damnation; their soule and body may bee severed one from the other for a time, but neither soule nor bodie shall ever bee severed from God, to goe into that lake that burneth with fire and brimstone. Which is a most gracious and happy promise.

Here first marke to whom this promise is made, namely, *To them that overcome.* Where learne, that it is not sufficient for a man to professe and approve, or to teach the doctrine of the Gospell; but withall he must joyne a fight against himselfe, against sinne, the world, the devill, and against all the enemies of his salvation, and not suffer them to reigne over him, but to fight, as by Gods grace hee may overcome; and then shall the second death never hurt him. It is nothing to professe, if we still live in sinne: and therefore wee must not content our selves with knowledge, but labour to feele in our hearts such power of grace, as will make us truly to say wee are conquerours over our spirituall enemies. This is that blessed state of all those, unto whom life everlasting belongeth, who shall never taste of the second death.

A Secondly, here is answered a great question, which every mans conscience will move unto him; namely, How may I scape the second death, that lake that burneth with fire and brimstone? *Answ.* Thou must in this life truly turne unto God from all thine evill wayes, renounce thy selfe, and put all thine affiance in Christ his death and passion: and evermore labour to keep true religion, faith, and good conscience unto death in all estates. This doe, and though thou taste of the first, yet the second death shall never touch thee.

Thirdly, hereby Christ giveth us to understand, that of the two deaths the second is the worser. The bodily death is terrible unto nature, but the second is the proper death indeed, B the destruction of the creature in soule and body eternally. And yet behold the madnesse of man, who feareth greatly the first death, and regardeth nothing the burning lake: like unto little children that feare their owne shadowes, and yet are not afraid of fire and water, that wil burn and drown them. This is mans miserable estate, through the blindnesse of his minde, and the hardnesse of his heart.

## V. 12. *And to the Angell of the Church which is at Pergamus write, This saith hee that hath that sharp sword with two edges.*

C Here is the third particular commandement which Christ gave to *Iohn*, whereof wee have spoken before in the first verse: shewing there what is meant by Angel, and why this particular commandement was given unto *Iohn.* This third Epistle of Christ, as the former, hath three parts: a Preface in this verse. The proposition of the Epistle, vers 13. and so forward unto the 17. And the conclusion in the 17. verse.

I. Part. The Preface sheweth in whose name this Epistle is written; namely, in Christs name. The causes whereof we have shewed before in the first verse. Christ is here set forth by an D action of his Kingly office, borrowed from the former Chapter, verse 16. *These things saith he, that hath the sharpe two edged sword:* that is, He who is not onely Priest and Prophet of his Church, but the King thereof, to guide and governe the same. The sword which he hath in his hand, or in his mouth (as *Isay* saith) is that two edged sword, yea, that sharpe two edged sword: thereby is signified the whole word of God, the Law and Gospell; which is so called by reason of the operation thereof, as it is Heb. 4.12.

Christ is thus described to comfort this Church of Pergamus. For hereby three things are signified: First, his wonderfull power in slaying originall sinne and corruption by his Word,

word, in all them that beleeve in him: ſo as there is no hope of recovery for ſinne, after it is once wounded. Secondly, that he wil ſtrengthen and preſerve his Church, and all the true members thereof, by the ſame word, againſt all their enemies. This it doth after this manner: The whole word of God both law and Goſpel muſt be knowne, and beleeved; then whenſoever any temptation commeth, faith maketh the ſame word powerfull in us to repel the temptation, and to ſtrengthen us in affliction: for it is that ſword of the ſpirit, whereby wee wound all our enemies. But if it bee not beleeved, it is but as a ſword in a ſheath, and will nothing helpe us. Thirdly, hereby he ſignifieth that hee deſtroyeth all their enemies: this is the chiefe end why he ſo deſcribeth himſelfe in this place. How Chriſt woundeth his enemies here-with, we have ſhewed in the former chapter, and the ſixteenth verſe, with the uſes thereof.

## Verſ. 13. *I know thy workes, and where thou dwelleſt, even where Satans throne is: And thou keepeſt my Name, and haſt not denied my faith, even in thoſe dayes when Antipas my faithfull Martyr was ſlaine among you, where Satan dwelleth.*

Here beginneth the ſecond part of this Epiſtle; to wit, the Propoſition: which containeth two parts; A commendation of this Church in this verſe, and a Reproofe, verſe 14, 15. The commendation is twofold: Firſt, generall in theſe words, *I know thy works*; then ſpeciall, in the words following, *I know where thou dwelleſt, &c.* Of the generall commendation we have ſpoken in the former Epiſtles, v. 2. and 9. This yet muſt be obſerved, that Chriſt herewith beginneth the matter of all his epiſtles: intending no doubt, hereby to ſettle the perſwaſion of his preſence deeply in every one of our hearts: for it is indeed the ground of the holy feare of God, which is the beginning of all true religion and godlineſſe. And here Chriſt giveth this preſident for his Miniſters: namely, that the firſt thing they muſt teach their people, is to bee perſwaded of this preſence of Chriſt; whereſoever they are, Chriſt is with them, and whatſoever they doe he ſeeth them. This will cauſe them make conſcience of all their waies, and it is impoſſible that any ſhould ever have ſound knowledge or good conſcience, till hee bee perſwaded hereof. *Abraham* A knew well that in *Abimelechs* court they would make no conſcience of murther, becauſe *they wanted this feare of God*: to feare God and keepe his Commandements, is the whole dutie of man: and therefore wee ſhould give all diligence hereunto. It is indeed a hard leſſon for us to learne, and of our ſelves wee cannot learne it: but if we uſe the meanes, Gods bleſſing will be upon our endevour, and then ſhall wee have knowledge upon knowledge, and grace upon grace, with the comfort of a good conſcience. Gen. 20. 11.

The particular commendation of this Church is, for her conſtancie in maintaining the doctrine of the Goſpell, in theſe words, *I know where thou dwelleſt, even in a place where Satans* B *throne is, and yet for all that thou keepeſt my name:* that is, thou holdeſt ſtill my true religion and doctrine. The throne of Satan is any place where ſuperſtition, idolatry, or prophaneneſſe is maintained without controlement, and from whence wickedneſſe is conveied to other places. For the devill is the God of the world, and he hath his thrones among men. Pergamus was a great city of the Gentiles which maintained Idolatrie, and perſecuted the Goſpell, from whence alſo iniquity was derived to other townes and places: therefore it is called the devils throne.

Herein wee may obſerve ſundrie points of great importance. Firſt, the exceeding policie of Satan: hee hath his kingdome in this world, and for the eſtabliſhment thereof, he muſt have C his thrones where wickedneſſe and Idolatrie is maintained without controlement, and whence ſinne is derived to other places. In all ages it hath beene thus, and will continue ſo to the end. In the old world hee had his thrones among *Caines* poſteritie: In the Church of the Jewes, even in the dayes of the Kings of Iſrael, the high places and groves, where the people ſacrificed to their idols, were the devils thrones: the oracles of the Gentiles where the Devils gave anſwer unto men, were his chiefe thrones: in the dayes of Popery, every Church and chappell were thrones of Satan, wherein were erected Images and holy roods for the worſhip of Saints, whither the people came to worſhip from countrey to countrey. In moſt ſchooles of D learning for many hundred yeares, the Devill had his thrones: for therin was nothing taught but errours, hereſies, and moſt abominable idolatries. In theſe our dayes the devill hath his thrones among us, where any wizzard dwelleth or cunning perſon (as they are called) for thither whole countries doe flocke for helpe, and for counſell, and ſo yeeld homage to Satan. All dicing, and all brothell houſes, wherein abhominable wickedneſſe is freely committed, are Satans thrones. Yea, all thoſe families are the devils thrones, where men live without love or practice of religion, in blindneſſe, and in ignorance, in blaſphemie, drunkenneſſe, whoredome, injuſtice, or any ſuch impieties.

And

And in reason it must needs be thus, for the Devill being a Prince of this world, will have his throne in some parts thereof.

*Use.* Hereby wee see it is most needfull in every Christian kingdome, there should be thrones of Justice in civill courts, for the maintenance of equitie, the reward of vertue, and for the repressing of injustice and iniquitie. And also thrones of Ecclesiasticall jurisdiction for the reprehending and punishing of all those sinnes which the civill court reacheth not unto. And it is necessarie that in these thrones, justice should bee administred without partialitie, that Gods throne may be erected, which is opposite to the throne of Satan.

Againe, the Devils cunning appeares notably in the choice of the place where he setteth up his throne: it was no pettie towne or village, but a chiefe and famous citie, which had beene the seat of many Kings. This hath beene his practice in all ages, to choose the chiefest places for the seat of his throne. Great Babylon in Scripture is called, *A citie of iniquitie*, that is, a throne of the Devill. And Rome that was once a famous Church, is now, and hath been long that spirituall Babylon, the throne of the devil. Yea, in Jerusalem the citie of the great King, had the Devill got up his throne, when Christ called the temple a den of theeves. And in our dayes the people of great townes and cities are generallly more backward in embracing the Gospell, than in little villages. The cause hereof is, the malice of the Devill, who will have his throne in chiefest places, for the greater hinderance of religion: there he much prevaileth by choaking the word with pride, profit, and pleasures, causing them to content themselves with a forme of godlinesse, when as they want the power thereof. And thus he dealeth in greater townes, that thence impietie may bee derived to the country round about, as tradesmen doe their wares from place to place. And therefore the people of great towns especially, must labour not onely to know the Gospel, but to beleeve and obey the same. Every man must reforme himselfe, and every family themselves, that Gods throne may be established, and the Devils throne battered downe among them.

Secondly, whereas this Church dwelleth where the Devils throne is, wee may observe, whence the Church of God is gathered; namely, out of Satans kingdome. Gods Church is a company of men ordained to salvation, taken from under the power of the devill: though after their calling they be Gods peculiar flocke, yet they are by nature the children of wrath. Thus *Paul* speaketh of all the Gentiles, Act. 26. 18. And particularly of the Church of Colossa, Colos. 1. 13. *That God delivered them from the power of darknesse, and translated them into the kingdome of his deare Sonne.*

Hence we learne, I. That no man is to stand upon his Gentilitie, or glorie in his parentage for nobilitie and great bloud, but only rejoyce in this, that he is drawne out of the kingdome of darknesse, and from under the power of Satan, and placed by Christ Jesus in the kingdome of grace. For what will it profit a man to weare about his necke a chaine of gold, if so bee his heart, will, and affections, be chained to the devils service? and what availeth it Princes to sit upon their stately thrones, if they themselves be in subjection unto Satan, and doe homage unto his throne? yea, what will all the treasures, honours, and pleasures of the world availe to him that is debarred from the riches of Gods love in Christ, and destitute of the treasures of his grace, and so led captive by Satan at his will and pleasure? Secondly, some doe think that a man may be saved by any religion; the Jew by his religion, the Turke by his, the Papist by his, &c. yea it is the common received opinion of our ignorant people, that every one shall be saved by his good meaning. But all these are meere dotages of mens braine: for a man may hold his good meaning, and yet serve the Devill at his throne. It is not sufficient to hold this or that religion, or to practise civill vertues, as justice, temperance, &c. unlesse a man be one of Gods Church, severed from the companie of them that serve Satan. Thirdly, here all Gods servants have a notable meanes of stay and comfort in afflictions. If they bee persecuted, and cast into most darke dungeons for the name of Christ, they must call to mind that they are taken out of the devils prison in the kingdome of darknesse, and placed in the glorious kingdome of Jesus Christ, and made members of his Church, and shall bee inheritours of his glorie. Fourthly, hence we learne, that the preaching of the Gospell hath in it a divine power: no creatures, except the good Angels, have power comparable to the devils; and yet the preaching of the Gospell is stronger than all the power of Satan: for it gathereth a Church where the devill hath his throne, delivers them from under the power of Satan, and placeth them in the glorious liberty of the sonnes of God: although therefore it be preached by sinfull man, yet it must bee reverenced as the power of God, and his owne arme to save his Elect. Fifthly, hence wee gather that God will have his people to dwell with wicked and ungodly men: for the Church of Pergamus dwelleth where Satans throne is. This he doth for good causes: I. That their faith, obedience, and repentance might bee exercised, and they preserved from many sinnes, which otherwise they should fall into. *Moses* telleth the Israelites, that the Cananites must not be all cast out at the first entrance, but dwell among them, lest wilde beasts did grow up which would devoure them; and so the wicked must dwell among the godly to exercise Gods graces in them, lest they fall into sinne and securitie. II. That they might shine forth as lights unto the

wicked, by their godly conversation, Philip. 2. 15. *That yee may be blamelesse and pure, the sonnes of God without rebuke in the middest of a naughtie and crooked nation, and among whom yee shine as lights in the world, holding forth the word of life.* And thus the godly must doe, that by their unblameable life, others might bee wonne to the faith: for godly example is a notable meanes to draw men to love and embrace faith and true religion, 1 Pet. 3. 1. 1111. That God may shew on the godly tokens of his speciall love and favour, which hee doth, when hee sendeth judgements upon the wicked, and spareth his children. Hence it was, that when the Lord would bring a common judgement upon the Jewes, he caused those that mourned for their owne sinnes, and for the abominations of the people, *Take a marke in the foreheads that they might bee spared.* So that if any godly person dwell among such as hate religion, and be prophane, he must content himselfe, knowing it is Gods will his Church should be vexed and troubled by the societies of the wicked and ungodly. Sixthly, hence it appeareth that Gods people may lawfully dwell among wicked and ungodly men, alwaies remembring that they communicate not with them in their sins and rebellions against God: For so *Lot* dwelt in Sodome, and this Church of Pergamus where the Devill had his throne. 1 Cor. 7. 1. this question is answered; a master is a heathen man, and his servant is converted to the faith; whereupon he thinketh he is free from serving his master: but *Paul* telleth him he must doe externall service still, so farre forth as he keepe good conscience, and bee not constrained to renounce true religion. Lastly, hence we have direction to answer a question much urged against us by the Papists, to wit; Where our Church was foure score yeares agoe, when *Luther* first began to preach: they intend hereby to prove our Church to be but of foure score yeares continuance, and so our religion to bee new. We answer by the like; Where was the Church of Pergamus, when the Devils throne was in that citie? Surely it was there where the Devill had his throne. And so when Antichrist that man of sinne, had spread Poperie over all Europe, at that very time was Gods Church in Europe where Poperie was professed, mingled with the Papists: which to bee thus appeareth by this, that in all ages there have bene some, who openly have oppugned Poperie, more or lesse, partly by writing, and partly by speaking, as the records of all ages doe testifie and make manifest: so that though iniquity had the upper hand, yet our Church had his being in the midst of poperie.

Ezek. 9. 4.

*And thou keepest my name*: That is, though thou dwell in a place where the devill hath his throne, yet thou holdest fast my name, so as neither force nor fraud of the adversarie can take my name from thee; so much the words import. By *Christs name*, we must understand the doctrine of the Gospell: so *Paul* is said to be *A chosen vessell to carrie Christs name among the Gentiles*: that is, to publish among them the doctrine of the Gospell.

Here this Church of Pergamus is particularly commended for her constancie, in holding fast true religion against all adversarie-power whatsoever. Hence we learne that it is not sufficient to teach, or know and beleeve the doctrine of the Gospell in time of peace; but wee must bee constant in holding it fast against all gainsayers, and not be turned about with every wind of doctrine; but in life and death keepe sure the truth, that neither fraud nor force of any adversarie-power draw it from us, or us from it. Matth. 13. *The kingdome of heaven is compared to a treasure hid in the field, which when a man findeth, hee goeth and selleth all he hath to buy the field.* The scope of that parable is this: If any man should come into any of our fields, and by searching finde a gold mine, he would not make it knowne to any, but cover it close, and goe his way, and sell all that he had to buy that field, that thereby he might inrich himselfe: even so having found this, that the Gospell revealeth the way to life everlasting, though we must not conceale the same from others, yet we must bee like this man herein, that wee could be content to part with all that wee have, that so we might make the Gospell ours. 1 Tim. 3. 9. Deacons must have this propertie, *To have the mysterie of faith in a pure conscience.* There a good conscience is compared to a sure treasure-house, which cannot bee robbed by any adversarie-power: and faith, that is, true religion is the treasure there safely laid up: such a storehouse must we get for the preservation of the faith. Any thing else we may lose; but if we part with true religion, salvation is gone, and all is lost. And therefore in life and death we must keepe fast faith.

Further, Christ amplifieth the praise of their constancie by two arguments: First, that they held Christs name without deniall: Secondly, that they kept the faith in the time of bloudie persecution. For the first in these words, *And hast not denied my faith.* This is an excellent commendation; for many will hold the doctrin of the Gospel for a time, and yet after denie the same by a apostasie: but this church held fast true religion, without any revolt at all. Their practice must we follow, and so hold fast true religion, that therin wee never make revolt: for if we shall once denie religion, we know not whether God will give us the grace of repentance, that we may professe it againe; which if he doe not, we perish eternally. Consider *Esaus* example, who sold his birthright for a messe of red broath, and after lost the blessing; which when hee would have recovered, hee was rejected, *and found no place to repentance, though hee sought it with teares.* Therefore to prevent the fearefull danger of not repenting after revolt, wee must still hold fast true religion

Heb. 12. 17.

gion without deniall.

Here in this place *the faith of Christ*, is all one with *Christs name*, that is, with the true doctrine of the Gospell. And it is called Christs faith: First, because Christ with the Father and the Spirit, is the author thereof: Secondly, because Christ revealeth the same from the bosome of his Father: for God revealeth his Gospel unto men by his Sonne Christ Jesus: Thirdly, because Christ is the substance and matter of the Gospell: for indeed Christ Jesus is the principall subject of the whole Bible, being the end of the Law, and the substance of the Gospell.

The second argument of their praise for constancie is taken from the circumstance of time; they held fast true religion in the time of bloudy persecution: *Even in those daies* (saith Christ) *when Antipas my faithfull martyr was slaine, among you where Satan dwelleth.* Who this *Antipas* was, is not knowne, neither certainly recorded in any historie: it is thought he was the Minister of the Church, who opposed himselfe against Idolatry and Gentilisme in this citie of Pergamus.

In this argument note two points. I. That Christ commends *Antipas*, calling him his faithfull martyr. Whereby we see, that in Gods Church, it is lawfull to honour Saints and Martyrs. For that which Christ doth, his Church may doe. This their honour must stand in two things: In due deserved praise and commendation, and in a carefull imitation of their good vertues and godly lives: and for this end doth Christ commend *Antipas* unto his Church, that they might follow his good conversation: but as for Popish honour of invocation and adoration, it hath no ground in Gods Word. Againe, in calling him faithfull Martyr, he commendeth more the cause of his death, than the death; to shew that the cause maketh a martyr, not the death: For an hereticke may be put to death for his damnable opinions. Therefore *Antipas* is a martyr, not because he was slaine, but because he was faithfull unto death for the maintenance of Christs true religion.

II. Point. In the end of the verse Christ sheweth who were the authors of *Antipas* his death, namely, such among them in whom Satan ruled: for he was slaine (saith Christ) *among you, where Satan dwelleth.* Which words he repeateth, to give us to understand, that all persecuters, let them carrie what face they will, are in truth such, in whom the Devill ruleth, where he hath his hold, and keepes possession. *Quest.* Why did Satan more dwell there than in other places? *Ans.* Because many in this place were gentiles, who contemned and mocked the Gospel, & maintained Idolatrie, whereby they became the holds of Satan. And by proportion we may gather, that all contemners of religion, and all that walke in their owne wicked wayes, are indeed the stables and holds of the Devill, though they should be the Temples of the holy Ghost. And so many families as there are, where religion is mocked, Gods name blasphemed, injustice and impiety practised; so many holds of Satan there are where the devill ruleth: and such they continue till they reforme themselves of their impieties, and embrace the Gospell sincerely. And therefore all masters of families especially should love the Gospell, and see that in their families religion be taught, embraced, and obeyed, that so the devill may have no hold in their families. *Quest.* Whether might not *Antipas* being Pastor of this Church, have fled for the safety of his life? *Ans.* There be two kinds of persecution, one that is directly intended against the Pastor principally: the other against the whole Church equally. In the persecution directed against the Pastor, this must be considered; Whether God gave him opportunitie and libertie to flie, or not: if God gave him libertie and opportunitie, he may flie, and the Church is to assist him, and to use means for his preservation; but if God denie him meanes to escape, then he must judge himselfe to be called of God to suffer death for his name, and so he may not flie. And such was the cause of *Antipas* in this Church. But if the persecution bee directed against the whole Church equally, then the Pastor may not flie, but take part in their sufferings, that he may be a means to stay and comfort his brethren.

V. 14. *But I have a few things against thee, because thou hast there them that maintaine the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eat of things sacrificed unto Idols, and commit fornication.*

Here followeth the reproofe of this Church of Pergamus, which is first generally propounded in these words, *I have a few things against thee*: Secondly, in particular, for want of zeale, *in suffering among them such as maintained the doctrine of Balaam.* Thirdly, he setteth downe a reason or confirmation thereof in the end of the 14. vers. and in the 15.

The generall reproofe is the same which was given out against the Church of Ephesus, vers. 4. Whereby he would teach us a speciall duty: namely, that every man must seriously consider with himselfe, what sinnes he hath in him, which Christ may have to lay unto his charge. For this very cause doth Christ rehearse it unto this Church. And therefore wee must

call our selves to reckoning, and examine our selves not by our owne wits, but by the rule of Gods Word, and search out all our thoughts, words, and actions; and see how many things Christ may have against us, that so making a forehand reckoning, and seeking to be cleared by true repentance, we may not be condemned for them at the last day: for if we would judge our selves, we should not be judged. This is a necessarie dutie, and the practice of it is the ground of all grace, and conscionable obedience: as on the other side, the want hereof is the cause why many that live in the Church doe perish eternally. For a day of accounts will come, wherein we shall never escape, unlesse by a forehand reckoning in the practice of true repentance from dead workes, and by faith in Christ Jesus we prevent the same. Lamentable and fearefull is the state of all those, that never call themselves to this account: it causeth them to goe on in sinne without remorse, Hos. 7. 2. Hereof *Iermie* complained, *That no man said, what have I done.* And for that cause he denounceth fearefull judgement against the people. This was the sinne of the old world: *men knew nothing till the flood came, and destroyed them all.* This securitie bringeth mens soules to hell, before they wot where they are: and therefore *David* crieth out, Psal. 50. 22. *Oh consider this* (meaning the account that God will take with them) *lest God teare them in peeces, and there be none to deliver them.* The end of preaching and hearing Gods Word, is to bring the soule to eternall life and salvation: but the want of this account, maketh the holy ordinance of God to be of none effect to many a one. For how should men embrace with comfort the word of reconciliation, till they feele in themselves their enmitie with God, and desert of condemnation.

Ier. 8. 6.

Matth. 24.

II. Point. *Because thou hast them that maintaine the doctrine of Balaam, &c.* Here is the particular reproofe of this Church for want of zeale, in that they entertained and suffred heretical Ministers to live among them, which maintained the doctrine of *Balaam*. This shewed, that though they loved the Gospell, and embraced it, yet it was very coldly, and without that fervent zeale which they ought to have shewed against such hereticks.

*Vse.* Here first, Christ teacheth this Church to shew forth zeale in excommunicating and casting out such hereticks, as by damnable doctrin did trouble them. This place is a sufficient ground for the practice of that Ecclesiasticall censure. When men hold hereticall opinions, the Church after two or three admonitions is to excommunicate them and cast them out. So did *Paul* to *Hymeneus* and *Alexander*. 1 Tim. 1. 20. Secondly, Christ reproving this Church for entertaining such hereticks and wicked men, doth give us to understand, that every member of Gods Church should have a great dislike of all persons, that hold not the doctrine of Christ in truth, but maintaine errours against the tenour of Scripture, and the profession of the Church. For this cause *Paul* chargeth *Timothie* to *separate himselfe from such as teach otherwise than hee had given direction, and consent not unto the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, being puffed up and knowing nothing.* This then must bee our carefull practice: we have by Gods mercie true religion among us, which we must maintain with zeale: and if any bring in other doctrine, we must reject it, and shew forth detestation to him that bringeth it, not bidding him God speed, 2. Joh. 10. Wee must rather lose our lives, than suffer the truth of God to be defaced. Thirdly, that which Christ layeth to the charge of this Church, may in sundry respects be charged upon our Churches and congregations at this day: namely, *want of zeale against sinne, and severitie against sinners:* for though the governours of our Church repel the heresies of Poperie, Anabaptists, and family of Love, and suppresse all doctrines that raze the foundation, which are commendable things; yet in the middest of our congregations be abundance of Atheists, who by deed and conversation deny Christ Jesus: for many know nothing in the matters of religion, and moe be profane: who both thinke and speake most basely of religion, and of the teachers and professors thereof. Yea, we have flat Epicures permitted to live in our Church, such as make their belly their God, who give themselves wholly to eating, drinking, sports, and delights, without all regard either of the generall duties of Christianity, or the particular duties of their calling. Wee have also among us many cruell & mercilesse persons, that in their affairs abound in the practices of fraud, wrong, usurie, and oppression, *whose treading is upon the poore*, in the pride of their covetousnes, whereby also they *eat the flesh of Gods people, and flea off their skin from them, and breake their bones, and chop them in peeces as for the pot, and as flesh within the cauldron*, Mich. 3. 6. And yet all these because they submit themselves to the civil authoritie, are permitted without controulement to bee partakers of the privileges of Gods Church, even to the receiving of the seales of Gods covenant, being themselves flat enemies to the grace of God. Yea, many of these are greatly countenanced and graced for wisdome and reputation; when as such as feare God and make conscience of their wayes, are counted vile. All which, as it argueth exceeding want of zeale in severity against sinne; so it cannot chuse but provoke the Lord to come against us in judgement, as he did against this Church. The meanes whereby this evill is to be reformed, doth follow afterward.

1 Tim. 6. 3, 4, 5.

Amos 5. 11.

III. Point. The reason or confirmation of the former reproofe, whereby the Lord would move his Church to detest these false teachers, is taken from the effect of their doctrine, and

and it is layd downe in this similitude: As *Balaam* the false Prophet taught *Balak* to put a stumbling blocke before the children of Israel, to cause them to eat of things sacrificed to Idols, and to commit fornication; so this Church maintained among them Nicolaitans, who taught, it was lawfull to eat things sacrificed at Idol feasts, and to commit fornication. The first part of this similitude is in the end of this 14. verse: *Which taught Balac to put a stumbling blocke, &c.* The second part is in the 15. verse.

Touching the doctrine of *Balaam* we are to observe three points: First, what a stumbling blocke, or an offence is. Secondly, what it is to cast a stumbling block. Thirdly, by what means king *Balac* did cast a stumbling blocke before the children of Israel. For the first, a stumbling block is properly any thing, as wood, or stone, or such like, that is cast in a mans way, to hinder him in his gate, and to cause him to trip or fall: And by resemblance in this place, an offence is any thing that causeth a man to sinne against God, and so to slip or fall, or to goe out of his way that leadeth to life. Further, an offence is twofold; either given, or taken. An offence given, is any speech or deed, whereby a man is provoked to sinne: and so was *Peter* an offence unto Christ, though he tooke it not, Matth. 16. 23. An offence taken, is when any man taketh occasion to fall and sinne, by that which is well done by others: so were the Pharisies offended at the sacred preaching of our Saviour Christ. II. Point. The casting or putting of a stumbling blocke, or giving an offence, is the doing or saying of any thing, whereby a man is occasioned to sinne: and this is done, either about things evill in themselves, or in things indifferent. Things evill are such as Gods word forbiddeth: and they are twofold, either perswasions, or examples. Bad perswasions, are false doctrine, and evill counsell. Bad example, is also giving of offence, because it doth embolden evill men in their sinne, and draw the godly to evill. Againe, in things indifferent, as meat, drinke, apparell, &c. may offence bee given, when as they are used unseasonably, not in fit time and place, and before fit persons. And of this *Paul* speaketh, saying; *If I knew my eating did offend my brother, I would not eat flesh while the world standeth.* The offence here spoken of was an offence given in evill things, for it was an evill act done by *Balaam*, and accordingly received and taken of the Israelites: for hee used outward provocations to allure them unto sinne. III. Point. The meanes whereby king *Balac* did cast a stumbling blocke before the children of Israel, is set downe in the end of the verse, *by provoking them to eat of things sacrificed to Idols, and to commit fornication.* That we may understand this fully, read Numb. 25. The summe of the historie is this: When *Balaam* had assayed sundry wayes to curse the children of Israel, and could not, he gave *Balac* counsell to use meanes to cause them to sinne. At his counsell *Balac* sent forth the most beautifull women in his kingdome into the campe of Israel, to intice them to the service of their Idols, and to banquet with them at their Idoll feasts, that so they might draw them to fornication; whereunto the Israelites condescended, and so sinned against God. Thus much of the meaning of the words.

First, here observe a speciall propertie of false teachers, namely, to cast offences before men, to cause them to fall in the way that leadeth to salvation. By this Christ intendeth to make known unto this Church the false doctrin of *Balaam*. *Paul* in his Epistles calleth the doctrine of the Gospell, *a truth according to godlinesse*: because the intent of the Gospell is, *to lead men to true godlinesse*. On the contrarie, the doctrine of Antichrist is called *the mystery of iniquitie*; because the scope thereof is to draw men to all iniquitie and abomination. Here then we have a rule, whereby wee may judge betweene true doctrine and false, even by looking into the end and scope thereof: if it ayme at true piety and sincere obedience, wee may judge it to be good; but if it tend to draw men to idolatrie and sinne, then it is a false doctrine. Thus we might scan all false religions, as the religion of the Turke and Jew at this day. But because wee are more troubled with the doctrine of Poperie among our common people, who call it *The old religion*, therefore let us a little examine the same by this rule.

*Vse.*

1 Tim. 6. 3. Tit. 1. 1.

2 Thess. 2.

The end of Poperie is to pull downe the kingdome of Christ, and to disanull his lawes; as will appeare by a short view in every commandement: and therefore it cannot bee the true religion. The first commandement teacheth us, *To chuse and acknowledge the true God for our God alone.* But the Church of Rome teacheth to make more gods than one, and to acknowledge the creature to bee God; for by their doctrine men are to pray unto Saints, whereby they make them gods in giving this divine propertie unto them to know the heart. Their doctrine also ascribeth unto Saints, *power to merit*; which is a property of God: for none can merit but he that is God. The humane nature of Christ could not have merited any thing, unles it had been joyned to the Godhead. Yea, they make the wood of the crosse to bee god: for in their masse-booke at this day, they call (not Christ crucified on the crosse, but) the verie crosse it selfe, our *only hope*: yea, the Virgine *Mary*, who is but a creature, they place as Queene in heaven, giving her power over Christ to command him in the matter of salvation, and so they disanull the first commandement. The second commandement they revoke, in teaching it to bee lawfull to make images of the Trinitie, according as they shewed themselves in the old and new Testament: the Father like an old man, the Sonne as

he lived, and the holy Ghoſt like a dove; and therein to worſhip them. Againe, they teach that men may adore the Images of Saints, which is flat againſt that commandement. The third commandement they diſanull, in teaching it to be lawfull to ſweare by Saints, and not by God only. The fourth they diſanull, by making the feſtivall dayes of Saints, equall with the Lords Sabbath, and to be kept holy unto God as ſolemnly as the Lords day. Whereby alſo they take away the liberty of the Church in the lawfull uſe of ſix dayes, for honeſt labour in a mans calling. The fifth they diſanull, in giving freedome and immunity to their clergie from ſubjection to civill authoritie, and in diſpenſing with ſubjects for their loyaltie and allegeance to their lawfull Princes: and with children and ſervants from yeelding due helpe, ſervice, and obedience, to their Parents and Maſters. The ſixth, by their houſes of refuge which they call *Sanctuaries*, wherein murderers may be in ſafety; and by maintaining ignorance in religion, through which they murder many a ſimple ſoule. The ſeventh, by tolerating of ſtewes, and allowing of inceſt; for by their law it is lawfull for the great uncle to marrie his neece, deſcending from his brother or ſiſter, ſo it be without the fourth degree, which is againſt nature. The eighth, by making ſale of all things, of heaven, hell, of earth, of pardons, and delivering men from purgatorie: which is flat robberie, and moſt groſſe deceit and couzenage. The ninth they diſanull, by falſifying the canon of Scripture, for they make that canonicall which is no Scripture: and beſides in their doctrine practicall they defend a lie, for when a man hath confeſſed his ſins to the Prieſt, if the Magiſtrate aske the Prieſt what ſins the man confeſſed, they teach the Prieſt to ſay, *I know not*, that is (ſay they) *to tell it to thee*: which is a flat lie. And whereas they would defend this by an expoſition of Chriſts words when he ſaith, *The day of judgement is not knowne to the Sonne of man*: that is, (ſay they) to reveale it unto others; they doe but deceive the ſimple by an expoſition which is not fit. The laſt commandement they diſanul, by holding concupiſcence before conſent to be no ſinne, when as we know by Gods Word, that the firſt evill motions in us be ſinnes. So that hereby we may ſee, that Poperie is but a falſe religion, though it have falſely among our common people the name of *The old religion*, and therefore we muſt abhorre the ſame as ungodly.

Matth. 24. Mark. 13. 32.

Now whereas ſome doe charge the doctrine of our religion to be ſundry wayes ſcandalous, they may be eaſily anſwered: Firſt, they ſay, it is a doctrine of deſperation, becauſe it imports, that God created men ſo, as he will ſave but a few, making them for this end, to caſt the greateſt number to hell. To this I anſwer two things: Firſt, touching the number of them that are to be ſaved: of which little is ſaid in Scripture, and therefore I will not ſay much: yet this may be averred, The number of the elect in it ſelfe is *a great companie*, but being compared with them that ſhall be damned, it is but ſmall. II. Touching the end of mans creation, our doctrine is not, that God created men for this end, to caſt them to hell: but this wee teach, that God created all men to manifeſt his glorie in them, in ſome, by their juſt and deſerved damnation for ſin. We teach not that men are otherwaies condemned than for their ſins, and therefore he that is condemned hath his juſt reward. II. *Charge*. They ſay further, our doctrine is a doctrine of blaſphemie; for that we teach God to have decreed the fall of man, and ſo make God the author of mans ſin. *Anſ.* We teach indeed that God decreed *Adams* fall, but thence it followeth not, that he is the author of mans ſinne. For Gods will is twofold, generall, and ſpeciall. Gods generall will is, to permit that which is evill, not ſimply, but becauſe with God evil hath ſome reſpect of good, and in this reſpect we ſay God decreed *Adams* fall. Gods ſpeciall will, is his approving will; whereby he taketh pleaſure and delight in that which is good: and in this regard God nilled *Adams* fall, and mans ſinnes: And yet in ſome reſpect he may be ſaid to will them. A Magiſtrate, though he take no comfort or delight in the death and execution of a malefactor, yet he decreeth and appointeth it, and ſo may bee ſaid to will it. Even ſo God who out of darkneſſe can bring light, permitteth evill, becauſe with him it hath ſome reſpect of good, and ſo may be ſaid to will it. III. *Charge*. They ſay alſo that the doctrin of our church is a doctrine of ſecuritie, becauſe we teach that a man may be certaine of his ſalvation, and of perſeverance in the faith unto the end. *Anſ.* This is not a doctrine of carnall ſecurity; becauſe we doe impoſe neceſſarily the uſe of meanes to them that would be certaine of their ſalvation, and perſevere unto the end; as namely deniall of themſelves, and humbling themſelves in continuall prayer, with hearing and meditating in the word of God, and receiving the Sacraments for the increaſe of faith, and renewing of their repentance: All which will rather make a man fearefull and carefull than ſecure. For with the meanes, is certaintie of ſalvation, both attained and preſerved: ſo that our doctrine is not a doctrine of offences, but a true doctrine that beateth out the plaine way that leadeth unto life.

Rev. 7. 9.

Secondly, Chriſt his deteſtation of this doctrine of *Balaam*, muſt admoniſh us to bee ſo carefull of our behaviour everie way, that we give no offence unto any; for if we doe, we are *Balaams* ſchollers. This is a point of ſpeciall obſervation; we muſt looke to our communication, that it be void of railing and bad ſpeeches; and to our converſation, that it be holy and unblameable. In every thing wee muſt have care not to hinder others in the way of life. *Woe be to them* (ſaith Chriſt) *that give offences: it were better that a huge milſtone* (ſuch as an aſſe can but

Matth. 18. 6, 7.

but turne about, as the word imports) *were tied about his necke, and that he were caſt into the ſea.* The reaſon is, becauſe when a man by any means giveth his brother offence, he doth as much as in him lyeth, to plunge his brothers ſoule into the pit of deſtruction, and therfore we muſt flie offences as hell it ſelfe; yea, rather on the contrarie, we muſt helpe our brethren forward in the way of ſalvation, and remove from them all ſtumbling blockes that cauſe them to fall. If this dutie were practiſed, our Church would abound with graces and godlineſſe: but this dutie is wanting, and hence it comes that we have ſo ſmall increaſe after long labour in preaching; for example and evill counſell doe quench the graces of the ſpirit in mens hearts.

Thirdly, hereby we muſt learne to have ſpeciall care againſt offences given by evill counſell or bad example. For if it bee the property of a falſe Prophet to caſt ſtumbling blocks before others, then it is a dangerous thing to fall upon them when they are laid before us. While we live in this world we ſhall ſee many offences given: but we muſt take heed wee take them not. And therefore Chriſt biddeth us, *If thy foot offend thee, or thine hand, cut it off, or thine eye, plucke it out*: Teaching us to forgoe the deareſt thing that can be unto us, if it would cauſe us to ſinne againſt God. And to move us hereto, marke the Iſraelites example in the wilderneſſe: while they kept a good conſcience, and obſerved the true worſhip of God, all *Balaams* curſes were turned into bleſſings; but when they fell to Idolatrie and fornication with the Moabitiſh women, then was Gods wrath kindled againſt them, and his plague ſeized upon them. Even ſo, if our Church bee carefull to keepe it ſelfe to the true religion, which by Gods mercy we enjoy, and withall have care to keep a good conſcience in becomming a penitent and obedient people unto God; then may *Balaam* curſe, and all our enemies ſpit their venome, yet we ſhall be ſafe. But if we let goe true religion and good conſcience, and fall to ſinne, then we muſt looke for Gods heavie iudgements to fall upon us in his wrath, as they did upon his own people. Fourthly, when *Balaams* curſing would not prevaile, then did faire women, and banqueting draw them to idolatry and fornication. Hence we learne, that temptations on the right hand, that is, taken from profits, pleaſures, and preferments, are moſt dangerous, and ſooneſt prevaile to draw men from God. The ſtate of a Chriſtian is like a beſieged citie; when a huge armie cannot ſack it, then ſilver and gold will open the gates therof: even ſo, when adverſity cannot make a man to forſake religion and good conſcience, then by proſperitie, eaſe, and pleaſure, hath the devill ſtollen away his heart. Thoſe therefore that have eaſe, pleaſure, and outward bleſſings at will, are in a far more dangerous caſe in reſpect of ſinne than others; unleſſe God vouchſafe unto them ſpeciall grace to watch againſt

Matth. 18. 8.

A theſe pleaſing temptations. This made godly *Iob, To ſanctifie his children every day when they feaſted each other at their houſe, leſt any one then ſhould have blaſphemed God in his heart.* Becauſe he knew the devill by pleaſures would ſooneſt winde himſelfe into their hearts. Iob. 1. 5.

Laſtly, note the order of theſe ſinnes: Firſt, they are drawne to ſit at Idol feaſts, and then to commit adultery: where we ſee that theſe two goe together; Spirituall adultery, that is, Idolatrie; and bodily adultery: one is the plague and puniſhment of the other; that people which give themſelves to Idolatry, will God give up to bodily adultery. As this was true in theſe Iſraelites, ſo it is to be ſeene among the Turkes; and with the Papiſts at this day, who maintaine
B fornication in tolerating ſtewes, and further it much by their vow of ſingle life, wherewith they bind the conſcience, though the partie want the gift of continencie.

## verſ. 15. *Even ſo haſt thou them that maintaine the doctrine of the Nicholaitans, which thing I hate.*

Here followeth the ſecond part of the compariſon, where Chriſt ſetteth down two things: Firſt, what the Nicholaitans were: Secondly, how hee was affected towards them. What they were is expreſſed in the firſt words, *Even*
C *ſo*; which is a note of reſemblance or compariſon, having reference to the words going before. They may be thus deſcribed: The Nicholaitans were a ſect in the Church of Pergamus, that maintained two damnable opinions according to the doctrine of *Balaam*. I. That it was lawfull to eat things offered to idols in the honour of idols, ſitting in the idols temple. II. That fornication was no ſinne, but that a man might lawfully commit it. It may ſeeme ſtrange, that in the daies of the Apoſtles there ſhould be men profeſſing the name of Chriſt, and yet hold ſuch damnable opinions; but the truth is hereby evident, that there were ſuch in this Church. And that we doe not conceive a liking of their wicked opinions, let us examine their reaſons, whereupon they might ſeeme to be grounded.

D For the eating of things ſacrificed to Idols, they would plead thus: I. From the doctrine of Chriſtian libertie, *Things indifferent may bee lawfully uſed: Things offered to Idols are things indifferent, as meats, and drinkes; and therefore may lawfully be uſed. Anſ.* Meats and drinks, if they be conſidered in themſelves, are things indifferent, and may lawfully be uſed: yea after they have beene offered to idols, if they be ſold in the market, they may be lawfully bought and eaten in private houſes, if it be done without offence of the weake, as *Paul* teacheth at large, 1 Cor. 10. 25, 29. But if theſe meats be conſidered as they are offered to Idols, and eaten in the Idols temple in the honour of Idols,

Idols, they be unlawfull. And yet the Nicholaitans held this to be lawfull.

II. *Reaſon.* An Idoll is nothing, 1 Cor. 8. 4. and therefore we ſinne not in eating meats offered unto them. *Anſ.* An Idoll is nothing, that is, in nature ſubſiſting: nothing created or ordained of God; it hath no property of the Godhead: but yet an Idoll is ſomething in mans imagination, which giveth to it the honour of God, and reputeth it as God, making it a God unto himſelfe.

2 King. 5. 18. III. *Reaſon.* *Naaman* the Syrian went into the Temple of the god Rimmon, and there kneeled downe; Even ſo may Chriſtians eat in Idols temples. *Anſ.* When *Naaman* went in thither, he did not kneele down to the Idol, but to the king, performing a civill duty unto his Prince; who uſed to leane on *Naamans* ſhoulder, & worſhip his falſe god. And though *Naaman* were preſent at Idol-worſhip and ſervice, yet it was with proteſtation againſt it: for being cured of his leproſie, he promiſed to worſhip no god but the God of Iſrael; and thereupon he laded two mules with the earth of the Land of Iſrael, in token of his publike profeſſion of thankfulneſſe to the true God for his cleanſing. If theſe in Pergamus whom Chriſt diſliketh, had gone as *Naaman* did into Idols temples, they had not ſinned as they did. And at this day, if men proteſt againſt the Idolatrie of the maſſe, they may enter into thoſe congregations where maſſe is ſaid: for this proteſtation is a flat condemning of their falſe worſhip.

The ſecond opinion of theſe Nicolaitans was, that men might lawfully commit fornication. This opinion they would thus juſtifie: Firſt, from the practice of *Lot, Who offered to the men of Sodome his daughters, when they called for the ſtrangers that were come into his houſe.* Which thing (ſay they) *Lot* would never have done, if fornication had beene a ſinne. *Anſ.* It ſeemeth that *Lot* cannot bee excuſed in that action, though his purpoſe was by a leſſer evill to prevent a greater; but God hath plainly taught, *That no man may doe the leaſt evill, for the procuring of the greateſt good that can be,* Rom. 3. 8.

II. *Reaſon.* The Lord (ſay they) commanded *Hoſea, to take a wife of fornication, and children of fornication,* Hoſ. 1. 2. It is not therefore unlawfull. *Anſ.* There be divers interpretations of that place. Some ſay, that was only in viſion, and not a fact done. Others ſay, it was in ſpeech only, becauſe he propheſied unto the people that he himſelfe was a man of fornication unto them. Theſe expoſitions may well ſtand. Yet others hold that the Lord commanding him this, it was to be done, and was done indeed. And ſundry circumſtances ſeeme to prove that it was a fact done: for the womans name is ſet downe to *be Gomer, and her Fathers name Diblaim.* Secondly, a thing in viſion or in ſpeech onely, doth not ſo much prevaile with wicked people, as that which is done indeed. Thirdly, the ancient opinion of beſt Divines that lived neereſt to the Apoſtles times avouch, it was a fact done. *Object.* But this maintaineth fornication, againſt good manners and the expreſſe law of God. *Anſ.* It were ſo indeed if the Prophet had done it on his owne head, but he did it by Gods ſpeciall appointment, who is Lord of his owne law, and may diſpenſe with it at his pleaſure. God in his law forbiddeth to kill; yet *Abraham is commanded to kill his ſonne:* which if he had done, he had not ſinned, becauſe he had a ſpeciall commandement for it; which a man muſt obey, though it be againſt a morall precept. Againe, *Hoſea* tooke a wife of fornication, not to maintaine her in her ſin, but to make her a chaſte woman. And whereas he was alſo commanded to take unto him children of fornication, it muſt not be underſtood of children begotten by him, but borne of her in fornication. As if he ſhould ſay, Take a wife with her children, which ſhee brought forth in fornication. So that this place which way ſoever wee take it, doth nothing maintaine their wicked errours.

III. *Reaſon.* Acts 15. The Apoſtles charge the Churches, *To abſtaine from that which is ſtrangled, from bloud, and from fornication:* There (ſay they) fornication is reckoned among things indifferent, and therefore may be uſed lawfully. *Anſ.* It is there reckoned among things indifferent: Firſt, becauſe it was ſo accounted of among the Gentiles: Secondly, becauſe the Gentiles did joyntly by theſe three things offend the Churches of the Jewes. But hence it followeth not that it is indeed a thing indifferent.

II. Point. The affection of Chriſt towards theſe men, is noted in theſe words: *Which thing I hate.* This hatred muſt be referred not to the perſons of the Nicolaitans, but to their opinions, lives, and practices.

Hereby Chriſt would inſtruct us in ſundry needfull duties. Firſt, if wee will follow him, we muſt hate all honour and approbation that may bee given to idols, bee it never ſo little. Theſe Nicholaitans might ſay, they abhorred Idols, and worſhipped them not; onely they went with their friends into their Temples, and ſate downe to eat meat before them: now even this dealing Chriſt hateth. Wherein he doth notably condemne the practice of the Romiſh church, which ſay, they worſhip not Idols, but the true God: and yet they doe that which Chriſt hateth; for they kneele downe before them, and adore them, and light candles unto them, and offer unto them rich Jewels, and much ſumptuous attire; which is a great deale more than the Nicolaitans did: And therefore they are much more to be condemned, and their practice alſo hated of us. Secondly, Chriſts hatred of the leaſt honour of Idols, doth afford a ſpeciall caveat to ſuch men as give themſelves to a travelling life; as into Italy, Spaine, and other Idolatrous places: they ſhould content themſelves within the precincts of the Church, and

and not proceed further without warrant of a ſpeciall calling, whereby they may aſſure themſelves of Gods gracious protection. For hereby they give occaſion to themſelves to doe that which Chriſt hateth, though they ſay they hate idolatrie: For if a man eſcape to be preſent at their abominable ſervice, yet he cannot avoid the going to their Temples, where he is to offer ſome gifts, or performe ſome ceremonie after the cuſtome of the countrie; whereby he ſhall give ſome approbation at the leaſt of their idolatry: whereas he ought to hate the leaſt appearance thereof, even the garment ſpotted with the fleſh. Thirdly, by this his affection Chriſt would teach us to grow to an hatred of all familiar ſocietie with idolaters: for though we may have ſocietie of concord with them, yet ſocietie of amitie, which is a ſpeciall liking betweene man and man, we muſt not maintaine with them.

Fourthly, Chriſt hateth not only their idolatry, but their fornication alſo. Hereby teaching us to grow to a hatred of fornication, which the rather muſt be deteſted, becauſe *the bodies of every man and woman bee not their owne, but Chriſts:* and therefore ought not to bee imployed in the honour or ſervice of the Devill, but of Chriſt. Againe, the bodies of every Chriſtian man and woman are the members of Chriſt; now it is an unſeemly thing to take the member of Chriſt, and make it the member of an harlot. Thirdly, their bodies are temples and dwelling places; not for earthly Princes, but for the holy Ghoſt: and therefore muſt be furniſhed with Gods graces, and adorned with charity and other gifts of Gods Spirit, that they may bee fit manſion places for ſo worthie a gueſt. But by fornication they are made the ſties and ſtables of the Prince of darkneſſe.

1 Cor. 6. 19.

## verſ. 16. *Repent thy ſelfe, or elſe I come unto thee ſhortly: and will fight againſt thee with the ſword of my mouth.*

Chriſt having laid downe the ſinnes of this Church, and the errours of the Nicholaitans, doth here propound unto this Church; Firſt, a remedie for her recoverie: Secondly, a reaſon to inforce the practice of the remedie. The remedie is in theſe words, *Repent thy ſelfe.* In it conſider theſe points: Firſt, what it is to repent: Secondly, why Chriſt ſo often urgeth thereunto: Thirdly, to whom Chriſt preſcribeth this remedie. Of the firſt, we have ſpoken in the firſt verſe of this chapter: Briefly therefore; Repentance is a change of the minde from evill to good, and a turning from ſinne unto God. Here repentance muſt be taken more largely, for all the duties that accompany repentance in the practice thereof; as I. *Humiliation* of a man by confeſſing of his ſinnes unto God, and condemning of himſelfe for the ſinne. II. *Prayer*, whereby a man doth earneſtly intreat the Lord for the pardon of the ſame ſinnes. III. *Reformation*, whereby a man in heart purpoſeth, and in life endevoureth to leave all his former ſins, and for ever after to doe all things in obedience unto God: unto all theſe doth the holy Ghoſt exhort them in this place.

II. Point. Why doth Chriſt ſo often preſcribe this dutie of repentance, and ſo much urge it? *Anſ.* Not for that it is a cauſe or a meritorious meanes to procure remiſſion of ſinnes and life everlaſting, as the Papiſts doe falſly and damnably teach; for that nothing can doe but the obedience and paſſion of Chriſt: but firſt becauſe it is a token of Gods favour procured, and a moſt excellent fruit of faith, ſuch as maketh a man ceaſe to doe evill, and moveth him to doe good; II. becauſe it is a way wherein men muſt walke unto the end, that would have remiſſion of ſinnes, and life eternall.

III. Point. To whom is this remedie preſcribed? *Anſ.* Firſt, to the Church of Pergamus, and then to the Nicholaitans in that Church, though they were moſt wicked. Touching the Church of Pergamus: they were before commended for moſt worthy graces, for they had repentance: and yet note, Chriſt ſaith ſtill unto them, *Repent thy ſelfe.* Herein teaching us a moſt worthy leſſon, which every one ought to learne and practiſe; namely, that the life of a Chriſtian is a continuall practice of repentance. When a man hath once repented, that is not ſufficient; but every new day muſt have a new repentance for his daily ſlips. *Wee are Gods Embaſſadours (ſaith Paul) for Chriſt: beſeeching you in Chriſts ſtead, that you would be reconciled unto God.* Now they were reconciled to God before, for they are called *The Temple of the living God.* His meaning therefore is, that they ſhould ſtrive more and more after reconciliation with God; both in regard of their further aſſurance, and alſo for their particular ſinnes wherein they daily offended. Every Chriſtian muſt daily wreſtle with his owne corruptions, which he feeleth in himſelfe, that the longer he liveth, the more he may grow in diſlike with himſelfe. And in this diſtaſte of himſelf he muſt daily proceed, that he may every day more and more grow up in Chriſt. And leſt any ſhould thinke, that this was ſpoken to this Church alone, and not to us; conſider, that we are in the ſame caſe with them; their ſinnes are our ſins, as we have proved: We want zeale and ſeveritie againſt ſinne and ſinners. Now being in the ſame fault with them, wee muſt therefore practiſe the ſame remedy, and renew our repentance, though we have repented heretofore.

2 Cor. 5. 20.

1 Chap. 6. 16.

Secondly, he preſcribes this dutie to the Nicolaitans: they held two damnable errours, and no doubt lived accordingly in thoſe ſins: and yet Chriſt barres them not from his kingdome, but bids them repent. Where note that great and

and grievous sinners are not barred from Gods mercie, if they will repent. Excellent is that saying of *Isay*, *God is much in sparing*: and that of *David* also, *With God is plentifull redemption*. This point is seriously to be considered: for we have in our congregations many that are well spoken of in the world: and yet for knowledge of God, and practice of life, are flat Atheists. We have also among us Epicures, blasphemers, murtherers, and fornicators, with these Nicolaitans. Now to all these and such like, this doctrine appertaines, not to embolden them in sinne, but to assure them there is mercy in store for them with God, if they will truly repent. They must not turne the grace of God into wantonnesse, and make his mercy a bolster to their iniquity; for this is despising of Gods bounty, whereby they heape up unto themselves wrath against the day of wrath: but if with *Iob* they humble themselves in dust and ashes, and crie to heaven for mercie from a broken heart, that carrieth a resolute purpose to leave all sinne; then, though their sinnes were never so many, they shall all be drowned in the bottomlesse sea of Gods mercy: though they were as crimson and scarlet, which will take no other die, yet in Christs bloud they shall bee made as white as wooll and snow: yea, though they have fallen often into the same sinnes, which is most feareful and dangerous, yet upon this unfained repentance they shall be restored to mercie: for the fountaine thereof cannot be dried up: but see they doe repent; for whosoever looketh for Christs merits, must know that he looketh for true repentance. Thus much for the remedy.

Psal. 130.7.

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II. Point. The reason whereby Christ would set an edge upon the former remedy, containeth a twofold threatning or commination: the first, against the whole Church, in these words, *If not, I come unto thee shortly*. The second against the Nicolaitans in these words, *And will fight against them with the sword of my mouth*. For the first, *If not, I will come unto thee shortly*, these words were expounded in the fifth vers. The meaning is this: If thou repent not, I will come unto thee, and testifie my presence by taking punishment upon thee, for thy want of zeale, and severitie against sinne and sinners. To this effect the Prophet *Isay* saith, Chap. 30.27. *The name of the Lord shall come from farre to take punishment upon the Assyrians*.

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In this threatning the phrase is to be noted: Christ saith; *If not, I come unto thee*: expressing a thing to come, by a word of the time present. To give them to understand, that this comming unto them by judgements was as certaine, as if it were present, unlesse they did repent. Where this general rule is to be observed of all: namely, that when a Church or people doe not repent, the Lord will come unto them to execute his judgements upon them. Yea, though they have before repented, if for particular sinnes and wants they doe not renew their repentance, he will surely come to punish them. This might be proved at large by testimonies of the Prophets and Apostles: but it is so evident in this text, that I omit all further proofe; only I will apply it to this our Church, of which this may bee truly said; Thou doest not repent, nor renew thy repentance for thy daily sinnes. For albeit there be some among us, that by Gods grace repent, and set themselves daily to the exercise thereof; yet take the greater part of our congregations, and they are so farre from renewing their repentance, that they doe not repent at all; for either they have no knowledge of Gods will, or if they have knowledge, yet they want care and conscience to put the same in practice. This being our case and condition, what man may not bee a Prophet against our Churches and congregations, being thus directed by this portion of Scripture, to say and that truly, *That God will come unto us in judgements to plague and punish us for our sinnes and iniquities?* We may sooth our selves in hope of mercy still, but the state of our Church continuing as it is, nothing can bee expected but judgements from the Lord. This then must be a motive to perswade us to repent, every person apart, and every family and congregation apart; we must humble our selves in dust and ashes for our sinnes past, intreating the Lord to be reconciled unto us, and purpose fully in our hearts, and strive in our lives to obey God in all his commandements: yea though we can say we have repented, yet for our daily wants and sinnes wee must renew our repentance. Thus doing, we shall stay the Lord when he is comming against us. But if we goe on in blindnesse, ignorance, and rebellion, following the lusts of our owne hearts, then nothing but vengeance and judgements are to be expected; for this conclusion must stand with all Churches and people: *If they repent not, God will come in judgement against them*.

The second threatning or commination is directed unto the Nicolaitans, in these words: *And will fight against them with the sword of my mouth*; That is, I will be at enmitie with them, and testifie the same by waging battell against those among you that maintaine the lawfulnesse of eating things sacrificed to Idols, and of fornication. Thus I say will I fight against them with the sword of my mouth; that is, with the preaching of my word, the law, and the Gospell.

In this commination Christ alludeth still to the storie of *Balaam*; for when he was sent for by *Balac* to curse the people of God, the Lord stood against him in the way with a naked sword, to keepe him from going: and when his eies were opened, that he saw the Angel of the Lord withstand him in that sort, he fell downe and adored the Angell, for it was the Lord: yet because he ceased not from his wicked covetousnesse, but gave bad counsell against the Israelites, when he could not curse them to cause them

them to sin: therefore he was slaine with the edge of the sword among the Midianites by the children of Israel. Even so Christ dealeth with the Nicholaitans, because they give ouer to their bad counsell, perswading the lawfulnesse of eating things sacrificed to Idols, and also of fornication; therefore first he will fight against them with the sword of his mouth, the ministerie of his Word, thereby to reclaime them from their wicked waies, if it be possible; but if that will not serve, he will still fight against them, and with the same sword destroy them for ever.

Num. 31. 8.

*Vse.*

First, here marke, Christ saith not, I will kill them, but fight against them; for he intended not at the first to destroy these Nicolaitans, but his purpose was to withdraw them from their wicked waies; yet so, as afterward if they would not be reclaimed by his word, he would therewith destroy them. Wherin wee may behold the exceeding patience of Christ Jesus toward lewd and grievous sinners, that maintained the lawfulnesse of idolatrie and fornication, and gave themselves thereunto. *So the Lord in spirit strove with the old world, and spared them 120. yeares, to withdraw them from their wickednesse by the preaching of Noe.* So likewise he spared the Ammonites *till their sinnes were come to the full*; and the Egyptians also for many 100. years though they were most cruell persecutors of his owne people. And though the Jewes most maliciously crucified the Lord of life; yet he spared them fifty yeares, before he cut them off from being a people. Yea, daily experience teacheth us this his long suffering: wee may heare most bloudy and bitter oathes from blasphemers, whereby they daily crucifie Christ with their tongues. The like may be said of the adulterers and all cruell persons, and yet he forbeares the same: yea, in our owne selves we daily taste of this his patience; for so soone as we were borne, we deserved to be cast into hell, and yet in mercy he vouchsafeth unto us, to some twentie, to some thirty, and to some moe yeares, for a time of repentance; when as every day hee might in justice condemne us. This therfore must admonish us in the feare of God, not to abuse this his long-suffering any longer, but now while the day of mercy lasteth, to humble our selves and turne unto him by true repentance. These are the dayes of grace, but how long they will last, God only knoweth: for when death once comes, he shewes no more mercy. The old world because they abused the long suffering of God, *were destroyed, and are now in hell in prison for it*, as *Peter* teacheth: and undoubtedly the same prison will be our portion, if we take the same course that they did.

Gen. 6. 3.

Gen. 15. 16.

1 Pet. 3. 19. 20.

Secondly, in this threatning we may observe, that all irrepentant sinners have God for their enemy, to fight against them with a drawne sword. For this cause sinne in Scripture is called rebellion, and every sinner is a rebell against God. A fearefull thing it is to have God for an enemy: and yet this is the condition, not only

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of such as did never repent, but of all those that hold the name of Christ in profession, and yet continue in any one sinne, without renewing their repentance. This also must serve to induce every man that hath not repented, now to begin: and if they have begun, to repent more, daily renewing the same for their daily slips, and so shall they be the friends of Christ, as *Abraham was*, and as his disciples were.

Thirdly, in these two threatnings Christ shewes himselfe to be the true Doctor of his Church: for he will fight against these Nicholaitans, when as hee will onely come unto his Church. Where we see he divideth his word aright; wherein consisteth the principall wisdome of a true Prophet, giving comforts to whom comfort belongeth, and threatning judgements to whom judgement is due; and making difference of judgements according to the state of the persons against whom they are threatned. For the heavy judgements of God must not be threatned against all persons, but against the impenitent. And because there be degrees of judgements temporall, and eternall; therefore temporall judgements must be threatned to those to whom they belong, and eternall judgements denounced against those to whom they belong, observing the circumstances of time, place, and persons, according to Christs example in this place and elsewhere. So likewise the benefits of the Gospell are not to bee propounded to every person hand over head without difference, but with restraint to some only, as Gods Prophets have done. It is oft a great offence in the Church, when the benefits of the Gospell are propounded to all, and the threatning of the law denounced against all, without limitation or restraint. The conditions therefore of repentance, and impenitencie, of faith and unbeleefe, and also the degrees of the mall, must carefully bee observed in the dispensation of the law and Gospell.

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Fourthly, the end of Christs fighting must be considered: for the first, he intends to reclaime them from their evill wayes, but if they will not be reclaimed, then to cause the same word to bee an occasion of their deeper condemnation. This must be deeply weighed of us all, who have had by Gods grace for many yeares the plentifull preaching of the Gospell, by which God hath continually rebuked and checked the sinnes that be among us, as ignorance, blasphemy, and filthinesse, cruelty and all iniquities whatsoever, and the same thing the Lord yet continues to do unto us. We therfore must thinke, that all this while the Lord is fighting against us: when ignorance is reproved in the ministery of the Word, the ignorant person must thinke the Lord is fighting against him, and so all Atheists, blasphemers, adulterers, oppressors, and cruell persons, when their sinnes are reproved, they must know that the Lord stands face to face against them with the sword of his mouth, seeking to reclaime them

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1 Iam. 2. 23. Iob. 15. 15.

from these iniquities, as he did to *Balaam* in his way. And when any mans sinnes be thus touched, he must not rebell, but humble himselfe, as *Balaam* fell before the Angel: considering it is the Lord that wageth battell against him. When wee heare that forren nations shake their swords against us, how are wee moved, both high and low? Shall we feare the sword of mortall man, and shall we not tremble when we heare that the sword of the everliving God is shaken against us? Those therefore whose hearts are guilty of any one sinne, must humble themselves by true and speedie repentance; there is no withstanding of the Lord: if his sword doe not cure us, it will cut us in peeces: if his word doe not convert us from our sinnes, it will be an occasion to cast our soules deeper into hell. Thus he dealt with *Balaam*, when he would not be restrained from giving bad counsell; he was slaine among the Midianites. Few thinke on these things; from whence commeth such great contempt of Gods ordinance in the ministerie of the Word, as we see at this day: but they must know, that either death or life come by the stroke of this sword, and therefore they must repent.

Fifthly, note the title given to Gods Word: it is called, *The sword of Christs mouth*: not only because it was once delivered by himselfe, from his owne mouth, but because it doth daily proceed from his mouth: for the Ministers of the Gospell, which bee truly called, are the very mouth of Christ, from which Gods people receive his word. *If thou shalt returne* (saith the Lord to *Ieremie*) *and shalt separate the precious from the vile, then shalt thou stand before me, and bee according to my word.* 2 Cor. 5. 19. We are the embassadours of Christ, beseeching you in his stead: which is an high and wonderfull honour. The consideration whereof is a ground of sundrie duties.

Ier. 15. 19.

First, all students that are in the way of preparation to higher callings, must hereby learne to conceive a good opinion of the ministery of the Gospell, and to affect the same above other callings. For though the blind world count it a base calling, yet Christ we see maketh the minister his owne mouth: which honour is not given either to the Lawyer or to the Physitian.

Secondly, hereby every Minister of the Gospell is taught to deliver nothing in his publike ministery, but the pure Word of God, so farre forth as Christ shall enable him, and that also in so pure a manner, as in the perswasion of his own conscience he thinks Christ would speake, if he were there present; like unto faithfull embassadours, who speake only the will of their Lord and Prince, and in that manner which their Lord and Prince doth best approve. If this were weighed, we should not have such preaching as is commonly used, consisting of a mixture of testimonies; partly divine, and partly humane, considering that neither Christ nor his Apostles so preached.

Thirdly, the people also are hence taught their duty: when they heare a sinfull man like unto themselves speake unto them in the ministery of the Word, they must not despise Gods ordinance, because it is delivered by man, but receive the same, as from the mouth of Christ, and as the pure Word of God, so farre forth as it consenteth with holy Scripture. In this behalfe *Paul* blessed God for the Thessalonians, *That they received the word from him, not as the word of man, but as it is indeed the word of God,* 1 Thess. 2. 13.

Sixthly, where Christ saith, *I will fight against thee with the sword of my mouth*; Wee may observe, that the kingdome of Christ is spirituall, and not of this world: for if it were worldly, then a civill sword wielded by the hand of man should belong unto him. But he hath no such sword, he governes his Church and people by the sword of his mouth, his holy word. Whereby appeareth, that the primacie of the sea of Rome is from hell, not from heaven: for the Pope saith he is Christs Vicar, and yet he will bee armed with both swords: when as Christ dealeth not with the civill sword, but onely useth the sword of his mouth.

**vers. 17. *Let him that hath an eare heare what the spirit saith unto the Churches: To him that overcommeth will I give to eat of the Manna which is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it.***

These words are the conclusion of this Epistle, which containe two parts; a commandement, and a promise. The commandement in these words, *Let him that hath an eare heare what the spirit saith unto the Churches.* The promise in the words following, *To him that overcommeth, &c.* The commandement serveth to stir up Gods Church to attention, in marking that which *Christ* delivereth unto them, as hath beene shewed before, vers. 7.

In this commandement of Christ note two things: First, that all men in Gods Church are bound in conscience to frequent Sermons, whereby they may come to the knowledge of those things that God prescribeth unto them. At the Nativitie, Easter, and such good times, as they are called, ignorant people will come to the Church: but it may be not once more of a moth after, or a quarter of a yere. But Christ saith, *my sheepe heare my voice.* So that he that

that will not come to heare the voice of Christ, is none of his sheepe. Matth. 16. 19. Christ saith to *Peter, I will give thee the keys of the kingdome of heaven.* There the preaching of the Gospell, is the key of the kingdome of heaven: So that looke how necessary it is for a man to have his soule saved and to enter into Heaven, so behoovefull it is for him to heare Sermons: For that is the turning of the key whereby wee enter into the kingdome, 2 Corinth. 5. 12. the preaching of the Gospell is the doctrine of reconciliation: and therefore looke how necessary it is for a man to bee reconciled to God; so needfull it is for him to heare the Word preached. *He that is of God, heareth Gods word: and hee that heareth it not, is not of God,* 1 John 4. 6. But men have many excuses to exempt themselves from hearing Sermons. Some say, if God himselfe would preach, or Christ, or an Angell from heaven, then they would heare; but so long as sinfull man preacheth, it is no great matter, though they absent themselves. *Answ.* This is a presumptuous reason; for the preaching of the Gospel by man, is Gods owne ordinance; and that for these causes: First, since *Adams fall* man cannot abide the voice of God: so as if man should heare God speake, hee would cry out with the Jewes, Exod. 20. 19. *Let not God talke with us, lest wee die.* And with *Peter, Depart from mee, I am a miserable sinner.* Luk. 5. 8. Secondly, God speaketh by man to try the obedience and humilitie of men; to see whether they would bee content to receive and beleeve his Word, being propounded by sinfull man that is like unto themselves. And thirdly, to maintaine love betweene man and man, by mutuall conversing in this holy ordinance. Others doe say, they may well enough keepe themselves in their families, for there they have their Bible wherein be the Sermons of Christ, and of his Prophets and Apostles, than which no Minister can preach better. *An.* It is Gods ordinance that these Sermons of Christ, of the Prophets and Apostles, should be againe handled, preached, and expounded in his Church: and therefore every man is bound in conscience to come into the congregations, and there to heare with reverence Gods holy word. Others will not come to the Church, for (they thanke God) they can serve God with as good a heart on horse-backe, or on their journeies, as those that come unto the Sermons. *Answ.* These persons are blinde and ignorant, a seduced heart beguileth them, and therefore they despise the ordinance of God; but let them heare what *Salomon* saith, *Hee that turneth away his eare from hearing the Law,* that is, *the doctrine of God, even his prayer shall bee abominable.* Prov. 28. 9. God speaketh to us in the ministery of his word, and if we refuse to heare him there, shall we thinke he will heare us when we pray? Know therfore if thou refuse his word, he wil refuse thy praier: neither indeed can any without the word pray aright. Such people deceive themselves, their prayers in their needlesse journeys shall bee their judges to condemne them; for therein they confesse God is to bee worshipped, and yet in practice they reject his direction for the same. Lastly, others say they have knowledge enough, the Ministers can reach them no more than they know: and therefore they need not goe heare so much preaching. *Ans.* These that pretend such perfect knowledge, are commonly the most ignorant, not knowing the end of this ordinance of God; for preaching serveth not onely to teach men to know God, and his will, but also to increase in knowledge, and to yeeld obedience to that which they know. If therefore thou hast knowledge, it is well: but that is not enough; if thou wouldest be blessed, thou must doe that which thou knowest, Joh. 13. 17. And for this cause the most learned man that is, must still frequent the hearing of Sermons, to further himselfe in obedience: because a man may know much, and yet want conscience to obey.

Secondly, in this Commandement men are injoyned the reading of the word, and hearing of it read, not only publikely, but also privately in their families: that thereby also they may come to the knowledge of that thing which Christ propoundeth unto them. Luk. 10. 26. *Christ saith to one of the Scribes; what is written? how readest thou?* taking it for granted, that men must read the Scriptures privately. And the Lord saith, *My people goe into captivity, because they have no knowledge:* yea, they perish, Hos. 4. 6. Isa. 5. 13. But wofull is the defect of this duty; for many have not the Bible in their houses for their private exercise in the word: and in many families it is set up for a shew, or lieth covered with dust, when as cards and tables are worne with use. It is not amisse for men to get statutes of the Land into their houses, and to read therin, for the knowledge of mens lawes; but yet herein they are blame-worthy, that either they have not, or els regard not the book of God, whereby they might be acquainted with the statutes of the Lord, for the better guiding of their unruly affections. Other things in this commandement have beene observed before.

The second part of this conclusion, is an excellent promise made to him that overcommeth, which for substance hath beene handled in the conclusion of the former Epistle. Here onely some speciall blessings are particularly promised: In the handling whereof two points are to bee considered: First, the persons to whom the promise is made, *To him that overcommeth:* whereof entreatie was made before, vers. 7. Secondly, the blessings promised, comprised in this threefold gift of God: First, *To eat of the Manna which is hid:* Secondly, *To receive a white stone:* Thirdly, *A new name written in the stone.* All which three signifie in effect, *The election, vocation, justification, and glorification of Gods people.* But I will handle them in particular. The 1. benefit is, *The giving of*

*the hidden Manna to eat.* *Manna* properly signifieth that food which God gave from the clouds to the people of Israel, which for the excellency of it, is called, *The wheat of Heaven, The food of the strong, or the food of Angels.* In forme it was *like Coriander seed, and in colour white, in taste it was pleasant and sweet.* Herewith God fed his people in the wilderneſſe 40. yeares: to teach them, *That man liveth not by bread onely, but by every word that proceedeth out of the mouth of God.* This is thought to bee the ſame white Manna which is uſed in ſhops at this day; but I will not diſpute thereof, ſeeing it is doubtfull. That Manna did repreſent a more excellent food: and therefore *Paul* calleth it, *A ſpirituall meat*, becauſe it repreſented unto them the ſpirituall food of the ſoule, Chriſt Jeſus the true Manna, *The living bread that came downe from heaven:* as we may ſee at large, John 6. And ſo in this place by Manna, we muſt not underſtand the Manna of the people of Iſrael; but Chriſt himſelfe the true food of life eternall. How Chriſt doth become unto us our ſpirituall Manna, and the true food of life, I will ſhew by theſe concluſions. I. Hee is this food, not in regard of his doctrine, or of his miracles, nor yet only in regard of the bleſſings of his death and paſſion: But Chriſt himſelfe God and man is true food of life, as is ſhewed at large, John 6. And in Chriſt himſelfe are his death and paſſion, and the benefits thereof, food unto the ſoule. II. *Concluſ.* Chriſt is this food, not as he lay in the manger, or as hee now ſitteth in heaven at the right hand of his Father; but as he ſuffered the wrath of God and pangs of hel upon the croſſe, and as he died and was buried: for our life commeth out of Chriſts death. III. *Concluſ.* He is this Food not in regard of his God-head: for that no creature can receive or apply to his juſtification, or ſanctification: but in regard of his Manhood, ſubſiſting in the perſon of the ſonne of God. Chriſts fleſh profiteth nothing, ſevered from the godhead: but yet his body and bloud have this vertue, to be true ſpiritual food, becauſe they are the fleſh and bloud of that perſon which is God. IV. *Concl.* Chriſt is not a bodily food to bee received with the hand, eaten with the mouth, and digeſted in the ſtomacke; but hee is a ſpirituall food, to bee received, applyed, and digeſted by faith: And being ſo received, he doth preſerve the ſoule unto eternall life. This faith is that whereby a man is enabled to beleeve that Chriſt crucified is his Chriſt. And thus doth he become our ſpirituall Manna, when by true faith we aſſure our ſelves that hee ſuffered for our ſin, and roſe againe for our righteouſneſſe.

Pſal. 78. 24. verſ. 25.
Exod. 16. 31.
Deut. 8. 3.
1 Cor. 10. 3.
Ioh. 6. 51.

*Uſe.* Is Chriſt crucified, the true bread of life, and our ſpirituall Manna? then ſhould we long after him, with a true ſpirituall hunger in our very hearts, as truly as any man longeth after meat and drinke. When a man is famiſhed, for the ſtaying of his hunger hee will pull his owne A fleſh from his bones, and eat it; Even ſo, for the ſatisfying of our hungry ſoules with Chriſt Jeſus this food of life, we muſt forſake the deareſt thing in all the world, though it bee our owne fleſh; for that which we will doe for our bodies, we muſt doe much more for our ſoules. *Queſt.* How ſhal we attaine to this true ſpirituall hunger? *Anſw.* It is with the hunger of the ſoule, as it is with the hunger of the bodie. In bodily hunger bee two things: A great paine in the ſtomack for want of nouriſhment: And a ſtrong and earneſt appetite, which continueth till the ſtomacke be filled. Even ſo wee ſhould feele a paine in our hearts, riſing from a ſenſe of the wrath of God for our ſinnes; And then we muſt labour to have a greedy appetite, B and earneſt deſire to be filled with Chriſt crucified; and never be at reſt till we be ſatiate with the merit of his paſſion, which only can free us from Gods wrath and fill us with true joy. But woefull be theſe times: for there is in moſt mens hearts a deadneſſe of ſpirit, whereby they are made inſenſible of inward wants and miſeries: They are like unto full men that feele no paine for want of food. There is indeed an hunger, nay, a greedy worme in many after the profits, pleaſures, and honours of this world; but few or none doe hunger after Chriſt. But if wee would have a part *in the feaſt of the Lambe*, wee muſt labour to have this longing appetite after Chriſt: If we be full ſtomacked, wee ſhall have no refreſhing from his merits. *Mary* ſaith truly in her ſong, *God filleth the* C *hungry with good things, but the rich and full goe away empty.* Which is a moſt fearfull curſe, when the ſoule is debarred from the food of life: But *bleſſed are wee if wee hunger after Chriſt and his righteouſneſſe*, for then wee ſhall bee ſatisfied: Chriſt will give unto us our fill of the water of life freely, Rev. 21. 6.

Rev. 19. 9.
Luke 1. 53.
Matth. 5. 6.

Secondly, here wee may take a view of the profane madneſſe of the world; for though this bread of life Chriſt Jeſus, be the moſt excellent food of all, farre ſurpaſſing the Iſraelites Manna, the food of Angels; yet it is nothing or little deſired. Men are like the fooliſh Iſraelites that had more regard to *leeks and onyons, and to the fleſh pots of Ægypt, than to the Angels food which God gave them from heaven.* They ſpend D their wits, and their ſtrength, by day and by night, that they may ſatiate themſelves with the fraile riches and vaine pleaſures of the world: And yet theſe men have the name to bee the onely men; whereas indeed they are prophane *Eſaus*, and wicked Iſraelites. As therefore this practice is damnable: ſo muſt wee learne to deteſt it. And on the contrary, ſeeing Chriſt Jeſus is the true Manna, our principall care and deſire muſt be to be fed therwith. Wee muſt thinke it is a great diſgrace to Chriſt Jeſus, which hee cannot indure without revenge, that we ſhould have leſſe regard to him the true bread of life, than to earthly food which periſheth.

Thirdly,

Thirdly, here we may see that which is usuall in the Scripture intreating of the Sacraments, to wit, the name of the signe given to the thing signified: for Christ here promiseth them Manna, meaning thereby not the Israelites food, but himselfe, whereof their Manna was a signe, a seale, a pledge: as appeareth plain, because *Paul* calleth it *spirituall meat*, 1 Corin. 10.2.

Further, Christ is not onely called *Manna*, but *hidden Manna*, to put a difference betweene himselfe and the Manna of the Israelites, which was visible that every man might see it. And Christ is called hidden Manna for two causes: first, because no man by nature knoweth this food, or desireth it: Secondly, because God doth not reveale this food to all men effectually; as may appeare, Matth. 11.25. *I give thee thankes (O Father) that thou hast hidden these things*, that is, the doctrine of the Gospell, and the mysteries of the kingdome of heaven) *from the great and wise men of the world, and hast opened them unto babes.*

*Use.* Is Christ hidden Manna? then first here learne to take knowledge of the state of men in the world: They know not Christ, neither doe they feele in themselves any want of this food, and therefore they know not what it meaneth: for meat and drinke is never knowne, till a man bee hungry. Yea, to many that live in the Church this Manna is hidden; for though men heare the doctrine of Christ, yet not one of an hundred feele in themselves any want of Christ: let the conscience speake, and this will prove true. Ignorant people blesse themselves, and say all is well, Christ is a Saviour: when as indeed to them Christ is hidden. Nay, which is yet more lamentable, to many which teach and preach Christ, Christ is hidden Manna: for many of them never felt in their hearts and conscience, that they had need of Christ for the pardon of their sins, and the salvation of their soules. It is not the knowledge in the braine that maketh Christ knowne to man; but knowledge in the conscience, when a man feeles in his heart and soule, that hee stands in need of the bloud of Christ, and all the benefits of his passion for his redemption and salvation. And seeing this is the condition of the world, we on the contrary must labour to feele in our selves, that wee stand in need of Christ, and of all the benefits of his passion, to free, our soules from the gulfe of hell, and the wrath of God. Away with bare mentall knowledge: for till wee have this true sense of our owne wants, wee can never get into our hearts any sound grace.

Secondly, is Christ hidden bread not revealed to all? Then calling effectuall to salvation (so as if he will, every man may be saved) is not universall: for then should Christ not bee hidden, but revealed to all: which is not so. Election therefore and effectuall vocation is definite and particular. And thus much of the first branch of this gift.

The second gift is a white *stone*. Here Christ borroweth a comparison from the custome and manner of the Gentiles, to whom the Epistles are directed. A white stone was of great use among them: For first, the Judges in giving sentence, used white stones, and blacke stones: the giving of a white stone, was a token of absolution; the giving of a blacke stone, a signe of condemnation. Here then the giving of a white stone, may signifie *absolution from Christ of all a mans sinnes and trespasses*. Againe, when the Gentiles would know, which were lucky dayes (as they speake) and which were unlucky; they used to cast lots with white and blacke stones, and that day which light on a white stone, was judged to be a lucky day, that which light on a blacke stone was judged to bee unlucky. This practice they used as might bee shewed by sufficient records. And though this practice have no warrant, yet may Christ allude unto it, to signifie unto them that hee will give them good successe in all their actions: yea, happie dayes, and a blessed life full of all joyes and pleasures. Others doe expound it of giving victory, whereof the giving of a white stone was a signe: but this is not so fit, neither can it bee shewed by true record that they had such a practice. I rather take it Christ alludeth to the first, and here promiseth to him that overcommeth, the true remission of all his sins and full absolution; not in regard of civill punishment, but in respect of guilt and punishment before God, which is eternall damnation.

Here note one infallible token of the pardon of sinne; namely, to overcome, that is, to renounce our selves, and by faith relie wholly on Christ, testifying this faith by maintaining good conscience, and true religion unto the end: And therefore if any desire to know whether God have absolved him of his sinnes, let him labour thus to overcome, and then shall this assurance be sealed up unto him.

The third gift, is a new *name written in the stone*. What this new name should bee S. *John* expresseth in his first Epistle, chap. 3. ver. 1. saying, *Behold, what love the Father hath shewed to us, that wee should bee called the sonnes of God.* This new name therefore is to bee *the sonne and heire of God in Christ*. And because it is given of God himselfe, therefore wee must not thinke it is an idle name, or a bare title onely: but withall God giveth him a new condition, whereof this name is a token and title. God changed *Abrams* name, and called him *Abraham*: but it was when he had changed his estate, and made him the Father of the faithfull. And there was a change in *Iacob*, when God called him *Israel*. This new name then signifieth the giving of a new estate to a man or woman, which they had not before: namely, their regeneration, whereby they are made to die unto sinne, and to live unto God: for therewith goeth

the blessing of Adoption, wherby they become the Sonnes of God, and heires with Christ, and so have heaven and earth for their possession: and all miseries and crosses, yea, sinne it selfe turning to their good; they have also the protection of Gods holy Angels in this life, and at the last gaspe death to be no death, but a strait passage to eternall life.

Further, this new name is said to bee *written in the white stone*: that is, in the pledge of absolution; which sheweth the union of these two: Absolution, and Regeneration. So that whom the Lord of his mercie absolves from their sinnes, them in his bounty hee brings to a new estate and condition. Hee that is in Christ is a new creature, 2 Corin. 5. 17. A point to bee observed, as yeelding special advice to reforme the grosse and common abuse of Christ. Men perswade themselves, that Christ is their Saviour, and will pardon their sinnes, for he is mercifull: and thereupon they take occasion to live as they list. But let no man here-with deceive himselfe: for they that have absolution, have regeneration also: A new condition of life goes with the fruition of Gods mercy in Christ: they that goe on in sinne, have not the pardon of sinne: the corruption of sinne must be abolished where the guilt of sinne is absolved; and their lives are reformed that have their sinnes remitted. Here some man may say, why are not those called by this new name, to whom Christ gives it, for usually men are called after their names? The answer is made in the end of the verse: *Because no man knoweth that name but hee that receiveth it*: that is, in that manner and certaintie as hee that receiveth it. And therefore the children of God must not bee much offended when they are reviled for their profession, because the world knowes not their estate.

Here wee may observe divers points: First, that hee which is the childe of God, and hath this new name given him, knowes that hee is Gods childe, justified and sanctified. Neither is this knowledge by probable conjecture onely, and good hope, as the Papists would have it; but certain and infallible: for else others should know it as well as he that receiveth it: which is here denied. Each one is bound in charitie to bee perswaded, that godly professors are the Sonnes and Daughters of God: But the man himselfe that hath received this new name and new estate, he knowes it otherwise, and therefore certainly and infallibly.

Secondly, if no man know this name but hee that receiveth it, then can none beside God and the conscience, know from within the man, his particular faith and Adoption. And hereby wee are to bee admonished, to beware of charging the evill and hard censure of hypocrisie upon any that live in the Church; in so doing we overshoot our selves: this judgment belongs to God, not to man, save onely to the man himselfe: for wee cannot discerne the good within the man properly, but by effects. *Quest.* How farre forth may a man judge of another mans Election? *Ans.* There be two degrees of judgement; judgement of certaintie, and judgement of charitie. Judgement of certaintie, is when a man can set downe certainly, such a man shall bee saved: This is a peremptory judgement belonging unto God, and to some men onely, so farre forth as the Lord revealeth it unto them: as hee did the estate of some men, to *David* and to some Prophets. Whereupon *David* sometimes prayes for the finall destruction of his enemies; but this is not given ordinarily, no not to Gods Ministers. The judgement of charitie is that, which bindes a man to judge the best of another: and herein be two degrees. First, touching the unregenerate; charity bindes us, not to despaire of such as yet live profanely; but to hope that God will in good time call them. And touching the regenerate, who have given good testimonies of their vocation, charitie bindes us to be perswaded without doubt that they be the children of God. And this we may doe without repugnance to this place; for though wee cannot from within the man know his estate, yet by the fruits wee may; which is the highest degree of judgement that charitie can exercise.

Thirdly, here we see the Church of Rome is deceived, who makes *Visibilitie* the marke of Gods Church: for Gods Church is a companie of men which beleeve: The ground of the Church is Gods election and adoption, & mans faith, which none other can see but the parties that have them. The signes thereof may be seen, but properly the Church cannot bee seene. It comes to bee visible by the fruits of Election, and by the outward works of love, which proceed from faith. Wee therefore hold farre better, that we beleeve there is a Church, and not that we see the Church.

Lastly, if others know not the name of Gods children, then what marvell is it, if the wicked miscall them? 1 Joh. 3. 2. *The world knowes them not.* Gods children therefore must not be daunted at the reproaches of the wicked, but pray with Christ, *Father forgive them, they know not what they doe*, Luke 23. 34.

**V. 18.** *And unto the Angel which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like to a flame of fire, and his feet like fine brasse.*

Here followeth the fourth particular commandement of Christ unto *Iohn*, as also the fourth particular Epistle. The Commandement in these words, *To the Angell which is at Thyatira write*: of the substance of this Commandement I have spoken before; onely remember the end

end thereof, which is to certifie this Church of Thyatira, that *Iohn* had a calling and commandement from God to write this Epistle unto them: and further to certifie the whole Church of God, to the end of the world, of his calling to write this booke of the Revelation.

The Epistle it selfe containeth three parts: a Preface, a Proposition, and a Conclusion. The Preface in these words, *These things saith the Sonne of God, which hath his eyes like unto a flame of fire, and his feet like fine brasse:* all which things almost have beene handled in the beginning of this Chapter, and in the former from whence they are borrowed. In the Preface, first is set downe in whose name the Epistle is written, to wit, in Christs name: the causes thereof wee have shewed before. Then Christ is described by three arguments: First, *To be the Sonne of God:* Secondly, *To have eyes like a flame of fire:* Thirdly, *To have feet like fine brasse.* For the first, in the former Chapter hee was called *the son of man*; but here he is called the *son of God:* where by *God*, wee must not absolutely understand the God-head of the whole Trinitie, but the person of the father, who being opposed either to the Sonne, or to the holy Ghost, is usually called God: not that hee is God more than the Sonne, or than the holy Ghost; but because hee is the first in order, and because he is that person from whom the God-head is communicated to the Son and to the holy Ghost. So that here Christ is called the son of the Father: which mystery wee cannot fully understand, for the Word hath not revealed the same; neither can we find it elswhere out of the Word. But yet for the better conceiving thereof, remember these two rules. I. That Christ is the Sonne of the Father, not in respect of his God-head, but in respect of his person. For the God-head of the Sonne is the same with the Godhead of the Father: the Godhead of the Father doth not beget, neither is the God-head of the Sonne begotten. II. *Rule.* Christ is the Sonne of the Father, not by creation, as the Angels and *Adam* were; nor by adoption, as every beleever is; but by nature, in that hee is begotten of the substance of his Father before all the world; for the father communicates from himselfe the whole god-head that is in himselfe unto his sonne.

*Vse.* Christ is here called the Sonne of God, to stirre up reverence, attention, and care in this Church, in marking and obeying the things that follow in this particular Epistle. And in their Example Christ also teacheth us, that when wee heare the word of God preached or read unto us, wee should receive with feare and trembling, and reverence: because he that speaketh unto us out of his word, *is the sonne of God.* When *Pilat* was about to condemne our Saviour Christ, hee heard it said that *Christ was the Sonne of God:* and thereupon hee trembled, and was the more afraid, Joh. 19. 8. Shall a silly heathen man that knowes not Christ tremble towards him when he heares his name, and yet wee that professe our selves to beleeve in him, bee nothing moved with reverence towards him, when hee speakes unto us in his Word? At his presence the hils melt, and at his voice the rocks cleave in sunder: and therefore if our heart shall not melt and cleave a sunder with a reverent feare when he shall speake unto us, wee are worser than these sensilesse creatures.

Secondly, Christ is said, *To have eyes like a flame of fire:* which we must not conceive literally. The words are borrowed from the former chapter, vers. 14. where Christ is described not as hee is in truth, but as hee appeared to *Iohn* in Vision. We have shewed before what is signified by these firie eyes: namely, Christs infinite wisdome in himselfe, and vigilant zeale over his Church. The end wherefore he so described himselfe to this Church, is to give them to understand, that hee can see and discerne their very secret sinnes; for sundry among them were given to private offences, as to fornication and idolatry, as wee shall see afterward.

Here then wee have an excellent remedie against secret sinnes: shame and feare of punishment restraine some from open sinnes, but yet the same men when they are in secret, doe without feare commit privie sinnes against the first and second table. But these men must remember, that being with-drawne from the presence of men, they are yet in the presence of Christ; for hee hath *firie eyes*, wherewith hee seeth these most secret sinnes, which they hide from the world. For though we may make faire weather with men, yet we can never bleare the eyes of Christ. If fornicators, wantons, usurers and blasphemers, would remember this, by Gods grace it would bee a notable meanes at least to restraine them from their secret sinnes, if not, to move them unto the practice of true repentance.

Thirdly, Christ is said to have *feet like fine brasse.* Whereby is signified (as hath beene shewed) his infinite power and strength, whereby hee doth subdue sinne, Satan, and all his enemies, first unto himselfe, and then unto his members. And Christ is thus described unto this Church, to terrifie certaine wicked men among them, that gave themselves to fornication, idolatry, and other sinnes: as also to affright this whole Church, who by their wicked companie were almost drawne away to the same sinne.

*Vse.* Here wee have a notable remedy against loosenesse of life, diligently to consider that Christ, whom we call our Saviour, walketh continually in his Church with feet of brasse, to tread Satan and all his enemies under his feet: and such are all they that will not submit themselves to the regiment of his word, Luk. 19. 27. If the blasphemer could consider this, it would stop his mouth; and when the adulterer, the

theefe, or any sinner goeth about his wicked devices, this by Gods grace would bee a notable meanes to make him breake off his wicked purpose. When *Benhadad* heard, that the King of Israel would come against him in battell, *He sent his men with ropes about their neckes to crave peace*, and in them humbled himselfe. Shal men be thus afraid of the fury of man, and shall we not tremble and feare at the fury of Christ, who hath these feet of brasse to trample in peeces all his enemies? The want of this consideration is one maine cause why sin doth abound.

1 King. 10. 31.

## V. 19. *I know thy workes, and thy love and service, and faith, and thy patience, and thy deeds, which are moe at the last than at the first.*

Here begins the second part of this Epistle, to wit, the Proposition, which containeth the substance and matter thereof: and it hath two parts; a commendation of this Church, and a rebuke thereof. The commendation in the 19. verse; the rebuke or dispraise in the 20. verse, and those that follow, almost to the end of the chapter. The commendation is twofold; generall in these words, *I know thy workes*. This hath beene handled before, verse 2. The particular commendation standeth in five notable works: to wit, *Love, Service, Faith, Patience, and Increase in godlinesse*.

For the first, by *Love*, wee must understand *Love to men*: for afterward they are commended in duties to God, in faith and patience, but love and service are duties of man to man. Touching love, note three points: What this love is; What is the property of this love; and how it is to bee practised. First, *Love to man is a gift of the Spirit of God, whereby a man is well affected to his neighbour for Gods sake*. That love is a *gift of the Spirit*, is plaine, Galat. 5. 22. where it is reckoned among the gifts of the Spirit. Next I adde, *That hereby a man is well affected to his neighbour*. To be well affected to another, is to rejoyce at his good, and to desire and seeke the same; and withall to be grieved at his misery, and to heate the bowels of compassion toward him, being readie to releeve and helpe him to our uttermost. By *Neighbour*, wee must not understand onely those that are neere unto us in habitation, but even all those that are of the same nature with us, even any of mankind. He is thy neighbour, that is a man as thou art, and so bearing the image of God as thou doest, be hee friend or foe, neere or stranger unto thee; and to him must thou bee well affected. Lastly, I say, *For Gods sake*: For God is first and principally to be loved for himselfe, and man in God and for God, because he is the creature of God, and beareth his image. The love we beare to man, is a fruit of our love unto God; for this Commandement wee have of him, That he that loveth God, should love his brother also, 1 Joh. 4. 21.

II. Point. The propertie of this love is, *To be fervent*; and that for two causes: first, if need require, every man is bound within his calling to testifie his love *by giving his life for his neighbour*, though hee bee our enemie or a stranger: which wee shall never doe unlesse our love bee fervent. Secondly, there is much ingratitude, hatred, emulation, and many injuries in the world: now the persons from whom these come must be loved: the unworthinesse of the partie must not quench our love, but it must burne when the waters of mens injuries and malice would quench the same.

1 Joh. 3. 17.

III. Point. The practice of our love must bee squared by this rule, *The love of our selves*; as wee wish our owne good heartily, so wee must wish our neighbours good. This is the law of Nature, *To doe as a man would bee done unto*: And it is the law of God, *Thou shalt love thy neighbour as thy selfe*. Example: A man of some trade is to make a bargaine, and if hee will lie, or use false weights and measures, hee may advantage himselfe. This the Devil and his owne corruption will suggest unto him, while hee is about the bargaine: hee therefore must call to minde this rule of love, and examine his owne heart, whether hee would have another man to deceive him by lying, by false weights, &c. The same thing must men doe, when they are tempted to oppression or crueltie; let them thinke whether they would have others to wrong or oppresse them, and so shew forth love by this rule, doing as they would be done unto. It were to bee wished, that our Church might have the deserved praise of this vertue of love: But *Christ* foretold of these our dayes, *That love should wax cold*, Matthew 24. 12. *And that men should bee lovers of themselves*. And so it is, for every man now is for himselfe, no man seekes anothers good. Goe thorow townes, markets, and faires, and rare it is to finde a man that in his affaires seeketh the common good, as well as his owne. For this is the common rule, *May I not make of mine owne what I will?* But hee that hath the grace of love, *Seeketh not his owne onely, but the good of others also*, 1 Corinth. 13. vers. 5.

2 Tim. 3. 2.

Mich. 3. 2, 3.

Here then wee must learne to practise this vertue, that wee may have Christs commendation with this Church: every man in the generall calling of a Christian will make great shew of love; as when he comes to the Lords table, and in prayer: But in their particular affaires few shew forth true love, nay, many by lying, oppression, crueltie, *Flea the skinne from the flesh, and the flesh from the bone of the poore, and breake the bones within the flesh, and chop them as for the pot*, as the Prophet speaketh. These little consider this rule, or that account which the Lord will take of them, who hath sworne, never

*never to forget theſe workes*, Amos 8.7. Learne therefore in thy particular calling to ſhew forth love: and imploy thy commodities, not for thy ſelfe alone, but for the good of thoſe with whom thou liveſt: herein is love, and hereby ſhalt thou be known to be the *ſervant of Chriſt*, John 13.35. and the childe of God, *Tranſlated from death to life*, 1 Ioh. 3.14.

The ſecond thing for which this Church is commended, is *ſervice*. To omit the divers ſignifications of the Word, here it betokeneth a worke of love, whereby a man within the compaſſe of his calling becomes a ſervant unto every man for that mans good. Reade. Heb. 6. 10. where this is both commended and deſcribed. Gal. 5. 13. *Doe ſervice one to another in love*, 1 Corinth. 13. 5. *Love ſeeketh not her owne, but maketh her ſelfe ſervant unto all, to doe them good.* And Chriſts commandement is, *Let him that would be as the chiefe among you, be as the ſervant*, Luk. 22. 26. Now the principal part of this ſervice is, when a man is readie with his goods, according to his abilitie, to helpe the poore, eſpecially thoſe that bee godly. This is a fruit of love, and therefore it is here ſet after it, as alſo in the places aforenamed, Hebr. 6. 10. Gal. 5. 13.

*Vſe.* It were to bee wiſhed that our Church and people might have the like praiſe for this vertue. But the richer ſort ſpend their ſubſtance and wealth upon haukes and hounds, buls and beares, upon coſtly attire, and banqueting: ſo as when the poore that are in need come for releefe, they have nothing to ſpare; and if any thing be given, it is drawn as hardly from them as a ribbe out of their ſide: Men wil give frankly, to delight themſelves with playes and paſtimes, and ſuch like vanities: but the poore that bee their owne fleſh; may die in the ſtreets for want of that which men give to their dogs: But if we reſpect the commendation of Chriſt Ieſus, let us abandon theſe vanities which hinder us in the practice of this vertue of *ſervice* for the good of our brethren. And to induce all men hereto, let them conſider, 1. How the Church of the old Teſtament was charged with giving the firſt fruits of their wine, corne, and oyle; and likewiſe with many ſacrifices and ceremonies which belonged to the Temple: Theſe things indeed bee ceaſed, and yet wee may not miſpend theſe goods which hereby are ſpared; for in the new Teſtament the poore are in ſtead of the altar, and they muſt have that which the Altar had among the Iewes. Againe, Iſay 58. 18. *Hee that powreth forth his ſoule to the hungry*, that is, hee that ſeeing the poore in miſerie, hath the bowels of compaſſion moved towards him, and from his pitifull heart releeveth their wants, according to his abilitie, his light ſhall never be put out, but ſhall ſpring out of the darkneſſe, and his darkneſſe ſhal be as the noone day. This is pure religion and undefiled before God, to viſit the fatherleſſe, and the widow in their adverſity. Remember this, Iam. 1. 27.

A *Hee that hath mercy upon the poore, lendeth unto the Lord*, Prov. 19. 17. So that when the poore come for releefe, God commeth to borrow of us ſome of that which he hath given us. The poore are the Lords collectors; now when the Lord would borrow of us, ſhall wee make deniall, and ſend him empty away? Thirdly, conſider that Chriſt himſelfe comes in the perſon of the poore that is hungry, ſicke, naked, or in any want; and therefore if wee would eſcape the fearefull ſentence of condemnation at the laſt day, *Away from mee yee curſed into everlaſting fire: for I was an hungrie, and ye gave mee no meat, &c.* Then wee muſt have regard unto the poore, and ſhew our bounty in their releefe, who are our owne fleſh: ſo ſhall we make God our debtor, and be commended B with this Church by Chriſt himſelfe in this world, and at the day of judgement heare that bleſſed voyce of his approbation, *Come ye bleſſed*, Mat. 25. 34.

The third vertue for which this Church is commended, is their *faith*. By *faith* here wee are to underſtand *fidelitie*; which is a vertue whereby a man is faithfull to God in keeping that vow and promiſe which hee made to him in his baptiſme: which was to renounce and deny himſelfe, and wholly to give up himſelfe ro acknowledge one God in three perſons; and accordingly to beleeve in, to worſhip and obey the ſame God all his life long. In this ſenſe is faith taken of *Paul*, when hee ſaith, *Thoſe younger widowes have damnation, becauſe they* C *have forſaken their firſt faith*: and in the former Epiſtles of Chriſt unto theſe Churches, where he commands them *to be faithfull.* 1 Tim. 5. 12.

*Vſe.* It were to be wiſhed that our Churches and congregations might in like manner bee commended for their fidelitie to God; but that cannot truly bee done of us generally. It is a common thing for men to ſweare by their faith; but it is a rare thing to finde a man to keepe his faith; as will appeare by this ſhort ſurvey of our people: For firſt, the greateſt part in all places are ignorant of God, of his word, and of their vow in baptiſme; and alſo voyd of care to attaine hereto. Now all theſe are unfaithfull unto God. Others, though they have knowledge, yet they have no love, nor care of good things, which concerne the Kingdome of heaven, but all their delight is in eating, drinking, gaming, and in paſtimes and pleaſures: Herein they ſpend their time and ſtrength; and theſe alſo have denied their firſt faith, and their caſe is dangerous: for as yet their belly and their pleaſure is their God, and their end will bee damnation. A third ſort are tearmed wiſe men of the world: but if wee regard their fidelity to God, there is nothing in them; they are worldly perſons and earthly minded, ſuch as ſpend both wit and ſtrength to get wealth; like unto the mole, who is alwayes in the earth. Theſe alſo are unfaithfull unto God, in regard of their vow in baptiſme. For as they account

gaine

gaine godlinesse, so gold is their God, and they say to the wedge of gold, Thou art my confidence. Seeing then all these be unfaithfull unto God, wee must bee admonished to remember what wee have promised in our baptisme: And withall have care to performe the same as wee tender the salvation of our soules. For if we be unfaithfull, as *Paul* said of the younger widdowes, damnation belongs unto us.

The fourth vertue for which this Church is commended, is *patience*. Of this I have spoken before, vers.2. Here onely note, that it is joyned with *love to men*, with *fidelitie to God*, and with *service both to God and men in the duty of love*. Whereby Christ would signifie, that no good thing can bee done by any man, without patience. Love is no love without patience: neither is faith any faith without patience: for when a man loveth another, for his love he shall sometime receive hatred. Now unlesse he have patience to beare that hatred, his love will surcease. And so if a man have care to bee faithfull unto God in the world he shal be sure to have much contempt: so that unlesse hee have patience to beare the same, his faithfulnesse will faile; *Patience bringeth forth experience, and experience hope*, Ro.5.4. and 15.4. no comfort of the Scriptures, nor hope without patience. And therefore in the Parable of the Sower, *The good ground bringeth forth fruit with patience*: though a man have never so good gifts, yet without patience hee cannot put them in practice. This therefore wee must joyne with all the good graces wee have: as *Peter* counselleth us, 2 Peter 1.6. When a man is in temptation, and apprehendeth the wrath of God, which is the sorest thing that can be, without patience hee will despaire: Without patience a man will bee weary of wel-doing, both in duties to God and man, and to his owne soule. Hence the Apostle saith, *ye have need of patience*, Heb.10.39.

Luke 8.15.

*And thy workes.* Here Christ repeateth his generall commendation of this Church, which wee must not thinke to bee done in vaine, but hereby he would let us see, how exceeding well he did approve of their workes. The cause why hee liked them so well, was their increase in wel-doing: whereof we shall intreat afterward.

Use.

Christ repeateth his approbation of their workes after some worthy vertues, to shew unto us, what things are required in the doing of any worke that shall bee acceptable to God: Namely, these foure things, faith, love, service, and patience. Faith is necessary, because in wel-doing a man must testifie his fidelitie to God, which hee shall best doe, if first he learne out of the Word, whether God have commanded that worke to bee done or not, that so hee may bee sure to doe, or not to doe that which God will have him: for it is not sufficient to have a good intent in the doing of our workes, as is commonly thought, though falsly; but our workes must bee done in faith, that is, in a sure perswasion out of Gods word, that the things wee doe are approved of God; for *whatsoever is not of faith, is sinne*. Secondly, love is necessary in every good worke wee goe about, *For faith worketh by love*, Gal.5.6. Hence the Apostle saith, 1 Cor. 13.3. *If a man should give his bodie to bee burned, and bestow all his goods in Almes upon the poore: yet if hee did not these in love, it would not please God*. Thirdly, service to man is required in our good workes. This must bee carefully marked: for the end of mans life is in his calling to serve man, and by that to serve God. Col.3.24. Servants must obey their Masters, and in their persons doe service unto Christ. And that which is there spoken of servants, must bee referred to the workes of every man in his calling: they must bee done for the good of men, so as God may be served in them. This overthrows the foolish conceit of the Papists, which think that the most excellent works of all are fasting, pilgrimage, wearing of rough attire, and whipping of their bodies: For good workes must bee done in faith and love, to benefit men, either in soule or body: but these workes of theirs are not done in faith, neither doe they profit the doers or any others: Fasting hath it place, yet it is no good worke, but a thing indifferent in it selfe. Lastly, patience is necessary in every good worke, that men faint not in doing that which is good: for they that doe any good thing, shall be sure of many crosses, partly from men, and partly from Satan, as also by Gods providence. Now when these befall a man in wel-doing, without patience they will stay his proceeding: And therfore it is truly said, *That the good ground bringeth forth fruit with patience*.

Use.

These being the vertues that make a worke acceptable to God: wee must labour in every action of our lawfull calling whatsoever it bee, to practise the same in faith, love, service, and patience. Wee must not tie good workes to Church matters only, as hearing the Word, and giving almes; but the practice of any worke of a mans lawfull calling, be it never so base, with these vertues is a good worke, and approved of God in it kinde, as well as the best worke that is, not for the worke it selfe, but because therein doth appeare faith, love, service, and patience: and because this Church so performed their workes, therefore doth God double his approbation.

The last vertue for which this Church is commended, is increase in godlines, in these words, *And that they are more at the last than at the first*. The Chuch of Ephesus was before reproved for decay and losse of the graces of God: but this Church did grow and increase in graces, and therefore are her workes more approved, than the workes of any other Church.

Use.

It were to bee wished, that our congregations might bee commended for their increase in godlinesse, in faith, obedience, and other good workes; but that cannot justly bee done, for the

the number of our people is increaſed, but their growth in grace doth not appeare. Many live in ignorance, and though they heare much, yet they profit little; ſo as it might bee ſaid of them, as the Author to the Hebrewes ſaith, Heb.5.12. *Whereas concerning the time yee ought to bee teachers, you have need againe that we teach you the firſt principles of the Word of God.* And as *Paul* ſaith of certaine women, 2 Tim.3.7. *They are alwayes learning, and never come to the knowledge of the truth.* Others alſo, though they know ſomething, yet they practiſe leſſe than they which know nothing. And which is worſt of all, many that heretofore have had good beginning in them, by their bad converſation, and the greedie cares of the world, have loſt the ſame againe, and goe backward in knowledge, in obedience, in faith, and love. Rare it is to finde thoſe that are like to this Church of Thyatira, whoſe workes are better at the laſt than at the firſt. A fearefull caſe it is, to bee ignorant of Gods will, and a great judgement of God, to decay in love, and other graces: and therefore that wee may prevent Gods judgements, wee muſt have care to get knowledge, and to increaſe therein, and with knowledge to joyne obedience in all good duties to God and man. Some plead for themſelves by reaſon of age, want of memory, and capacity: but theſe muſt learne to ſhew forth better affections, and more ſincere obedience.

The younger ſort alſo muſt imploy their wit and ſtrength to get knowledge, and with knowledge joyne obedience, that they may increaſe in grace as they grow in dayes. Yea, every one that hath any good beginning, muſt endevour to make it more: For to him that hath, ſhall more be given, and hee ſhall have abundance; but from him that hideth his gift, or abuſeth the ſame, ſhall bee taken away that which hee ſeemeth to have, Luk.8.18.

**V. 20.** ***Notwithſtanding I have a few things againſt thee, that thou ſuffereſt that woman Jeſabel, which calleth her ſelfe a Propheteſſe, to teach and deceive my Servants, to make them to commit fornication, and to eat meat ſacrificed to Idols.***

Here is Chriſts reproofe of this Church of Thyatira, and it is twofold: Firſt, of the whole Church, in this 20. verſe. Secondly, of a woman in that Church, verſe 21. In the reproofe of the whole Church note two things: The reproofe it ſelfe; And the reaſon thereof. The reproofe it ſelfe is contained in theſe words,

A *Notwithſtanding I have ſomething againſt thee:* that is, though I have praiſed thee for many worthy works, yet there be ſome things which I doe not approve. This reproofe hath beene handled in the former Epiſtles. The reaſon of the reproofe followeth in theſe words, *That thou ſuffereſt the woman Jeſabel, who calleth her ſelfe a Propheteſſe, to teach and ſeduce my Servants.*

This reaſon of her reproofe containeth ſundry points worthy our conſideration. I. From the phraſe and forme of the words, wee may conſider the large power that God gave to his Church: which was, beſides the power to preach the Word, and adminiſter the Sacraments, a further power to appoint who ſhould preach among them, and who ſhould not B preach: and alſo a power to repreſſe evill men and evill women, and ſo keepe them in order. The like power was given to the Church of Epheſus, as wee have ſeene in the Epiſtle to that Church: they had power to diſcerne falſe Prophets, and Apoſtles, and to reſtraine the ſame. The like power did God give to all Churches, as wee ſhall ſee if wee reade the hiſtories of the Church; and great taxte there is hereof: for without this authority, no Church could long ſtand and be a Church.

II. Here note that it is not ſufficient for a Church to have the preaching of the Word, but it muſt have ſeveritie and ſharpe government, whereby wicked people may be reſtrained: this Church is therefore diſcommended, for that C ſhee uſed not that ſevere authoritie, which God had given her in ſuppreſſing of ſinne. And in our congregations the like fault is to bee found, where much preaching is, yet ſinne abounds, adulterie, blaſphemie, uſurie, and cruelties: and the cauſe is, for that this ſevere execution of government in reſtraining ſinnes, is not ſo ſtraitly put in practice as it ought to bee.

Againe, in this reaſon of his reproofe Chriſt doth charge them with two faults: Firſt, for ſuffering a woman to teach: Secondly, for ſuffering a woman to ſeduce his people. For the firſt, the word tranſlated *teach*, is in the new Teſtament commonly put for publike teaching in the Miniſterie. Their fault then was this, that D they ſuffered a woman to teach openly: and it is againſt the word of God, 1 Tim. 2. 12. *I permit not a woman to teach.* And, 1 Corinth. 14. 34, 35. *Women ought to keepe ſilence in the congregation, and bee ſubject to their husbands, and learne of them at home.* *Object.* But *Deborah* was a Propheteſſe, Jud. 4.4. And *Hulda* propheſied, 2 King. 22.4. For *Joſiah* ſent to her for counſell, 2 Chron. 3.4. And therefore women may propheſie. *Anſw.* Theſe women had extraordinary gifts and calling: and therefore upon their example we may not make an ordinary rule. II. *Object.* But it may ſeeme *Paul* alloweth it, when he ſaith, *A woman praying, or propheſying uncovered, diſhonoureth her head,*

1 Cor.

1 Corin. 11. 5. *Answ.* Hereto some doe answer thus, that in the infancy of the Church some women were extraordinarily indued with that gift, and did indeed prophecie. Others judge it to have beene a fault in that Church, and therefore say, in the 14. chapter, the Apostle reproveth it, commanding women to keepe silence in the Churches. Thirdly, a woman may be said to pray, when shee giveth her assent to the prayer of the Minister, by saying, *Amen*: And shee may be said to prophecie, when shee *singeth Psalmes*, or *readeth the Scriptures*: For so the Word is used in Scripture, 1 Chron. 25. 2. *Asaph and his company propheſied with harps and viols*: that is, (as it is translated) they sung prophesies, and plaid thereunto upon their instruments.

From the rebuke of Christ against this church, wee gather that it is not warrantable by Gods word for a woman to administer the Sacrament of baptisme. For baptisme is a seale of the covenant in the publike ministery, and so a part thereof, and must goe with the preaching of the Word, and may not be administred by women, who are not allowed to preach; no not in the time and case of necessitie when men are wanting. And although they may not teach publikely, yet they may teach at home; and in the absence of the husband it is her dutie to teach her children. Prov. 31. *Lemuel*, that is, *Salomon* is taught many worthy things of his mother. And *Timothy was brought up a child in the Scriptures by his grandmother Lois, and his mother Eunice*, 2 Tim. 1. 5.

Hence some would gather, that as a woman may not teach publikely, so shee may not publikely governe in a Common-wealth. But this consequence is not good: For publike teaching is flatly forbidden to a woman, so is not publike civil regiment. There is a special reason why shee may not publikely teach; for it is the will of God, that as Christ was a man, so they that stand in his roome and stead in the publike ministery, should also bee men. But the regiment of a kingdome is a civill thing, and so may lawfully bee administred by a woman when shee commeth unto it by lawfull succession to her father, whose whole patrimonie in the want of sonnes shee may rightly enjoy. *Object.* But the woman must bee in subjection unto the man. 1. Cor. 14. 34. *Anſ.* So she may, and yet have soveraignty in the kingdome. *Object*, But the man is the head of the woman. 1 Corin. 11. 3. *Answ.* That is, the man in that hee is a man is a person more excellent than the woman as she is a woman: Yet the person that in regard of sex is inferiour, may have more excellent gifts, and so likewise may exercise authority and rule: and wee finde by good experience, that the government of a woman is a happie government; no records of time can shew a more happy regiment for blessings temporall and spirituall under any man, than we have long enjoied under our noble Queene.

A The second fault of this Church is, that they suffered a woman *to seduce and teach false doctrines*, and thereby to seduce Gods people. That this is a fault, Christs reproofe sheweth evidently, and therefore I will not stand to prove it.

Hence wee may gather, that every man is not to bee left to his owne conscience, to teach and hold what doctrine hee will: but all such men or women as teach erroneous doctrines, by the governours of the Church are to bee restrained. It is a grievous fault in any Church not to restraine the authors and maintainers of sects and false doctrines, and of opinions which stand not with the truth of Gods word: and on the contrary, it is a vertue and a good gift in B any Church, when they restraine the authors & favourers of sects and false doctrine. And in this regard our Church is to bee commended and approved, and the Common-wealth likewise, for making laws to restraine both Popish recusants, and some Protestants, who depart from this our Church, as being no Church of God, but a member of Antichrist and of Babylon.

Now that Christ might aggravate these their offences; hee describeth the woman, first, by her propertie, in this name *Iezabel*, that is, one like *Iezabel*: secondly, by her action, *Which calleth her selfe a Propheteſſe*: her teaching is described in the end of the verse. Touching her property, Christ calleth her *Iezabel* for two causes: First, for that she was like to *Iezabel*, C and in her person revived the manners and opinions of *Iezabel*. For as *Iezabel* brought among the Israelites the false worship of the Idoll *Baal*; so this woman laboured to bring into this Church of Thyatira, Idolatry, and other sinnes.

Againe, *Iezabel* was given to fornication, as the Scripture recordeth of her by the mouth of *Iehu*, 2 King. 9. 22. and so was this woman given to fornication. Thirdly, *Iezabel* was a woman of authority, and by her place and dignity did countenance and maintaine Idolatry, and other wicked sinnes: so it is like, that this woman was of some place and authority, and did thereby countenance her wicked opinions and damnable sinnes.

In this reason of her name, note first a notaD ble practice of Satan for the furtherance of his kingdome, which is this: In succeeding ages he laboureth to revive the erroneous opinions and wicked vices of ungodly persons of former times. This we see plaine in this place: for long after *Iezabels* death (the wife of *Ahab*, a wicked woman) even in the Apostles time, he raised up another woman like to *Iezabel* both for wicked life and doctrine. And the like practice he useth at this day. In all such as follow the rules and counsell of *Machiavel*, is revived the craft of *Achitophel*: in the Papists are revived the opinions and manners of the wicked Scribes and Pharises; in the recusant-Protestants is revived the sect of the Donatists, and the

*Vſe.*

the ſect called Audiani. The family of Love revives the opinions and manners of the Valentinians and the Montaniſts, and many other damnable errours. Now this the Devill doth becauſe he knows by experience the great hurt that theſe opinions and ſins have formerly done unto Gods Church.

Secondly, Chriſt calleth this woman *Iezabel*, that hee may provoke this Church to a greater deteſtation of her in regard of her damnable wayes: and that ſhee might bee in as great diſgrace with them, as was *Iezabel* in the Old Teſtament to the people of God, that ſo they might better eſchew her wicked ſeducement. And herein wee have a good direction for our profitable reading of the bookes of the Old and New Teſtament: namely, that when we meet with examples of wicked men and wicked women, wee muſt thereby take occaſion to bee unlike them. And if we find our ſelves like them any way, either in wicked opinion, or in practice, we muſt thereupon grow to a diſlike with our ſelves. Againe, finding the examples of good men or good women, wee muſt labour to conforme our ſelves thereto, and become like them: and in this regard approve our ſelves, when wee ſee our ſelves conformable unto the godly in any vertue and grace.

The ſecond Argument whereby Chriſt deſcribeth this woman, is her action: *Shee calleth her ſelfe a Propheteſſe*; that is, ſhee challengeth her ſelfe to bee one that doth teach Gods will by the inſtinct of his ſpirit. And herein ſhe became a notable patron of the damnable ſect of the Nicolaitans: for ſhe held the lawfulneſſe of fornication, and of eating things ſacrificed to Idols. And for the maintenance hereof, ſhee ſaith ſhe is a propheteſſe, one that ſpeaketh nothing but as ſhee is taught by Gods ſpirit. This is the practice of heretickes, under pretence of the ſpirit to maintaine their damnable devices, as might eaſily be proved by induction of particular heretikes, in former ages.

First, hence then wee are taught to labour to have the ſpirit of diſcerning, whereby wee may try the ſpirits whether they bee of God or not. Many will be of no religion, becauſe there bee ſo many falſe Teachers, and ſuch diverſitie of opinions in religion. But herein they bewray their profaneneſſe; they ought the rather to labour for this gift of diſcerning, whereby to know what is from God, and what is not.

Secondly, hence wee are taught, that when wee are unjuſtly ſlandered, diſgraced, or injured, we ought not to fret and fume, but by patience to content our ſelves: for wee ſee that wicked men to maintaine their wicked opinions and manners, will not ſticke to abuſe God himſelfe, and make his bleſſed ſpirit the Author and patron of their errours and ſinnes. Wee by our ſins deſerve diſgrace and reproach; but the ſpirit of God hath done nothing amiſſe. And therefore wee muſt bee patient, being in the ſame condemnation, as Luke 23. 40, 41. and rather rejoyce, in as much as wee are partakers of the ſufferings of the ſpirit, 1 Pet. 4. 3.

Againe, here obſerve how ſhee approved her ſelfe to bee a Propheteſſe, namely, by her owne teſtimonie onely; *She calleth her ſelfe ſo.* Where we may ſee the note and mark of a falſe Prophet; to wit, their owne bare word and teſtimony. A true Prophet or Propheteſſe hath ſundry teſtimonies, beſides their owne word, to prove the lawfulneſſe of their callings: as in the Primitive Church, they had the gift of ſpeaking divers languages without ſtudy, and of working miracles: they had alſo puritie of doctrine, joyned with integritie of life: and laſtly, many excellent gifts of God, as zeale, courage, and conſtancie to maintaine the ſame.

Chriſt having deſcribed this woman for her further diſgrace, as alſo to aggravate the fault of this Church in ſuffering her, proceedeth to deſcribe her doctrine. And firſt he ſheweth the end and ſcope thereof, namely, to ſeduce and to deceive. Wherein he giveth us a further note of a falſe Prophet or Propheteſſe; to wit, to teach ſuch doctrine as drawes men to ſinne againſt the firſt or ſecond Table. True doctrine is according to godlineſſe, and leadeth men thereto; but the end of falſe doctrine is impietie againſt God and man: as was ſhewed by the doctrine of *Balaam*, verſ. 14. and ſuch was the doctrine of this woman.

Sundry ſtudents now adayes are marvellouſly affected with the Sermons, Commentaries, and poſtils of Monks and Friers. Theſe they preferre before the writings of other godly and ſound Divines, which is a lamentable caſe: for they are in their kind *Iezabels*; the ſcope of their doctrine is to draw men to errours and tranſgreſſions againſt the law of God; yea, to bring men from Heaven to Hell. And therefore this exceeding approbation of them is no ſmall offence: being in truth the right way to bring in againe, Errours, Atheiſme, and Poperie. For turne a Papiſt from a morall point (wherein he often erreth) and his doctrine and Sermons are nothing but falſe and erroneous: and therefore as Chriſt would have this Church to hate the doctrine of this woman, becauſe it did deceive; ſo muſt wee labour to grow to diſlike with the commentaries and poſtils of Monks and Friers which tend to that end.

Secondly, Chriſt ſetteth forth the end of her doctrine, by two arguments; Firſt, by the perſons deceived, *his ſervants*: ſecondly, by the meanes whereby they are deceived, to wit, *by cauſing them to commit fornication, and to eat meats ſacrificed unto Idols.*

Touching the perſons. Whereas ſhee deceived not all men, but the ſervants of God, (for here is a plaine diſtinction of men) this increaſeth her fault, becauſe they belonged unto God. But here two queſtions may bee moved: Firſt, why ſome men are the ſervants of God, and ſome are not. Secondly, whether the ſervants

Verſ.

vants of God may bee seduced by false teachers. To the first, some answer, that God would have all men to be his servants, and for his part doth all things needfull unto all men, to make them his servants; redeeming them, and giving them sufficient grace hereunto; yet some are not his servants, because they themselves will not, but wilfully reject his grace that is offered unto them. But this doctrine is against common reason, and doth much derogate from the glory of God: for hereby they make every man an Emperour, and God an underling subject unto man; they make Gods good pleasure to depend upon mans pleasure, and the accepting of his grace to depend on mans will. But God is the first cause of all things, his will overruleth mans will: and therefore it is absurd to say some men are not Gods servants, because they themselves will not. The true cause hereof is Gods good pleasure, electing some; and they alone become his servants, because hee hath chosen them. But God did never chuse all men first to grace, and then to glory: and therefore as *Luke* saith, *so many as were ordained to everlasting life, beleeved*: So wee may say: so many as are elected of God to grace and salvation, they beeome his servants.

Act. 13. 48.

The second question. Whether may Gods servants be seduced by false Prophets? *Answ.* There be two sorts of servants of God: servants in appearance, and servants in truth. Servants in appearance, are such as outwardly only embrace the word, and receive the seales of Gods covenant: and the greatest part of particular Churches are such servants. Now these may fall away, and that wholly: and hence it commeth that whole particular Churches may fall away, as did the Church of Galatia, and many other: and these are called servants, because wee must in charitie judge, that all which make profession of true religion in Gods Church, are the servants of God. But the true servants of God, though they may bee seduced in part, and for a time, yet they can neither wholly nor finally fall away: for the promise of Christ is to the contrary, *Thou art Peter, and upon this rocke*, that is, the faith which thou professest, *will I build my Church: and the gates of hell shall not prevaile against it.* Which last word (*prevaile*) insinuateth, that the Devill shall shew great malice and strength to vanquish their faith, but yet shall never wholly overcome it. And Mar. 6. 13. wee are taught to pray, *Lead us not into temptation.* To leade into temptation, is wholly to bee overcome in temptation; which being a lawfull petition, must needs have Gods promise to grant the same belonging unto it. And therefore though Satan may assay to overcome the childe of God, yet hee shall never get finall victory over him: for true faith purifieth the heart, and cannot stand with a purpose to continue in any one sinne: these two banish each other, sinne brings the childe of God upon his knees, but true faith doth raise him up againe.

Matth. 16. 18.

A

II. Point. The meanes whereby shee sought to seduce them, was *by drawing them to commit fornication, and to eat things sacrificed to Idols.* Whereby it is plaine, she was a favourer of the sect of the Nicholaitans; whereof entreatie was made in the fourteenth verse. And thus much for the reproofe of the Church.

## V. 21. *And I gave her space to repent her of her fornication, and shee repented not.*

B

Here Christ reproveth this woman for her obstinacy and hardnesse of heart, whereby she went on in sinne without repentance. By *space to repent*, wee are to understand liberty to live: for though by her sinnes shee deserved present death, temporall and eternall: yet God of his mercy gave her liberty to live, that shee might repent.

*Use.*

In her example we are taught what to judge of that space of time which God giveth us to live in this world: namely, that it is a time of repentance: for before a man be borne, and after this life, can none repent: but the time wee now live, or have lived, or shall live, is the only time alloted for repentance. This point ought seriously to bee considered of all estates: for it doth plainly rebuke the shamefull practice of many at this day, who leade not their life as a time of repentance, but spend it wholly in another course: some in following their vaine pleasures, as carding, dicing, &c. some in heaping up riches, seeking nothing but temporall profits: others in good fellowship, (as they call it) that is, in company keeping, in eating and drinking. God in justice might have cut off these men so soone as they were borne, and yet in mercy he gives them time to repent, to some twenty, to others thirty, fortie, or fifty yeares: but they abuse this mercy of God, and in stead of repenting imploy themselves in such workes as are contrary thereunto. Their case is most fearefull, they treasure up to themselves wrath against the day of wrath, and declaration of the just judgement of God: like unto a man that every day for some certaine time, carrieth a faggot for his owne burning in the end.

C

Secondly, from this end of life, all that have not repented, must learne not to deferre their repentance, but now beginne while it is called to day, and in the exercise thereof spend the whole time of their life. The end of all our endevours while wee live, should bee this, to get a roome in the kingdome of God, which we can never have without repentance.

Next consider, who it is that gives this time of repentance: neither man nor Angell hath this time in his hands, but the power of appointing it belongs unto Christ alone.

D

Hereby then all persons whatsoever are to be admonished, without delay to repent. The

young

young man will take his pleasure in his youth, and repent when he is old: but hereby he robbeth Christ of his honour, who onely hath power to point out the time of repentance. Vse therefore the time present while thou hast it, and defer not repentance: for how knowest thou that thou shalt live to be old? And though thou doest, yet how canst thou tell whether God will give thee repentance, considering thou didst refuse, while he called for it? Men thinke, that if they die quietly and peaceably, all is well, they goe to Heaven straight: but herewith many are deceived; for unlesse they have truly repented, they goe straight to the Devill, let their manner of dying be what it will. A quiet death is a comfortable thing, but no sure signe of grace, because it may come by reason of some easie lingering sicknesse. Considering therefore wee have no title unto this grace of repentance, to claime it at our pleasure, it being the rare gift of God; nor any lease of our life, but be meere tenants at will; let us seeke to turne unto God with full praise of heart, while it is called to day: and if we have begun, let us daily renew this grace to the end of our life.

Thirdly, consider to whom God gives space of repentance: namely, to a *wicked woman*, as wicked as *Iezabel*. Wherein behold the endlesse mercie of God, that unto such a wicked person, who blasphemed God, in fathering her sinnes upon the spirit of grace, and dishonoured God by seducing his servants, doth yet vouchsafe a time of repentance. This hath beene, and is the dealing of God with most grievous sinners. *Manasses* was one that sold himselfe to worke wickednesse, giving himselfe to Sorcerie and Idolatrie: and yet upon his heartie repentance, God received him to mercy. And *Salomon* fell most fearefully, but yet before his death, wee may perswade our selves he repented and was received to mercy; for he was a pen-man of Scripture, all which were holy men of God, as *Peter* saith, 2 Pet. 1. 20. The Israelites were *a people of Sodome, and Gomorrha*, as bad as those who are condemned in hell, and yet mercie is offered unto them upon their true repentance and conversion.

*Vse.* Hereby no man must take occasion to live in his sinnes: but those that feele themselves laden with the huge burden of their transgressions, have here a comfort to keepe them from despaire: for if they can humble themselves, and turne unto Christ, and pray for the pardon of their sinnes, there is yet with the Lord mercy in store that they may be saved.

Lastly, Christ saith, *He gave her space to repent of her fornication*. No doubt shee had many other sinnes whereof she was to repent, for no sinne goeth alone, but every capitall sinne draweth many with it: Christ his meaning therefore is not that she should let passe other sinnes without repentance; but he nameth this one sinne of fornication, because it was a principall sinne in her: for shee both practised it in her owne body, and so made her selfe the stable of the Devill, who should have beene the Temple of Gods holy Spirit: and also maintained this sinne, and so drew others thereto. Now speciall and principall repentance must be of principall sinnes.

*Vse.* Here then is a patterne for all sinners how to practise repentance. They must begin with their capitall sinnes, which burthen their conscience, and whereto they are most addicted, and repent of them. For the man that truly repenteth of one sinne, repenteth of all: for true repentance maketh the heart alike affected to all sinnes: And that heart which is brought to hate his speciall sinnes, will never approve of pettie sinnes. This lesson ought carefully to be learned and put in practice: For the repentance of most men is only in generall, to say wee are all sinners, Lord have mercy upon me, or God forgive me. But this confused repentance is not good, it stands with a purpose to sinne againe. In particular therefore we must search our consciences, and see wherein wee have most dishonoured God, and what sinne hath neerest plunged our soules to the pit of hell; and with that wee must begin to bring our soule to heaven, by repenting truly for the same, and turning from it with all our hearts.

Hence the Papists gather, that man hath free will to doe that which is truly good before God, as namely to repent: for, say they, *God gave Iezabel space of time to repent*, and therefore she had power to repent, or else the giving of that time unto her had beene in vaine. *Answ.* The reason is naught: it followeth not because God gave her time to repent, therefore she had power of her selfe to repent: as will easily appeare, if we consider the ends for which God gives men space and time of repentance, and commandement so to doe. The ends are two. I. That in that time of repentance which he allotteth to men, he may give his children grace, whereby they may be enabled to obey his commandement and to repent: for the Lord useth the commandements and threatnings of the Law, and the promises of the Gospell, as outward meanes of giving grace unto men by the worke of his spirit. II. He giveth commandement and time to repent, that men may see what they should doe, not what they can doe: and that the wicked may be without excuse at the day of judgement, and bee ashamed of their slaverie, and bondage unto sinne in this life.

*And shee repented not.* Here the sinne of *Iezabel* is expressed, namely, her *impenitencie and hardnesse of heart*, whereby without remorse shee lived in her fornication and idolatrie. For the understanding of this her sinne, two points are to be handled. I. Where this sinne of impenitencie is forbidden in Gods Word. II.

What is the greatnesse of this sinne. For the first, there be two parts of Gods Word, the law, and the Gospell, which must not be confounded, but distinguished, or else wee shall overturne many points of Christian religion. The Law gives commandement touching things that were by nature in *Adam* before his fall, forbidding those things which are contrary to those vertues which were in his perfect nature. But the Gospell commands, and forbids things that are above nature, and in that part of Gods Word as the sinne of impenitencie forbidden; for the Law condemnes no more than it revealeth, but it never revealed repentance, and therefore it doth not forbid or condemne the want thereof. Secondly, for the greatnesse of this sinne, it may appeare, because hereby men heap sinne upon sinne, and *wrath unto themselves against the day of wrath*. Rom. 2. 5. Some to aggravate the grievousnesse of this sin, say that impenitencie is the sin against the holy Ghost: and that opinion is ancient, but yet false and erroneous; for the sinne against the holy Ghost is a *blasphemie*, Matth. 12. 31. but this is not a blasphemie. Againe, the sinne against the holy Ghost is in this life, but finall impenitencie is never before the end of this life.

*Vse.* Hence also the Papists gather free will to good by nature; shee did not repent, therefore shee had free will and power to repent if shee would. *Anf.* This reason is not good: thus much may hence be gathered, that shee had free will not to repent and to sinne: for every man sinneth freely, but yet it followeth not, that they have the same power to cease from sinne, or to repent without Gods speciall grace, without which no man can will or doe that which is truly good before God.

Againe, the same sinne which is reproved in this wicked woman, may bee laid to the charge of the greatest number in our Churches and congregations. God hath given unto men a long time of repentance, to some ten, to some twentie yeares, but they repent not, as their lives doe plainly testifie: for some live in irreligion and prophaneneſse, some in Sabbath-breaking, some in fornication and adultery, some in idleneſse, some in covetousneſse and extortion, giving themselves wholly, and spending all their time in seeking the things of this life, never regarding with reverence the things of God.

## V. 22. *Behold I will cast her into a bed, and them that commit fornication with her into great affliction, except they repent them of their workes.*

Christ having reproved this Church and this woman for their severall faults, doth here give speciall counsell and direction unto them both, whereby they may avoid and escape the grievous judgements due unto them for their sinnes, both in this life, and in the life to come. This counsell of Christ hath two parts: First, to *Iezabel* and her company, v. 22. The second to the Church of Thyatira, v. 24, 25. The summe of Christs counsell to *Iezabel* is, *to repent*: which is not expressed, but in stead thereof the reason to move her to repentance is propounded. And it may be framed thus, *If thou repent not, I will punish thee with sundry judgements*: But thou wouldest not be so punished: and therefore repent.

This reason hath two parts: A threatning; and an exposition thereof. The threatning in these words, *I will cast her into a bed, and them that commit fornication with her into great affliction*. And before this threatning, Christ prefixeth a word of attention (*Behold:*) whereby he would teach them and us, that wee ought seriously to consider of the threatnings that are propounded in Gods word against sinne and sinners. When *Iosias* heard the booke of the Law read, *his heart melted*; which it could never have done, unlesse it had first trembled at the judgements therein denounced. 2 King. 22. 19. And the pricking that was wrought in the hearts of the Iewes by *Peters* first Sermon, was nothing else but a compunction wrought in them, upon consideration of the judgements and condemnation due unto them for crucifying the Lord of life. Act. 2. 37. The cause why sinne is so rife in everie estate and condition of men at this day is, for that men set light by the threatnings of Gods Word. If men would tremble when they heare of Gods judgements, it would make them cry out, *Men and brethren, what shall we doe?* but because God is mercifull, therefore men feare him not, Isa. 57. 11.

This threatning hath three severall parts, according to the three severall sorts of persons whom it concerneth. The first is against *Iezabel* her selfe, who was the chiefe of them all, in these words, *I will cast her into a bed*. The meaning whereof may be gathered out of the like words of *Ionadab* to *Ammon*, bidding him *lie downe on his bed, and make himselfe sicke*. 2 Sam. 13. 5. So that Christs meaning is, that he will strike her with some grievous sickneſse: the place for the sicke person being put for the sickneſse it selfe: As if he should say, *Iezabel* takes her pleasure in fornication, and thereto abuseth the bed; I will therefore send on her some great sickneſse which shall cast her into her bed.

*Vse.* Here note Gods dealing with sinners: In those things which they abuse for the furtherance of their sinnes, will the Lord plague and punish them. *Iezabel* abused her bed with fornication, and thither shee must be cast with sickneſse: *Dives* in his life time abused his tongue and taste by gluttonie, and therefore is he now in hell therein most of all plagued and tor-

tormented, as his crying *for a droppe of water to coole his tongue*, doth import: gamesters take their pleasures in carding & dicing, which many times God turneth to their woe: for thereby they are usually brought to extreme want and miserie. *Ahab* shed *Naboths* bloud to get his vineyard, and for that sinne must *his bloud, the bloud of Iezabel, and his children, bee shed.* And now in these dayes the covetous for their gaine doe sucke the bloud of the poore, but that bloud will have bloud from them againe; *The Lord will spoyle the soule of him that spoyleth the poore*, Prov. 22. 23. This must make us to beware how wee abuse any creature of God to serve us for any sinne: for the Lord will cause that to be a meanes of woe and punishment unto us, which we misuse unto our lusts.

Againe, note here who is the author of grievous sicknesses, namely, Christ himselfe: For he saith, *I will cast her into a bed.* Sicknesses come not by chance or fortune, but from the hand of God. This we must learne to beleeve, and it will cause us to make better use of sicknesses than usually we doe: If men did beleeve this, it would make the hardest heart to repent in time of sickneſse: for this they would say, Hath God cast me downe with sickneſse? no doubt it is to humble me for some of my sinnes, to make mee know them, to leave them, and to turne unto him. This use the servants of God have made hereof: when the Prophet came to *Hezekias, and told him he should die, he turned his face to the wall and wept*, as for other things, so for his sinnes especially. And *Iacob* being to die, *leaned on his staffe, and by faith worshipped towards the beds head:* lifting up his body to doe reverence unto God, thereby testifying his humilitie, faith, and hope. And the like ought we to doe; which if we could, we should finde our sickneſse would become a blessing unto us.

The second part of Christs threatning is the punishment of her followers, which received her doctrine, and committed fornication with her; *They must be cast into great affliction.*

*Vse.* First, this must teach all persons, that it is a devillish speech to thinke and say, that fornication is but a *tricke and slip of youth*: for great affliction is the punishment of this sinne, which notably argueth the heinousneſse thereof.

Secondly, hence we may gather some of the causes, why towns and kingdomes are afflicted with grievous warres, famine, and pestilence: among the rest these are two, fornication, and embracing of errours and superstition. Sodome for fornication and other sinnes was burnt with fire and brimstone from heaven: the Israelites for this sinne suffered most grievous afflictions. And among the Corinthians, for comming to the Lords table in this sinne, among others *many were sicke, many weake, and many slept.* And this land of ours hath beene afflicted with famine, and pestilence, as for other sinnes, so for fornication; which in time peace is multiplied; and so will continue til it draw upon us bloudshed also and great afflictions: For that which is said of the followers of *Iezabel*, must be verified of all that live in the like sinnes.

The second part of the reason is, the exception of these comminations: *except they repent them of their workes.* Where we may see: First, that all the threatnings of Gods judgements and of eternall destruction, must be understood with the exception of repentance. Whence also this followeth, that men of yeares living in the Church, are not so much condemned for other particular sinnes, as for living in their sinnes without repentance: every sinne makes a man subject to damnation; but it is this impenitencie that brings upon them actuall damnation. Want of repentance for sinne, is more dangerous than the sinne it selfe. The consideration whereof, must teach us not to lie in sinne, though wee have committed it, but turne to God by speedie repentance; for it is the continuance in sinne without repentance that casteth the soule to hell. When thou shalt turne from thy sinne by true repentance, thou art free from the threatning and the curse of sinne: For they admit the exception of true repentance, Jerem. 18. 8.

Further observe, how this exception of repentance is placed betweene two threatnings of judgements, which sheweth how God mingleth his judgements with mercie: he sheweth not wholly either justice or mercy, but tempereth them together in all the workes that concerne mans salvation.

Thirdly, here note that repentance prevents not onely eternall damnation, but also temporall judgements, as grievous sicknesses, and other plagues and afflictions. This point may have speciall use among us: We have by Gods mercy enjoyed his Gospel with long peace, but for our abuse thereof we may justly feare it shall be taken from us; and if we would escape that judgement, we must repent both high and low.

*Of their workes.* That is, of their idolatrie and fornication: where hee sheweth of what things true repentance must be, namely, of bad workes in particular, whereto men give themselves: every man that would truly repent, must consider of his particular faults: The drunkard in particular of his drunkennesse, and the covetous man of his covetousnesse: and in stead of injuries and hard dealing shew mercy to the poore. The common repentance of the world that is done in generall, is nothing but a vizard of repentance, and yet it is all that is used of the greatest part of our people: for they will come to heare the Word, and to receive the Sacraments, and in generall confesse themselves to be sinners; and then they thinke they have done enough: But true repentance is of particular sinnes: As *David* Psalm. 51. cried out of bloud-guiltinesse.

Luk. 16. 24.

1 King. 21. 23, 24.

Ps. 38. 2.

Heb. 11. 21.

Num. 25. 9.

1 Cor. 11. 30. with cap. 6. 18. and 10. 8.

V. 23. *And I will kill her*

*children with death, and all the Churches shall know that I am hee which searcheth the reines and hearts: and I will give unto every one of you according to his workes.*

Here is the third part of Christs threatning against *Iezabels* children: by children we are to understand properly those which are borne of her, and were of her household, and not her followers, for they were threatned with grievous afflictions in the former verse. It had been sufficient to have said, I will kill her children. But to note the certaintie and grievousnesse of this punishment, he saith, I will kill them (with death.) *Quest.* How can this stand with the justice of God, to punish the offences of the parents in the person of the children? *Ans.* God dealeth so for temporall punishments, not for eternall.

And though we could not perceive the justice of God in so doing, yet we must reverence the same, blaming our owne ignorance. Albeit, even in reason we may conceive of the equity of this course: for societies, as church, common-wealth, and families, are Gods ordinance, and the parties in them must bee considered, as members of those societies: so God conceiveth of them when he inflicteth the punishment deserved by one upon another, as of the Prince upon the people, of the parents upon the children. This he may justly doe by reason of that neere bond which is betweene the members of the same societie: like as in the naturall bodie when the stomacke is distempered, the head aketh: and when the heart is wounded, the stomacke is sicke, and the body may be smitten for the errors of the tongue. Thus when *David* sinned, the child died, and when he numbred the Israelites, the people were plagued. And thus is the child stained in bloud for the fathers treason against earthly Princes, and so God punished this woman in her children: that she might know the greatnesse of her sinnes, he smote her children with death.

*Vse.* Hence parents are taught to make conscience of every sin: for thereby they may bring judgements upon their children and family, even to death. Now what bloudy hearted parents are those that will make no conscience of doing that whereby they bring vengeance upon their owne children? And by the same reason must every man that lives in any societie be admonished to take heed of sinne: because thereby a man (especially if he be a principall member of a societie) may bring destruction upon many: As *David* did by numbring the people: And *Achan* by his covetous stealth, Josu. 7. And *Ahab* upon his posterity. So that impenitent persons which will not be reformed, but goe on in sinne, ought to be banished both Church and common-wealth, as hurtfull members, yea enemies to all good societies.

That these threatnings might take place in the hearts of *Iezabel* and her followers, Christ removeth two carnall conceits, whereby they might thinke to delude or escape these judgements threatned. The first is this, *Iezabel* and her company might thinke that their practices wert secret, not known to the world, and therefore they were not in danger of Gods judgements. This is a wicked imagination that comes into the minde of all sinners; but this Christ cuts off, saying, *And all the Churches shall know that I am hee which search the reines and the hearts:* As if he should say to *Iezabel* and her company: You may perswade your selves that because your sinnes are secret, therefore my judgements shall not befall you: But know, that I will discover your secret sinnes and practices in such sort, as all Churches shal know by experience in your persons, that I do see and discerne the most hidden thoughts of mans heart.

First, here observe to whom Christ will discover their sinnes; not to all the world, but to the Church of God; *All Churches shall know.* This Christ doth to terrifie *Iezabel* and her company: For as it is an excellent honour to be well esteemed of with the Churches of God, so it is a most shamefull dishonour to be in disgrace with the Churches of God: For *whatsoever is bound or loosed by the Churches on earth, the same is bound or loosed in heaven.* Matth. 18. And therefore by true proportion it followeth, that they which are in disgrace with Gods Churches on earth, are also in disgrace with God himselfe in heaven.

*Vse.* Hence wee are taught that howsoever wee must (so much as in us lieth) endevour to approve our selves to the whole world, yet especially wee must labour to be in good account with the Churches of God, and the members thereof: And on the contrary we must continually avoid the doing of all such things as may justly bring us into disgrace with the Church of God. Rom. 16. 16. *The Churches of Christ salute you.* And, 1 Cor. 16. 19. *All the Churches of Asia salute you.* Where the Apostle meaneth not, that they did by word of mouth send greetings unto them: But hereby he would signifie that all Churches did approve of them, which he saith for their great comfort. *Paul* received *Timothy* into the company, *because the Churches gave him a good report,* Act. 16. 2, 3.

But what is the thing that all Churches should know by experience in the persons of *Iezabel* and her company; namely, that Christ is hee which doth indeed search the reines and the hearts: where, by *Reines and hearts,* we must understand the same thing; namely, the thoughts and affections of men: for in that sense those words are often used in the old Testament. *Qu.* How can reines signifie the thoughts and

and affections, ſeeing the thoughts are ſeated in the braine, and the affections in the heart? *Anſw.* The reynes are put for the thoughts and affections, not becauſe they are ſeated therein, but for that reſemblance and analogie that is betwene them; for as the reynes are ſeated in the moſt ſecret part of the body, ſo the thoughts and affections are ſeated in the moſt ſecret place of the ſoule: and the heart is put for the thoughts and affections, firſt, becauſe the affections are there ſeated; Secondly, becauſe the thoughts, though they bee ſeated in the braine, yet they have their operation in the heart, for joyfull thoughts make a merry heart, and fearefull thoughts an heavy heart. Againe, the word (*Search*) ſignifieth a moſt narrow ſearch, and ſuch an one as goeth with finding; thereby ſhewing, that nothing is ſo ſecret in man, but the Lord both can and doth ſee and diſcerne the ſame.

*Vſe.* Hence we learne firſt, that Chriſt our Saviour is not onely man, but very God, one perſon ſtanding of two natures. That Chriſt is man, heretickes deny not: but whether he be God or not, there is the queſtion. Which yet is here evidently proved: for he that hath in him the particular properties of God, muſt needs be God: But Chriſt hath in him the true properties of God; he can ſearch and diſcerne all the thoughts, and all the affections of the hearts of all men, which none can doe but God only: Jer. 17. 9, 10. *The heart is deceitfull and wicked above all things: who can know it? I the Lord ſearch the heart, and trie the reynes.* And therefore Chriſt is true and very God.

Secondly, hereby we are taught to beware and take heed of hypocriſie in all things, but eſpecially in the mattes of religion. Hypocriſie is, when a man ſeemes outwardly to be that which he is not inwardly. But wee muſt have care to bee truly in heart that which wee appeare to be in life and profeſſion: we muſt come as neere Chriſt in thought and affection, as in our outward action: for Chriſt knowes as well the whole ſtate of every mans reynes and heart, as he doth their ſpeeches and their deeds.

Thirdly, hereby wee muſt learne to ſuſpect our ſelves of our unknowne ſins, as of our unbeleefe and preſumption: not contenting our ſelves with an acknowledgement of our knowne ſins, for we can never diſcerne the depth of our corrupt heart, and yet God knoweth them. This was *Davids* practice, after due examination of himſelfe he yet crieth, *Lord cleanſe me from my ſecret ſinnes*: As if he ſhould ſay, I have O Lord ſearched my heart, but I cannot ſufficiently know my owne corruptions, therefore do thou O Lord help to cleanſe me from them. If this were practiſed, true religion would flouriſh: for many juſtifie themſelves, when as they know not what is in their hearts, little conſidering what Chriſt ſaith unto the Phariſies, *You are they* which juſtifie your ſelves before men, but Chriſt knoweth your hearts.

Pſal. 19. 12.

Luk. 16. 15.

A *And I will give to every one of you according to your workes.* Here Chriſt proceedeth to remove a ſecond wicked conceit, whereby they might ſeeme to illude Gods judgements threatned. For they might ſay, Let the Lord ſend judgements and plagues upon us, yet we ſhall eſcape them; as *Iſay* ſaid of the wicked in his time, That *they made a league with death and hell, and ſaid the judgements of God ſhall paſſe over them*, Iſay 28. 15. But to cut off this vaine conceit, Chriſt threatneth a juſt reward to every one according to his workes. As if hee ſhould ſay; You may ſooth up your ſelves, and falſly thinke, that you ſhall eſcape my judgements: but know it, that I will reward everie one of you partly in this life, and principally at the day of judgement, according to your workes, bee they good or bad. For theſe words muſt eſpecially be underſtood of the day of judgement, as they are uſed, Rom. 2. 6. Rev. 20. 12.

B Hence the Papiſts gather, that men are ſaved not onely by faith in Chriſt, but alſo by workes; for thus they reaſon: By that whereby we muſt be judged, muſt we be juſtified and ſaved; but by workes we muſt be judged, and therefore ſaved. *Anſ.* The propoſition is falſe: There is great difference betweene juſtifying and judging: for judging is only the declaration of a man to be juſt, but juſtification is the making of a man juſt. And becauſe the declaration of a man to be juſt, is by workes, therefore is judgement by workes. Againe, it is not ſaid, I will give to you for your workes, but *according to your workes*. If he had ſaid, I will give to every one of you for your workes, then it might have ſeemed they had beene juſtified by them: But here Chriſt doth only make works an outward ſigne or rule, whereto hee will conforme and ſquare the laſt judgement.

*Vſe.*

C Secondly, whereas every man muſt be judged, that is, ſaved or condemned according to his workes; hence wee may gather, that good works are neceſſary to ſalvation, yet not as cauſes thereof, either efficient, or helping any way, but only as a way or meanes to come unto ſalvation: For faith is neceſſary, and good works are the tokens and fruits of faith, and ſo are neceſſary.

D Thirdly, here we muſt be admoniſhed to be carefull to abound in good workes; not to win heaven by them, but to get aſſurance of ſalvation in our ſelves. And theſe good workes are the doing of the duties of piety unto God, and of charitie unto our brethren, even the duties of the Morall law; or more plainly, the doing of the generall duties of a Chriſtian, and the particular duties of a mans calling: for if theſe be done in obedience to God and to his glory, proceeding from faith and love unto our brethren, though the calling bee never ſo baſe, they are good workes. And on the contrary, this muſt admoniſh us to make conſcience of every evill way; for ſinnes bee the markes of

condemnation; and so many wicked workes as we commit, so many markes and brands doe we set upon our selves of our just and deserved condemnation, unlesse we repent.

Lastly, hence we may gather, that there be degrees of joy in heaven, and of torments in hell. For judgements and rewards goe according to mens workes. And therefore they that testifie their faith by grace and many good works, shall have great reward: they that testifie their faith by lesser and fewer works, shall have lesser reward: and so for sinnes, the more heinous they bee, the deeper condemnation they doe procure.

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*V. 24. And to you, I say, the rest of them of Thyatira, As many as have not this learning, neither have knowne the deepnesse of Satan (as they speake) I will put upon you none other burden.*

B

*25. But that which you have alreadie, hold fast till I come.*

Here Christ commeth to a second part of his counsell, which concernes the Angell, and the better part of this Church of Thyatira: and first hee beginneth with the preface of this counsell: wherein we may observe two points: First, who speaketh: Secondly, to whom he speaketh. For the first, hee that speaketh is Christ. *I say,* hereby Christ challengeth unto himselfe the absolute and all-sufficient authority of the supreme Doctor of his Church, in that he speaketh in his owne name. Whereby hee putteth a plaine difference betweene himselfe and all other his Ministers, either Prophets, Apostles, or ordinary Teachers; for they must not propound any thing unto Gods people in their owne names, but in the name of Christ. But Christ teacheth in his owne name; being the fountaine of all divine knowledge and understanding that is revealed in the Word of God. And thus Christ himselfe speaketh in his owne name, to strike the heart of the Angell of this Church, and the better part thereof, with reverence, and to move them to receive and obey the counsell following, considering it comes immediately from Christ, the Doctor of the Church.

C

II. Point. The parties to whom he speaketh, *To you:* that is, the Angell and the better part of this Church: for so Christ expounds it in these words following, though first hee say in generall, *To you:* that is, *The rest of them of Thyatira.*

D

When as Christ will behave himselfe as the Doctor and chiefe Angell of this Church, note that hee maketh a distinction of the persons in the Church, and also divideth his counsell, giving one doctrine and one judgement to one part, and a divers doctrine and judgement to another.

*Vse.* This giveth us good direction for sundry actions: for some may aske, how must doctrine be delivered in a mixt congregation, where some are Papists, some Protestants, some are hardned, others despaire? *Ans.* The persons must bee distinguished after the example of Christ, and sutable doctrines divided for them, that every one may have his due. Impenitent sinners must bee terrified, and threatnings delivered against them, with exception of them that repent; Comforts must bee propounded and applied to them that despaire, with restaint from all impenitent persons that goe on in sinne.

If any demand more particularly who these be whom Christ calleth, *The rest of them of Thyatira*; Christ answers directly (as the words import) *To as many as have not this learning, neither have knowne the deepnesse of Satan.* Where Christ giveth two notes whereby to discerne who bee the rest of them of Thyatira: The first is, the not receiving or maintaining of the false doctrine of *Iezabel*, whereof entreaty hath beene formerly made: The second note is, ignorance in the deepnesse of Satan: *neither have knowne the deepnesse of Satan:* that is, neither have acknowledged nor approved the doctrine of *Iezabel*, which is the deep and profound learning, as themselves doe judge.

In this observe a most wicked practice of *Iezabel* and her followers: they esteemed highly of their owne opinions, calling them profound and deepe learning: but for the doctrine of the Prophets and Apostles in the old and new Testaments, in it there was no such matter. This in all ages hath beene the practice of wicked persons, highly to esteeme their owne conceits, and basely to neglect the word of God. The teachers of the Jewes doe hold to this day, that the Lord gave to *Moses* a most plaine and easie law which hee delivered to his people; but the most secret and profound doctrine was unwritten, shewed to *Moses* by revelation, and by him delivered to the Priests and Levits, which they keepe still in their Cabbala. And of the like judgement touching Scriptures are the Popish Churches: The word written is but an inkie word, a dead letter, or a nose of wax; but the most perfect Scripture is unwritten, which is, the consent of faith and of doctrine in the hearts of all Catholikes. And by such great termes, the Anabaptists, Libertines, and Arians, maintaine their doctrine, and abuse Scripture; calling the written word milke for every novice, but the consent of heart among themselves with Revelations, that is the strong meats. Yea, this opinion hath crept in among

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us in part: men thinke baſely of Scripture, and preferre other mens writings before it. For let a man preach plainly the bare word of God, and deliver doctrines and exhortations out of the ſame, this is but plaine preaching: But let another come and utter his minde partly in Latine, and partly in Greeke, and other languages, alleaging withall the teſtimonies of Fathers, Councels, and other writers: that is the learned preaching. And thus doe moſt men abaſe Scripture, and exalt the writings of men above it. But ſeeing this is the practice of *Iezabel* and wicked men, let us on the contray learne to reverence the written word, and give place thereto above all the teſtimonies and ſayings of men whatſoever.

*The deepneſſe of Satan.* As if he ſhould ſay: They count it deep learning; but it is the learning of the Devill, wherein you may ſee his profound craft and policie. Where note, that when Chriſt will alleage the ſpeech of *Iezabel* and her followers, he doth it with diſgrace unto them: for they counted their doctrine deepe learning; but Chriſt repeating their opinion, calleth it the *deepneſſe of Satan.*

*Vſe.* Hence I gather, that Chriſtians cannot ſafely act and play the Comedies of heathen men: for they are full of many blaſphemous ſpeeches and oaths flat againſt the word of God: which they ought not to repeat, but with diſgrace unto them. For Chriſts practice muſt be a patterne for our imitation: he would not repeat ſo much as one word of a wicked woman, without ſome note of diſgrace. If it be ſaid: they repeat theſe ſpeeches with diſgrace and diſlike: I anſwer, it is not ſo: for if they did, that would take away the whole Comedie, being full of ſuch bad ſpeeches. And this I take to be the equity of Gods Word, thus to reaſon from Chriſts example.

*As they ſpeake.* Theſe words Chriſt addeth: Firſt, to ſhew that the words going before were not his owne, but the words of *Ieſabels* followers touching her doctrine. Secondly, to ſhew the proud and preſumptuous mindes of heretickes, in maintaining their wicked opinions. Thus have falſe teachers upheld their errours, *by proud and ſwelling words*, as *Iude* the 16. and 2 Pet. 2. 18. The pure Word of God is not ſo maintained; but in the humility and lowlineſſe of ſpirit, and in the practice of piety from an humble heart: for God teacheth the lowly his wayes, and giveth grace to the humble, Pſal. 25. 14. And therefore this is a note of falſe doctrine, by ſwelling words to maintaine the ſame.

Hitherto we have ſpoken of the Preface before Chriſts counſell: now followeth the counſell it ſelfe in this ſentence, *Though I lay no other burden upon you, yet I would have you to hold faſt that which you have already, till I come.* This ſentence is a diſtinction, containing two parts: Firſt, in theſe words, *I will lay no other burden upon you, than that which you have already:*

A that is, howſoever I threaten my judgements unto *Iezabel* and her followers, yet I will lay none other puniſhment upon you but my reproofe only, for ſuffering *Iezabel* among you with her falſe doctrine and followers.

This branch of this diſtinction containeth a moſt comfortable inſtruction: namely, that all thoſe that give themſelves to maintaine purity of doctrine, and ſincerity of life, ſhall be ſafely preſerved in the time of common judgements, under the bleſſed protection of God, ſo farre forth as it is for Gods glory and their good. And conſidering this mercy is offered to the godly, wee muſt hereby learne to become followers of this Church of Thyatira: that is, wee muſt endevour to maintaine the pure
B truth of Gods holy Word, and withall have care to ſhew forth ſincerity of manners: in making conſcience of every ſinne, and endevouring our ſelves to walke in all the wayes of Gods commandements with cheerefulneſſe. Hereby wee ſhall get protection from common judgements, when they are laid upon the wicked: but if we partake with the wicked in their ſinnes, wee ſhall receive part in their plagues.

The ſecond part of this diſtinction is in theſe words, *But that which you have already, hold faſt till I come:* that is, mine Apoſtles have delivered unto you the pure and ſound doctrine of ſalvation; now I charge you that you hold that faſt, and maintain it untill I come to judgement. Here is a plaine and moſt excellent com-
C mandement, containing ſpeciall inſtructions meet for this Church of Thyatira, and all Churches. Before, our Saviour Chriſt had commended this Church for not approving the doctrine of *Iezabel* and her company; but here hee giveth them another commandement, To hold faſt the true doctrine of Chriſt, taught them by his Apoſtles; Wherby he would teach them, and in them all Churches to content themſelves with the pure doctrine of the Apoſtles, and not to affect or approve any other doctrine beſides, whatſoever: According as *Paul* biddeth the Galatians, *though wee, or an Angell from heaven, preach unto you any other doctrine than that which wee have preached unto you, let him be accurſed.*

*Verſ. 25.*

Gal. 1. 8.

D By the light of this commandement we are directed in ſundry duties. Firſt, not to regard unwritten traditions, which the Church of Rome doth ſo highly magnifie, for it cannot be proved that the Apoſtles ever taught them.

*Vſe.*

Secondly, not to regard the doctrines of men, which ſome bring unto us under colour of Revelation from God ſince the Apoſtles times.

Thirdly, hereby we learne what to thinke and judge of the three great religions of the Turkes, the Jewes, and Papiſts at this day. The Turkiſh religion is not to be regarded: for it had beginning ſix hundred yeares after the Apoſtles time, with whoſe doctrine onely

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wee must content our selves. Also the Jewish religion we must not regard, for they reject the doctrine of the Apostles. And the religion of the Papists we must renounce, because it is not of the Apostles teaching, but had it beginning by little and little long after their times. If this commandement were safely kept, which is laid on this Church, men would not be of so many religions: but all would be of one religion, cleaving fast to the doctrine of the Apostles, and contenting themselves with it; which is the true rule for reformation of life, and the right way to attaine salvation.

Lastly, here is a rule and direction for those which will be of no religion, because of the diversitie of opinions touching the same. They must have recourse to the doctrine of the Apostles, and content themselves therewith, nothing regarding new doctrines, be they never so glorious.

*Till I come.* Here Christ sheweth how long the doctrine of the Apostles must be held fast: namely, not for a short time, but till his second comming to judgement: whereby we learne, that it is the duty of Gods Church to preserve and maintaine the puritie of true religion unto the end of the world. This is no small matter, but a most needfull duty enjoyned unto us by speciall commandement, and withall a matter of great consequence: for the puritie of religion is the foundation and marke of the Church, and the right way to direct mens soules to eternall life. For this cause *Paul* chargeth *Timothy, To keepe the true patterne of wholesome words, and to continue in the things which hee had learned.* And in regard of this duty, the Church is called, *The pillar and ground of truth.* And Christ for this cause gave to his Church both Pastors and Teachers; Pastors to instruct in righteousnesse, for the maintenance of puritie in manners: and Teachers to maintaine the purity of doctrine, in soundnesse of judgement. This therefore must admonish us, that we have care not onely to learne religion in our owne persons, but also to convey the same to ages following, that the purity thereof may be preserved to the comming of Christ. This duty especially concernes the Preachers of the Gospell, they should teach the truth, and confute errour, and beat downe false doctrines, which poyson the truth of God. If in the night season a man set up a false light in the haven, all the ships that are comming to land are in danger of shipwracke: So in Gods Church, if the bright light of pure religion bee not set up and advanced, the soules of men are cast into the gulfe of hell. The want of care in performing this duty, is the cause why God sends heresies and Apostasies into his Church. Thus came in the Apostasie of Antichrist, 2 Thess. 2. 10, 11. *Because men loved not the truth.* And so no doubt will the Lord deale with us if we have not care to maintaine the puritie of Apostolicall doctrine.

2 Tim. 1. 13. & 3. 14.

1 Tim. 3. 15.

Eph. 4. 11.

A

**V. 26.** *For he that overcommeth and keepeth my works unto the end, to him will I give power over nations.*

**27.** *And he shall rule them with a rod of iron, and as the vessels of a potter shall they bee broken.*

B

**28.** *Even as I received of my Father, so will I give him the morning starre.*

**29.** *Let him that hath an eare, heare what the spirit saith unto the Churches.*

Here is the conclusion of this Epistle, which containeth two parts: First, a promise, vers. 26, 27, 28. Secondly, a commandement, vers. 29. In the promise, note two things: the parties to whom it is made; and the benefit promised. The parties to whom, *are every one that overcommeth*; whom Christ describeth by a property of sincere obedience, *To keepe his workes unto the end.*

C

Here then we have a description of true obedience. First, the forme thereof consisteth *in observing the workes of Christ*: which wee must not understand, of doing them according to the rigor of the law, but of a purpose and endevour to keepe them. For this is a privilege belonging to all that are in Christ, that God accepteth their wils and endevours of obedience, for perfect obedience it selfe. This wee must know and hold for truth: for many have but little knowledge, and thereupon are driven to despaire: yet they must know for their comfort, that if they have care to get more knowledge, and make conscience to obey that which they know, then they are keepers of the workes of Christ, and shall have the reward promised.

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Secondly, obedience is here described by the object or matter thereof; to wit, *the workes of Christ*: that is, all such workes as Christ hath ordained in his word, and those whereof he is the author by his spirit in his members.

Hereby we learne: first, that hee that will obey God in Christ Jesus, must not thinke his owne thoughts, speake his owne words, nor doe his owne deeds; but he must think, speake, and doe that which Christ would have him. Secondly, that no worke is or can be acceptable to Christ, but that which is ordained by him. *Esay* complaineth of them that *would teach the feare of God by mens commandements*: so that

*Vse.*

Isa. 29. 13.

that there is no true feare of God, but that which is taught by Gods commandements, and the like may be ſaid of all other our obedience. This rule overthroweth all other religions beſides the true religion, as of the Jewes, Turkes, and Papiſts: For almoſt all their works are of mens inventing, and were never ordained by Chriſt: ſuch are moſt points in Popery, as ſaying of Maſſe, going on pilgrimage, faſtings, vowing, and praying to Saints, &c.

Thirdly, whereas he ſaith, *my workes*, meaning not one or two, but all his workes: wt learne that true obedience conſiſteth in doing all the works of Chriſt: For Chriſt and the devill will never part ſtakes: God muſt either have all our workes or none. And therefore *David* ſaith, *I ſhall not bee confounded, becauſe I have reſpect unto all thy commandements.* And good king *Ioſiah* is commended, *For that he turned to the Lord according to all the Law of Moſes.* This point muſt bee learned of all: For many thinke if they doe many good things with *Herod*, all is well; and for this cauſe many a man abhors covetouſneſſe, and pride, and yet is a contemner of the Goſpell: But true obedience muſt be in all things.

Pſal. 119. 6.

2 King. 23. 25.

Matth. 6. 20.

*Unto the end.* Here is the fourth branch of true obedience; it is conſtant. That obedience wich Chriſt will reward muſt not be for a day or a yeare, but from time to time thorow the whole courſe of our life to the end of our daies. And thus we muſt judge of obedience, not by ſome particular actions, but by the whole tenour of a mans life. Put caſe a man hath made conſcience of all his wayes, thorow the whole courſe of his life, and yet in ſickneſſe by reaſon of the extremity thereof is diſtracted and raveth, blaſpheming God, and ſo dyeth; What muſt we judge of this man? Surely wee muſt not cenſure him by his behaviour in his ſickneſſe, but conſider what hath beene the tenour of his life: if that have beene upright, then his obedience was good, and ſhall be rewarded.

II. Point. The benefits promiſed: and they are two. The firſt is, power to rule, verſ. 27. *And he ſhall rule them with a rod of iron: And as the veſſels of a potter ſhall they bee broken: even as I received of my Father.* The ſecond is the morning ſtarre, verſ. 28. where note by the way, that theſe words, *Even as I have received of my Father*, are referred amiſſe in our Engliſh tranſlation, to the giving of the morning ſtar, when as they properly belong to the former words in this ſenſe; As I have received power over nations of my Father, ſo will I give to him that overcommeth power to rule with the rod of Iron, &c. Now come to the benefits.

Verſ. 27.

First, here is promiſed by Chriſt, *A power to rule over nations*: Chriſts power as he is mediator is very great; and here is ſet forth by three arguments, borrowed from the ſecond Pſalme verſe 8, 9. First, by the largeneſſe of it; it reacheth not to one countrie alone, but to all countries, and to all men, in all nations. Secondly, by the Soveraignty of it: Chriſts power is abſolute in ruling and overruling. And this his Soveraignte conſiſteth in two things: First, in making lawes unto the conſciences of men; ſo as if they be not kept, hee may juſtly condemne them: and in overruling the wils of all men, conforming them to his will, will they nill they: which is ſignified by this, *Hee ſhall rule them with a rod of iron.* Secondly, in that he hath this abſolute power in himſelfe to ſave and to deſtroy, and therefore is ſaid to have *The keyes of Heaven and Hell.* Which is ſignified in the next words, *And as the veſſels of a potter ſhall they be broken.* Thirdly, by the fountaine of it; Chriſt receiveth this power from his Father. Indeed as Chriſt is God he is equall with his Father, and hath this power of himſelfe: But as he is Mediator, his power is given him of his Father, Matth. 28. 18.

Rev. 2. 18.

For the better underſtanding of this place, two queſtions muſt be handled: First, how far forth doth Chriſt give this his power unto men? *Anſw.* Chriſts Soveraigne and generall power over the whole world is not indeed given to any creature, nay it is incommunicable, and cannot bee conveyed to the perſon of any creature man or Angell: This truth wee muſt hold of all Chriſts offices, they are only in the perſon of Chriſt, and cannot paſſe from him to any other. II. *Queſt.* How then doth Chriſt ſay truly, that he will give him that overcommeth power over nations? *Anſw.* Not that his Soveraigne power is actually given to the creature; but becauſe the creature being in Chriſt, hath the fruit and benefit of this power in his ſalvation. And this power is in them two waies: First, hereby Chriſt makes all his ſervants (being his members) partakers of his glorie in heaven, whereas the whole world beſides is condemned in hell; and therefore we are ſaid *to be raiſed up together, and made to ſit together in the heavenly places in Chriſt Ieſus.* And againe, he ſaith, *The Saints ſhall judge the world*, not in giving ſentence upon them, but as witneſſes and approvers of Chriſt his ſentence: For the elect ſhall firſt receive the ſentence of abſolution; and then being taken up into the clouds ſhall ſit with Chriſt, and there approve of the juſt condemnation of all the wicked. Secondly, by this power he enableth thoſe that be his, in their owne perſon to overcome all the enemies of their ſalvation. His meaning then is this, as if he had ſaid, Howſoever my Soveraigne power over all creatures in my ſelfe cannot be derived to any other, yet by vertue of this my power, I will exalt them that overcome, to partake of my glorie; and will give them power in themſelves over their ſinnes, over death, hell, the world, and all the enemies of their ſalvation.

Eph. 2. 6.

1 Cor. 6. 2.

Here then behold unto what exceeding dignity every true ſervant of God is advanced, not in himſelfe, but in Chriſt: He hath rule over nations,

nations, and victorie over all the enemies of his ſalvation, yea hee is made partaker of Chriſts glory.

Hence we are taught to make conſcience of every ſinne whatſoever; for the privilege of every Chriſtian is to have power to judge the wicked world: Now as it is a ſhame for a Judge that ſitteth and condemneth a murtherer or a theefe, to be a theefe or a murtherer himſelfe; ſo it is for any Chriſtian to live in any one ſin, ſeeing hee himſelfe muſt condemne the world of thoſe ſinnes. Neither can wee thinke that Chriſt will ever advance him that lives in ſinne, to condemne the ſame in others, unleſſe he firſt reforme it in himſelfe.

Secondly, the conſideration of this privilege of a Chriſtian, muſt be hid in our minds againſt the time of adverſity and affliction, and of the pangs of death. For he that hath kept faith and a good conſcience all his life, is a Prince in Jeſus Chriſt, and ſhall rule over all his enemies. And therefore though now hee bee afflicted and wronged by them, yet in Chriſt hee is their Judge, and ſhall one day condemne them that doe him wrong. And as for death it is ſubdued in Chriſt, and ſhall bee no death unto him, 1 Cor. 15. 54.

Againe, the words in the originall are thus; *Hee ſhall feed and rule the nations, as a ſhepherd ruleth and feedeth his lambs with his hooke.* The Papiſts upon the words of Chriſt to *Peter*, Joh. 21. 16. *Feed my ſheepe*, that is, feed and rule my ſheepe, would gather *Peters* ſupremacie over the Church in all the world. But their groſſe abuſe of that place will appeare, by comparing it with this promiſe of Chriſt, to every one that overcommeth: for if their collection be good, then hence will follow, that every Chriſtian man ſhould have the like ſupremacie, and be a Pope: which how abſurd it is, every man may judge. Therefore that place of *Iohn* muſt not be underſtood of any ſupremacie: for there Chriſt teacheth *Peter* the faithfull diſcharge of his office and dutie. From this firſt gift of Chriſt, the Papiſts gather two things. 1. That the ſeverall Saints in heaven are patrons of countries and kingdomes, as Saint *George* for England, Saint *Denis* for France, Saint *Patricke* for Ireland, &c. Secondly, that wee may pray unto Saints, for the Saints rule the Nations, and therefore know all Nations; and if they know them, then they muſt be prayed unto. But they ſwarve from the meaning of this text: for firſt, it is not ſaid, that the Saints ſhall have power, one over one countrie, and another over another; but every Saint hath power over all Nations: Secondly, they have power over all nations, not becauſe they rule them actually, but becauſe they have the fruit and benefit of Chriſts power, whereby they are ruled. And for their ſecond collection: we muſt by nations underſtand not all Churches, but unbeleevers: for the wicked are they that muſt be broken like porters veſſels. Now the faithfull have no power over the Churches, but over infidels: and therefore both their collections are abſurd.

*I will give him the morning ſtarre.* Here is the ſecond benefit promiſed by Chriſt to him that overcommeth. The morning ſtarre properly ſignifieth, that bright ſtarre which riſeth a little before the Sun, ſome time of the yeare, which the Heathen call Venus. And hereby is meant Chriſt himſelfe, as Rev. 22. 16. *I am the bright morning ſtarre.* Chriſt is called a ſtarre: Firſt, becauſe he illuminateth all men with the light of underſtanding, and his Church with the knowledge of the will of his Father, and that ſufficiently in all matters that concerne ſalvation. Secondly, to ſhew that the Prophecie by *Balaam* touching Chriſt, whom he calleth the *ſtarre of Iacob*, is now fulfilled, when as Chriſt by his Apoſtles hath plentifully revealed himſelfe to all nations. Numb. 24. 17.

Further, hee is called a *morning* ſtarre, for that ſpeciall reſemblance which is betweene him and it; for the morning ſtarre riſeth not in the beginning or middle of the night, but in the end of the night towards the beginning of the day when the ſunne is about to riſe, and then it ſhineth brighter than all other ſtarres. Even ſo Chriſt, he came not in the beginning or middle of the darke time under the law, but in the laſt age of the world, wherein after his incarnation he did ſhine moſt fully to all nations; ſo as there was no ſuch light or knowledge before his comming as hath beene ſince. This *Peter* verifieth when he ſaith, *We have a moſt ſure word of the Prophets, to which yee doe well that ye take heed, as unto a light that ſhineth in a darke place, until the day dawne, and the day ſtar ariſe in your hearts.* 2 Pet. 1. 19. Where the time of the Law and Prophets is called a time of darkneſſe: and their preaching then, as a candle light: but the preaching of Chriſt under the Goſpell, is as the day ſtarre which ſhineth moſt brightly; he is not called the morning ſtar, becauſe he ſhineth to all the world in all times as the morning ſtar doth, but becauſe he ſhineth unto men in the laſt age of the world.

It is further ſaid, *I will give him it.* Where is promiſed fellowſhip and participation with Chriſt, as he is the day ſtarre. And herein are two benefits compriſed: Firſt, perfect illumination, whereby ignorance ſhall be wholly taken away after this life, when as men ſhall know God fully, ſo farre forth as a creature can know the Creator. Secondly, the light of perfect glory: for by fellowſhip with Chriſt we ſhall bee made *to ſhine as the ſtarres*, as *Daniel* ſpeaketh: yea, we ſhall become *Saints in light*, as the Apoſtle ſaith. Dan. 12. 3. Col. 1. 12.

*Vſe.* Whereas Chriſt compares himſelfe to the morning ſtar: Firſt, we ſee the groſſe errour of many among us, who live in blindnes of minde and ignorance; walking in their wicked luſts and pleaſures, without care of keeping faith or good conſcience, and yet perſwade themſelves

ſelves that they have part in Chriſt, and ſhall be partakers of his light and glory. But they are deceived: for all ſuch as live in blinde ignorance, and in ſinne, are meere darkneſſe, and ſo can have no fellowſhip with Chriſt, who is that bright morning ſtar: for what fellowſhip can bee betweene light and darkneſſe? This bright morning ſtarre ſerveth onely for them that receive the light thereof, and walke by it: but thoſe that walke in the darkneſſe of their ſinnes have no benefit by it.

Secondly, ſeeing Chriſt is this morning ſtar, we muſt have care to learne *Peters* inſtruction: namely, *Labour that this bright ſtar may riſe and ſhine in our hearts.* This we ſhall feele, when we uſe thoſe means whereby the beames of this ſtarre may ſhine upon us, not onely for the enlightning of our mindes, but alſo for the heating and reviving of our frozen and dead hearts. For as the Sunne in the Spring time quickneth by it warme beams ſome things that lie dead all winter; ſo Chriſt Jeſus this morning ſtarre by the beams of his grace doth enlighten A our mindes, and revive our dead and frozen hearts. And till ſuch time as wee feele theſe things wrought in us, wee cannot ſay, that this *morning ſtarre* is riſen unto us, or hath ſhone into our hearts.

Thirdly, whereas Chriſt appeareth in the morning, when darkneſſe is paſt; we are hereby taught to lead our lives in godlineſſe, righteouſneſſe, ſobrietie, and in all manner of upright and godly converſation: *For the night is paſt, and the day is come*, wherein wee may ſee to walke uprightly; *And therefore we muſt caſt off the unprofitable workes of darkneſſe*, as the Apoſtle exhorteth us, Rom. 13. 12. And know this, That thoſe who in this light doe not walke accordingly, but delight in ſins the works of darkneſſe, ſhall one day have their fill: He that loveth the darke, *for the hiding of his talent*, muſt B be caſt for his reward into *vtter darkneſſe*. Mat. 25. 25. 30.

*Let him that hath an eare to heare, heare what the Spirit ſaith unto the Churches.* Here is Chriſts commandement, the ſecond part of this concluſion: But hereof we have ſpoken before. Verſ. 29.

## CHAP. 3.

**Verſ. 1. *And write unto the Angel of the Church that is at Sardis, Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven Starres; I know thy workes, for thou haſt a name that thou liveſt, but thou art dead.***

THeſe words containe the fifth particular commandement of our Saviour Chriſt unto *Iohn*, wherin he is injoyned to write and ſend a ſpeciall Epiſtle to the Church of God in Sardis: of this commandement we have ſpoken before. The Epiſtle it ſelfe is contained in the ſix firſt verſes, and hath three parts: A Preface, the matter of the Epiſtle, and the Concluſion. The Preface in theſe words, *Theſe things ſaith he which hath the ſeven Spirits of God, and the ſeven ſtarres.* In this Preface, firſt is ſet downe in whoſe name this Epiſtle is written, to procure authoritie unto it: it is in Chriſts name, whoſe ſoveraigntie is deſcribed by two royalties, that is, by two prerogatives or privileges belonging unto him as hee is a ſoveraigne king of his Church: the firſt is, The *having of the ſeven Spirits of God.* The ſecond, his *having of the ſeven ſtarres.* For C the firſt royaltie: In the firſt Chap. verſ. 4. I ſhewed that by *ſeven ſpirits*, were meant the *holy Ghoſt*; from whom proceed all the gifts and graces that any men enjoy: and therefore whereas Chriſt is ſaid to have the *ſeven Spirits of God*, the meaning is, that hee hath the holy Ghoſt. And this is a royaltie of Chriſt, as he is the King and head of his Church. If it be ſaid, that other ſervants of God, as *David*, *Peter*, and *Paul*, had the holy Ghoſt: *Anſ.* It is true, but not in the ſame manner with Chriſt; for he hath the holy Ghoſt two wayes: in regard of his divine nature, and of his manhood: as Chriſt is God, he is the beginning of the holy Ghoſt: for the holy Ghoſt is a perſon in the Trinitie, proceeding from the Sonne as well as from the Father; in regard of which proceeding, Chriſt is ſaid to *ſend the holy Ghoſt*, and to doe whatſoever he doth by the holy Ghoſt; as to overcome death by the eternall ſpirit, and to riſe from death to life.

Secondly,

Secondly, as Christ is man, he hath the holy Ghost, because the holy Ghost powred into him the perfection of all graces and gifts whatsoever. And for this cause hee is said to bee *anoynted with the oyle of gladnesse above his fellowes*, and to be inriched with the perfection of all graces, and that two waies: both for number and degrees. For number: with men, some have some graces, and some men others; but Christ, he hath the graces of all men, and all Angels: more graces in number, than all men and all Angels have. And as they are in number perfect, so they are perfect in degree: for in measure, they exceed the graces of all creatures, men or Angels: and therefore the Father is said to have *given the Spirit unto his Sonne without measure*: and thus much is meant by the first royaltie of Christ. Now the end why Christ is said to have the holy Ghost, is to shew that he is a most lively head of his Church, who is filled with plentie of all store of graces, whereby he is able to enrich his Church, and to revive the members thereof, who are dead in their sinnes; and such indeed was the speciall estate of this Church.

Psal. 45. 7.

Ioh. 3. 34.

*Vse.* First, hence we learne, no man can have true fellowship with the holy Ghost but by Christ. It is manifest, that none can have fellowship with the Father, but by Christ: and here the same is yet verified touching fellowship with the holy Ghost, especially for the obtaining of those graces that concerne eternall life. This serveth for our speciall instruction: for among the Papists there are many that have worthy and excellent gifts of God, as knowledge, memorie, &c. and yet in them bee wanting the speciall gifts of the spirit; as, faith which justifieth, and regeneration: for touching assurance of these in themselves, they professe themselves to be ignorant. And whence commeth this, but onely from their want of Christ: for the Christ of the Papists, as they teach him, is an Idol-Christ; and therefore wee are not to marvell though we see the most learned among them to scoffe and mocke at our doctrine of assurance of faith, and certainty of election. II. We have many among us that will say, they looke to be saved by Christ, and to have their sinnes pardoned by him; and yet you shall perceive in them no grace of knowledge, or conscience of true obedience. But these things cannot stand together, to wit, loosenesse of life, and forgivenesse of sinnes: and therefore these men deceive themselves: for if they had Christ, they should have his spirit, and the graces thereof purging their hearts: for Christ and his spirit are never severed: he that hath the spirit of Christ working in him faith and good conscience, hath an infallible token that Jesus Christ is his. This must admonish us to labour for true union with Christ Jesus our head, to become flesh of his flesh, and bone of his bone; that in him we may have fellowship with the Father, and with the holy Ghost: for till wee bee united unto Christ, we shall never have the graces of salvation wrought effectually in our hearts.

The second royaltie of Christ is, that he *hath the seven starres*: that is, the seven Pastors of the seven Churches of Asia: they are called *starres*, because in their ministery they inlighten men in the way that leadeth unto life. And Christ is said to have them because he is a soveraigne Lord over them, and they be his servants. For he appointeth that person that shall be his Minister among men: he giveth him gifts meet for his calling, he prescribeth also unto him his office and duties. But the Pastors of Churches (will some say) are made by the Church. *Ans.* The right of ordaining Pastors belongeth to Christ, as his royaltie: the office of the Church is to testifie, ratifie, and according to the Word of God to approve of them, whom Christ maketh and endueth with gifts: and for that cause is the Church said to call and ordaine Ministers.

The end why Christ is said to have soveraignitie over the Ministers, is to strike the heart of the Minister of this Church of Sardis, with conscience of his former negligence; and to stirre him up to diligence and carefulnesse in his place. And indeed the consideration of Christs soveraignty over them, is an excellent motive to stirre up all Ministers to be diligent in their place, and so likewise all Christians. For considering that they are Christs, and the gifts they have come from him; this must move them to make conscience of all good duties; for being Christs, they must give themselves wholly to doe the will of Christ, whose they are. If hee would have us live, we must be thankfull, because he is the Lord of life: if our death will glorifie him, we must be content, because wee are his. Thus much of the Preface.

The matter of this Epistle containeth two parts: A reproofe of a vice, with the remedie thereof, vers. 1, 2, 3. And a praise or commendation, vers. 4. The reproofe in these words, *I know thy works*; that is, *I know all thy works, they are all manifest unto mee, and I mislike them.* So must these words bee understood in this place, as may appeare by the reason of this reproofe in the words following, *Thou hast a name that thou livest, but thou art dead.* Wherein is set downe the fault of this Church, namely, *Hypocrisie*; for that they pretended Christian religion in outward profession, but yet wanted the life of Christianitie, and the power of godlinesse: for the meaning of the reason is this; *Thou hast a name that thou livest*: that is, Churches round about thee judge and speake of thee, as of a Church that is borne anew in Christ, and is guided by his spirit (for by life we must understand *spirituall life*, not corporall) but yet for all this thou art *dead*: that is, thou wantest true spirituall life by regeneration, and art indeed dead in thy sinnes: this is a great and a sharpe reproofe.

That which is here said of this Church of Sardis, may be truly verified of divers Churches

ches in this age. As firſt, of the great Church of Rome, who are guided by the Pope as by their head. That Church hath a name to be alive, and in their own pretence it is the only true Church of God in the world; but in truth and before God it is dead. Some ſay, it is as a body full of diſeaſes, and whoſe throat is cut: but yet the heart panteth, and life remaineth therein. But we may ſay, it hath no manner of ſpirituall life, but lieth ſtark dead as a carkas in the grave. The reaſons that ſome alleage for it are of ſmall moment: firſt, ſay they, it hath the Sacrament of Baptiſme, which is a note of a true Church: and therefore it hath ſome life. *Anſw.* Firſt, baptiſme is not alwaies a note of a true Church: for circumciſion in whoſe ſtead commeth baptiſme, was a Sacrament uſed of the Samaritans when they were no people of God; and ſo no Church of God. Againe, baptiſme without the true preaching of the Goſpell, is no infallible ſigne of a Church: it is but a ſeale pulled from the writing, or ſet to a bare paper to no uſe: and further, outward baptiſme, without inward baptiſme, is no note of a Church: but ſuch is baptiſme in the Church of Rome; it hath not inward baptiſme joined unto it, neither the true preaching of the word, for the doctrine which they teach is a quite overturning of Chriſt and his Goſpell: and therefore outward baptiſme may bee where there is no Church. Secondly, I anſwer, that baptiſme in the Church of Rome, is a Sacrament not to their Synagogue, but to the hidden Church of God among them. For God had his Church among them even in the middeſt of Poperie. There were alwayes ſome among them that renounced their Religion, whom God called home unto himſelfe by the means which were among them; as the uſe of this Sacrament, the Apoſtles Creed, and of other bookes of holy Scripture. For as God ſaid to *Elias*, in *Ahabs* time, *I have reſerved ſeven thouſand that never bowed the knee to Baal*; ſo it may bee ſaid of many among the Papiſts: God hath there his ſecret Church, who never yeelded to the Popes government and doctrine.

*Second reaſon.* Antichriſt (ſay they) *ſitteth in the Temple of God.* Now the Temple of God, is Gods Church; and therefore the Church of Rome is Gods Church. *Anſw.* He ſitteth there, not as a member thereof, but as an uſurper and deceiver. For in the Church of Poperie is the hidden Church of God: they are therein mingled, as a little wheat like much chaffe, and as little gold with much droſſe. So that though the Church of God bee where Antichriſt ſitteth, yet the Church whereof hee is head is no Church of God; for whether wee regard their doctrine or worſhip of God, there is no meanes to beget or preſerve ſpirituall life in their Church. Further, this which Chriſt ſaith of Sardis, may be ſaid not only of the Papiſts, but of the Churches of the Proteſtants; as of this our Church of England, and of the moſt congregations in the great townes thereof, though not for doctrine, yet in regard of mens converſations: for the bodie of our people ſeeme to bee alive by their outward profeſſion, but indeed they are dead in reſpect of the power of godlineſſe: for by occaſion of outward peace theſe ſins abound; fulneſſe of bread, pride, both inward in heart, and outward in attire: alſo cruelty, covetouſneſſe, and carnall ſecuritie; like as it was in *Noahs* time. Now where theſe ſinnes reigne, there the power of godlineſſe is wanting: men content themſelves with an outward profeſſion, but the ſpirituall life of grace is not to bee ſeene. And yet this doth not prejudice the ſtate of our Church to nullifie it from being the Church of God: for God hath his choſen among us in all places, who live indeed a ſpirituall life: though the body of our people be dead in ſin, and ſo will continue while peace abideth: the threatnings of the Miniſters will not awake men out of the ſleepe of ſinne; it muſt be the rod of correction that muſt put into them the power of Religion. Men are like to little Children, who beſides admonition, muſt feele the ſmart of the rod to bring them to their dutie.

Further, in this Church of Sardis, whom Chriſt calleth dead, though they had a name to live; note the ſtate of the Church of God: for this was a true Church of God, who among the reſt was waſhed in the bloud of Chriſt, c. 1. 5. and yet Chriſt ſaith, it *is dead in ſinne*: that is, in part, not wholly. And therefore a Church that is in a very corrupt ſtate both in regard of outward converſation, and of ſundry erroneous opinions, may yet remaine the true Church of Chriſt, if ſo be they erre not in the foundation. Which ſerveth for anſwer to them, that thinke our Church to be no Church; becauſe it maintaineth not that outward order which they think ſhould be in it. And therefore though we muſt preferre Church before Church, yet wee muſt not condemne a Church to be no Church for ſome corruptions that be therein: A true body may have ſome blemiſh; and a true Church ſome wants.

Againe, the Churches of God ſay, this is a Church; yet Chriſt ſaith, they are dead. How can theſe two ſtand? *Anſ.* The Churches about Sardis judged this to be alive, according to the rule of charitie, becauſe of their outward profeſſion of true religion; for as infants are not indeed all holy, as experience ſheweth; yet till we ſee the ſame made manifeſt, we are in charitie to judge them to be holy, that are borne of faithfull parents: even ſo ought the Miniſter and every one in Gods Church, to thinke the beſt of every one in Gods Church, till God make manifeſt what hee is, *Paul* following this rule, calleth whole Churches elect.

*But thou art dead.* Here are two judgements: one of neighbour Churches, the other of Chriſt; and Chriſts judgement is preferred. We muſt therefore regard ſpecially the judgement

Heb. 1. 5.

1 King. 19. 18.

2 Theſſ. 2. 4.

of Christ, and labour to approve our selves and our conversations unto Christ, rather than to men: for let men say what they will of us, it is Christ that must save and condemne: this made *Paul* to say, *I passe little to be judged of you or of mans judgement: why so? for he that judgeth me is the Lord.* 1 Cor 9.3,4.

And indeed, without Christs commendation, the judgement of men is nothing: for Christ may condemne us, when men thinke well and speake well of us: therefore he saith, *Woe bee to you when all men speake well of you*, Luk. 6.26.

## V. 2. *Bee watchfull, and strengthen the things that remaine, that are readie to die: for I have not found thy workes perfect before God.*

There bee two degrees of hypocrisie: First, when men professe that which is not in their heart at all. The second, when men make profession of more than is in their heart. This second kind of hypocrisie oft befalleth the children of God: and it is that which Christ reproveth in this Church of Sardis in the former verse. After which reproofe, here hee propoundeth remedie to their vice, and a reason to move them to use the same. The remedie is in the beginning of the verse, where are two duties prescribed: *To be watchfull*, and to *strengthen or confirme the decayed graces of God in them*. For the first, *Be watchfull*: To be *watchfull*, here is a most worthy and excellent dutie, it is not bodily but spirituall: and it is practised when any man hath a circumspect care and diligent heed in respect of the salvation of his soule. This dutie of watchfulnesse concerneth two things; sinne, and death. Watchfulnesse against sinne, stands in two duties; First, a man must daily and continually bethinke himselfe before-hand of all sinnes and vices into which hee may haply fall: and for the doing of this, he must consider in himselfe two things: his Nature, and his Calling. Touching his Nature, he must consider, that in him remaines the seed and root of all sinne, and therefore that he may fall into any sinne whatsoever. Againe, a man considering his nature, shall find himselfe more inclined to some sinnes, than to others; and those he must especially marke and observe. Secondly, for his calling: a man must mark the sins thereof; for since the fall of man, every calling hath his especiall sinnes, whereto men that walk therein are more incident. The Magistrate hath his sinnes, the Minister his, the Lawyer his, the Physitian his, and the Trades-man his. And touching these, a man must consider unto what vices and abuses men are most subject, that walke in that calling wherein hee liveth, and so shall have a fore-sight of the sinnes that hee A may fall into. Secondly, after this fore-sight of sin, hee must watch his heart with all diligence, that though it be tempted and assaulted, yet it be not tainted with any one sinne; as the wise-man counselleth, *Keepe thy heart with all diligence*, that so the fountaine of all thy actions may be kept holy and pure. The second part of this watchfulnesse respecteth death, or the second comming of Christ. In this two things must bee practised: first, a man must every day bethinke himselfe of his end, and of the comming of Christ, either in generall to all the world, or particularly unto him by death: and in this consideration he must esteeme and judge of every day as of the day of his death, or the day of judgement. Secondly, hee must prepare B himselfe against death, and against the day of judgement, every day, even this present day, as though hee should now die, or meet Christ in judgement; and the next day doe the like, and so goe on continually to the day of his death. And for our furtherance in this Christian watch we must be mindfull of temperance and sobrietie, that wee keepe mediocritie in the use of the creatures of God, and of the things of this life. For when men plunge themselves, either in the cares of this world, or in earthly delights, they quite forget both sinne and death, and the day of judgment: and thus we see what Christ meaneth by watchfulnesse. Prov. 4.24.

*Use.* As Christ prescribeth this dutie unto this Church, so are wee in the name of Christ to bee G enjoyned the same Christian watchfulnesse, both against sinne and death, and the day of judgement. And to move us hereto, consider these reasons: First, wee are watchfull for the preservation of the things of this life: as if a towne bee in danger of sacking or burning, there is watch and ward kept continually: and if a mans house be in danger of robbing, he will sit up night and day to save his goods: yea every man is very painfull and watchfull to heape up to himselfe the things of this world: Now, what a shame is it, that men should bee watchfull in temporall things, and yet have no care of their soule that must live for ever? Againe, want of watchfulnesse is the fore-runner of death, and eternall destruction. 1 Thess. 5. 3. *When men say peace and safety, then shall come upon them sudden destruction.* When the rich man D had enlarged his barnes upon the increase of his substance, he promised to himselfe ease and security, saying, *Soule, soule, take thy rest, &c.* but it was said unto him, *O foole, this night shall thy soule be taken from thee.* And the *old world knew nothing, till the flood came and destroyed them all.* Now, if the want of watchfulnesse be the fore-runner of destruction, how great a cause have we to watch? Luke 12.19,20. Matth. 24.39.

The second dutie injoyned, is to confirme the graces of God decaied in them: *Strengthen the things which remaine, that are readie to die*: as if hee should say, Sundrie bee the graces which I have bestowed on you; but many are

are lost and gone: and those which remaine are about to perish, unlesse you confirme them; therefore see now you strengthen and repaire the same.

In this dutie, Christ teacheth this Church and us an excellent lesson; that whosoever hath received any gift of God, must have care to preserve it, and to make the same gift strong in him by continuall increase. If a man have received knowledge, faith, and repentance, or any other gift of grace, hee must not suffer the same to lye dead in him, but stir up, increase, and confirme it daily, that he may be a perfect man in Christ. For the gifts which men have are not their owne, but Gods also, who looketh to receive his owne with advantage. And therefore men like good Stewards must so use the gifts received, that they may returne them to God with increase. Thus *Paul* perswadeth *Timothy, Stirre up the gift of God which is in thee*: for else the receiver is an unfaithfull servant, and so shall be rewarded. And for the better performance of this duty, we must often read the word of God and meditate therein: wee must heare it often preached; and with due reverence and preparation receive the Sacrament, and pray continually, striving earnestly against the corruptions that be in us; and daily stir up our hearts to all good duties. Thus did *David* check the corruption and deadnesse of his heart; *Why art thou so cast downe O my soule?* and also stirre up the same unto all good duties, saying, *I have applyed my heart to fulfill thy statutes alway even to the end*, Psal. 119. 112.

1 Tim. 1. 6.

Psal. 42. 11.

*Use.* Hereby are reproved the common sort of professors and hearers of the word; who stand at a stay, and goe not forward in grace. This is a great fault: for as wee have received grace, so wee ought to stirre up the same, that wee may confirme and increase it daily.

Further, Christ addeth, *which are about to die*: where hee answereth to a question that is moved by sundry at this day, namely, whether graces that concern salvatiō may be utterly lost or no? Christ answereth by a distinction, that some graces that pertain to salvatiō, may be lost quite: and others may be decaied, so as they are about to die. For the graces of God that pertaine to salvation, be of two sorts: some be absolutely necessarie, so as without them a man of yeares cannot be saved; and such are *faith* and *regeneration*. Others bee lesse necessary, which sometime goe with faith, but not alwayes: such are, *A plentifull feeling of the favours of God, joy in the holy Ghost, and boldnesse in prayer*; these may be lost wholly for a time in the servants of God. Yea, faith and regeneration themselves, may decay grievously, and be ready to die, as this text saith. Secondly, consider faith and regeneration in themselves, and they may bee wholly lost: for nothing in it selfe is unchangeable, but God. The state of the Elect Angels by nature is changeable, for they stand by the power of God. Thirdly, these graces

A may perish and decay finally, unlesse they bee confirmed. *Quest.* Why then doe not the Elect finally fall away after their callings? *Answ.* Their standing commeth not from the constancy of grace or faith, but from the promise of God made unto them, and to their faith: so Christ saith to *Peter, Thou art Peter, and upon this rocke*, that is, upon the faith which thou hast professed, *will I build my Church, and the gates of hell shall not prevaile against it*: that is, though they may assault it, and grievously weaken it, yet they shall never be able finally to overcome it.

Matth. 16. 16.

Seeing sundry graces of God may bee lost, & the most necessary graces greatly decay, yea, of themselves quite die: we that have received

*Use.*

B from God any grace, either of faith or repentance, are hereby taught not to bee presumptuous, or over-confident in our selves, but with feare and trembling worke out our salvation.

Phil. 2. 13.

The reason to enforce the former remedy, is this, *For I have not found thy workes perfect before God*: And therefore watch, and confirme the decaied graces of God that bee in thee. In this reason, Christ giveth them and us to understand, that he maketh a search in his Church

D of all the workes that men doe in the same, that he may accordingly reward them: for not finding doth presuppose a search. And so the Scripture speaketh of God usually. Before the old world was destroyed, it is said; *The Lord saw that the wickednesse of man was great upon the earth*; as if he had looked from heaven upon the earth, and beheld that it was corrupt;

Gen. 6. 5.

C speaking after the manner of men, to signifie that search which hee maketh into mens actions. And so he is said to come downe from heaven, at the building of Babel, Genes. 11. and before hee destroyed Sodome and Gomorrah, *hee came downe to see whether they had done according to their crie, which was come up to him*. And so before the Lord punished the wickednesse of the Israelites, *Hee made a search into their wayes*: And the second Commandement is this, *God will visit the sinnes of the Fathers upon the children*: that is, hee will make a search, whether the sinnes of the Fathers bee among the children, and if they be, hee will punish them.

Gen. 18. 21.

Ier. 8. 12.

D Seeing Christ makes this search into all mens actions, wee are taught in all things to have care to conforme our selves to the wil of Christ; and so see our selves to the doing of all good duties, according to his Word: If wee knew a Magistrate would come to make search in our house, we would be sure to set all things in order against he came: Shall wee be thus circumspect to prepare for the comming of an earthly man? and shall we not much more prepare our selves against the search of our Saviour Christ the everliving God, from whom nothing can be hid?

*I have not found thy workes perfect*. Workes are perfect two waies: by the law, or by the Gospell;

ſpell. By the Law, when in our works we doe all that the law requireth: and thus are no mans workes perfect in this life. By the Goſpell, our workes are perfect, when they proceed from a beleeeving heart, that hath a care to pleaſe God in all things: and theſe workes are perfect not in themſelves, but in the acceptation of Chriſt. Here by *perfect workes*, Chriſt meaneth not the perfection of the law, but of the Goſpel: as if he had ſaid, I have ſearched into your wayes: you doe many workes in ſhew, but they proceed not from ſincere faith, nor from a heart that hath care to pleaſe God in all his Commandements, and a full purpoſe not to ſinne againſt him: you have a ſhew of godlineſſe, but you want the power thereof.

Here obſerve, that Chriſt condemneth this Church, not becauſe their works were not outwardly conformable to the will of God, but becauſe they proceeded not from a beleeving heart, that had a full purpoſe to forſake all ſin, and to pleaſe God in all things

*Uſe.* Wee therefore muſt take heed of all hypocriſie, by the example of this Church: and labour to bee of *Davids* minde; and pray with him, *that our harts may be upright in the ſtatutes of the Lord*: That we may ſay with *Hezekias*, *Behold Lord how I have walked before thee with an upright minde*: for this is a notable token of grace, and an infallible badge of him that is the childe of God.

Pſal.119.80.

Iſa.38.3.

*Before God.* Some may ſay, Chriſt here diſtinguiſheth himſelfe from God, and therefore he is not God. *Anſ.* By (*God*) in this place wee muſt underſtand, not God ſimply, but God the Father. For Chriſt here ſpeaketh of himſelfe, not as hee is God, but as hee is Mediator, God and man: in which reſpect, even as hee is now glorified, he is inferiour to his Father.

Where note, that Chriſt being now glorified in Heaven, carrieth himſelfe as Mediator: whence wee gather, that wee may lawfully and without preſumption pray unto Chriſt, without the meanes or interceſſion of Saints or Angels. The Church of Rome deny this; and ſay, becauſe Chriſt is now in full glory in Heaven, therefore wee muſt uſe unto him the mediation of Saints: but Chriſt being now in heaven, marks our works in particular: and therefore we may without preſumption come unto him by praier.

**V. 3. *Remember therefore how thou haſt received and heard: and hold faſt, and repent: If therefore thou wilt not watch, I will come on thee as a theefe, and thou ſhalt not know what houre I will come upon thee.***

A When Chriſt hath reproved them for their ſinne of hypocriſie, and preſcribed them a remedy with a reaſon thereof; he doth as a good Phyſitian and Paſtor, ſhew them the way how they may practiſe that remedie. For they might ſay; we are commanded to watch, and to renew our decaied graces; but how ſhall we doe this? Chriſt anſwereth, by doing three things: I. by remembring that which thou haſt received by hearing: II. by holding faſt: III. by repenting of thy ſinnes.

For the firſt, *Remember therefore*: that is, call to minde the doctrine of ſalvation which thou haſt beene taught by mine Apoſtles. This remembrance is a moſt excellent meanes to move a man to ſubjection to Gods will, to repent, and to practiſe all good graces. B *When David ſaw the proſperitie of the wicked, his feet had almoſt ſlipt*: But his remedy againſt that temptation, was his going *to Gods Sanctuary, and there calling to minde the end of thoſe men.* Againe, *I have remembred thy name. O Lord, in the night, and have kept thy Law.* *Peter* denied his maſter, when he forgot his word: but when hee was put in minde thereof by the looke of Chriſt, and the crowning of a cocke, *he then repented, and wept bitterly*, Luk.22.61,62. Sinnes committed by men of ignorance, are many and grievous: and therefore all ſinnes are called *ignorances*, Heb.9.7. but if men would by faith keepe in minde the word of God, it would bee a notable meanes to keepe them from ſinning.

Pſal.73.17.

Pſal.119.55.

C Here then wee have a ſoveraigne remedie againſt ſinne: namely, whereſoever we are, or whatſoever we doe, wee muſt call to minde the Word of God, and the promiſes of God: and thoſe will be a lanthorne unto our ſteps, and a light unto our pathes. The Devill laboureth above all things, to bring us to forget the word: for then hee knowes, he can eaſily draw us into any ſinne. *Queſt.* How ſhall we keepe in minde the word and promiſes of God? *Anſw.* That is a grace of God; and for the attaining unto it, wee muſt firſt labour to have our hearts affected with the love of Gods word and promiſes: for a man can never keepe in minde that, whereof he hath no liking. Secondly, we muſt labour to beleeve the word of God: for faith gives it rooting in our hearts, Coloſ.2.7. The cauſe why there is ſo little remembring of that which is taught, is, for that it is not mixed with faith in thoſe that heare it.

*Uſe.*

D Againe, the thing to be remembred is, *How then haſt received and heard*: that is, looke what doctrine thou haſt received by hearing, and that remember: where wee ſee Chriſt joyneth receiving and hearing together. Whence wee may gather, that teaching and receiving of the word of God by hearing, is the preſcribed general meanes, whereby God revealeth his will, counſell, and purpoſe touching the ſalvation of mankind; neither is there any other meanes appointed hereunto in the word of God.

This ſheweth, that their opinion is falſe, who teach

teach that God calleth all the world effectually unto salvation: for how can they be called, that never heard of the word of God? but all in all ages never heard of the word of God; albeit since the comming of Christ, their sound hath gone forth into all nations. Secondly, this sheweth the fondnesse of their opinion, who defend the doctrine of universall grace: that God should give grace pertaining to salvation, to every man in the world, so as hee may be saved if hee will: for the meanes to receive grace is the hearing of the word: which all men in all ages never had vouchsafed unto them.

The second dutie prescribed, is the *holding fast of this doctrine*. To hold fast, here signifieth two things; first, to maintaine the doctrine of the gospel received and taught by the Apostles. Secondly, to put the same in practice in a godly life; of these wee have spoken before, Cap. 2. 25.

The third dutie is to *repent*: where by repentance is not meant the beginning of repentance, but the renewing and *restoring of the same*, for their hardnesse and deadnesse of heart, whereby they did slackly and coldly practise the good duties which they did professe.

Vse. Hereby wee are taught, not to content our selves with the beginning of repentance, but wee must renew the same continually, and that not for grosse sinnes onely, but even for the wants that bee in us; as for our dulnesse and deadnesse of heart, and for our hypocrisie, and decay in Gods graces.

And because this Church was very dead and dull of heart; therefore Christ addeth a reason to move them to the practice of this dutie: which is a most terrible threatning, in these words, *If thou wilt not watch, I will come on thee as a theefe, and thou shalt not know what houre I will come upon thee.*

Here marke Christs order and dealing: having prescribed a remedy for the fault, hee giveth them a direction to practise the same; and after addeth a most terrible threatning to drive them thereunto: as if hee should say, If thou wilt not watch against sinne, and against death, and for that end remember my Word, hold fast the same, and repent: then looke as a theefe comes upon a man on a sudden, and spoiles his goods, and cuts the throats of his children; so will I come on thee on a sudden, and powre upon thee my wrath, whereby I will even cut the throat of thy soule, and thou shalt have no meanes to escape my punishment.

Here Christ threatneth suddaine and speedy destruction: but yet with condition and limitation of repentance. Now because wee be like this Church (as hath beene shewed) by reason of the long peace which wee enjoy; wee may also use the same reason and threatning at this day, to stir up our dead hearts. We must watch against all sinne, and against death: and for this end must have in memory the word of God, and hold fast the faith unto the end, and repent

A continually of all wants: but if we doe not this, then are the vengeances, and eternall punishments of God, to be powred upon us without measure, and that suddenly, when wee cannot prevent them. If a man have but a sparke of grace, the consideration hereof will move him to repentance, and to watchfulnesse: but if this will not awake a man out of his sinnes, then nothing remaineth but a fearefull expectation of the wrath of God, which shall be unavoidable, and endure for ever. Indeed if a man had some thousand yeares allotted for the punishment of his sinnes, there were some cause why hee might continue in them: but seeing this punishment is eternall, and when many thousand yeares are expired, they are as far from the end of their woe as ever they were: therefore it must

B stir up all dead and drowzy hearts unto repentance, and cause them to shake off security, ignorance, and coldnesse in religion, and to break off the course of every sinne.

V. 4. *Notwithstanding thou hast a few names yet in Sardie, which have not defiled their garments, and they shall walke with mee in white: for they are worthy.*

C Here beginneth the second part of the matter of this Epistle, namely, *the praise and commendation* of some part of this Church. The words doe thus depend upon those which went before, wheras Christ had said, that this Church was dead in sinne, and had only a name to live; some man might aske, how it could bee a true Church. To this Christ answereth in the beginning of this verse; That though the greatest part in this Church were dead in their sins, yet some few there were among them that were alive in Christ, and did testifie the same by true and sincere obedience.

In this coherence wee may observe two instructions. 1. that a particular congregation on earth is made a Church of God, and so called in

D regard of Gods Elect therein, who doe truly beleeve. For the privileges of a Church belong unto particular congregations, onely by reason of the faith of the Elect among them. The Catholike Church is the whole company of the Elect truly beleeving in Christ, and particular congregations are members of it, so far forth as they doe truly beleeve: the rest that doe not truly beleeve, are not members of the Church before God, but onely in the judgement of men: like unto superfluous humours which are in the body, but no parts thereof. This confuteth the doctrine of the Church of Rome, who teach that wicked men that are rejected in Gods decree, may yet bee true members of the Church of God.

Secondly, in this coherence Chriſt intimateth unto us a diſtinction betweene man and man in this Church: For all that were in this Church, were men called, profeſſing Chriſt and his Goſpell: and yet of them, ſome were dead in their ſinnes, and others were alive in Chriſt. Touching this diſtinction of men, wee muſt ſearch the cauſe thereof. It muſt not bee aſcribed to any power or will in man, but to the good pleaſure of God, as the Scripture teacheth; for when the body of the Iſraelites had given themſelves to Idolatry, there were yet *ſeven thouſand that never bowed the knee to Baal.* What was the cauſe why they did not live like to the other Iſraelites? Surely nothing in the will of man (though the Idolatry of the other was to be aſcribed to themſelves) but the text is cleare, it was the good pleaſure of God, who had preſerved and kept them.

Rom. 11. 4.

*Uſe.* By this wee ſee how erroneous and falſe the Divinitie of ſome Proteſtants is, which aſcribe the cauſe of this diſtinction betweene man and man, to the libertie of mens will being renewed by grace, ſaying, That God gives to everie man ſaving grace, by vertue whereof, hee may repent and beleeve if he will: but yet becauſe the will of man doth ſtill remaine ſinfull, hence it commeth, that hee hath liberty to obey, or not to obey. And therefore the cauſe why ſome men lie dead in ſinne is, becauſe they ſet their will to refuſe the grace of God; and the cauſe why ſome men live in Chriſt is, becauſe they incline their will to embrace the grace of God. But this doctrine doth greatly diminiſh the grace of God, in that it maketh the acceptance thereof to lie and depend on the pleaſure and will of man: when as the power of almighty God joyned with his will, is the true cauſe thereof, leaving ſome to themſelves, who doe fall, and enabling others to ſtand by his grace.

Now follow the words of this commendation: *Notwithſtanding thou haſt a few names yet in Sardie:* that is, There be yet in this Church a few perſons knowne to me by their names: (for by *names*, we muſt underſtand perſons named) *which have not defiled their garments.* Here (to omit many expoſitions) is an alluſion to the Ceremoniall Law, wherein God ſet downe a diſtinction betweene things cleane and uncleane, not in themſelves, but by his appointment: and among the Jewes, if any man had but touched an uncleane thing with his hand, or with his garment, therby he was defiled and his garment defiled legally; and ſo hee or his garment were reputed uncleane: whereupon they had a ſpeciall care not to touch the things that were defiled, no not with their garments. Now this ſignified another thing unto them, namely, That they ought to abſtaine, not onely from the outward ſinnes of the morall Law, but even from all occaſions, intentions, ſhews, and appearances of evill. And in this place, this is meant hereby; that ſome in this Church

A of Sardie, had ſo farre made conſcience of ſin, that they would not meddle with very occaſions and appearances of evill.

Hereby wee ſee, that the ſervants of God are but few in number: for the bodie of this people were dead in ſinne, and a few onely in this great place lived in Chriſt: ſo Chriſt ſaith to his Diſciples, *The flocke to whom the Father will give the kingdome of Heaven, is but a little flocke.* The Prophet *Iſaiah* is ſent, *To harden the hearts of the bodie of the people for their iniquities:* and, *the tenth part onely muſt bee ſaved:* and in the Goſpell it is ſaid, *The way to hell is broad, and many there be that walke therein: but the way to heaven is ſtrait, and few there bee that enter into it.*

Luke 12. 32. Iſa. 6. 9. verſ. 13. Mat. 7. 13, 14.

B *Uſe.* Hereby then wee are taught not to follow the example of the multitude, but of the fewer and better ſort. It is a foule ſinne that keepes many from religion, and brings them to deſtruction, when they will live after the manner of the world, and as their fore-fathers have done. This is a falſe rule, and a dangerous courſe.

*Thou haſt a few names:* That is, perſons whoſe names I know, and have recorded. They are called names, becauſe Chriſt obſerves and knowes them by their names. Where note, that thoſe that are the true ſervants of God, are particularly knowne unto Chriſt: *The haires of your head are numbred* (ſaith Chriſt to his Diſciples) much more were their names knowne. Againe, hee biddeth them *rejoyce that their names were written in heaven.* And Chriſt the good *Shepherd knowes his ſheepe, and calls them by their names,* John 10. verſe 3.

D Luke 12. 7. C Luke 10. 2.

This is a matter of endleſſe comfort unto the people of God: for what can cauſe a man more to rejoyce, than to know that his name particularly is knowne to the King of Kings, and that accordingly hee hath ſpeciall regard unto him? When the Lord would comfort *Moſes*, and put courage into him in doing the duties of his calling, hee telleth him, *That hee was knowne unto him by name.* Yea, this is the foundation of mans ſalvation, *The Lord knoweth who are his.*

Exod. 33. 17. Pſal. 1. 19. and 17. 2 Tim. 2. 19.

*Which have not defiled their garments:* Here they are commended for uprightneſſe and ſinceritie of life and converſation, in that they kept themſelves from the very ſhewes and appearance of evil; when as the reſt of this Church was dead in ſinne.

In their example Chriſt preſcribeth unto us a patterne of true pietie, how we ought to carry our ſelves in the Church of God on earth: wee muſt not content our ſelves with a bare profeſſion of Religion, and keepe our ſelves from groſſe ſinnes onely, but abſtaine from the very ſhewes of evill. Yea, more particularly, here are three things taught us, touching ſin: Firſt, that wee ought to make conſcience of every ſinne in

in our owne person. Secondly, that we ought to keepe our selves from the contagion of sinne in others, either by giving consent unto them, or furthering and allowing them any way therein. Thirdly, that wee ought to abstaine from the very occasions, and shewes, and appearances of sinnes: So *Paul* teacheth us *to abstaine from all appearances of evill*, Eph. 5.3. hee will not have sundry sinnes, as fornication, uncleanenesse, &c. so much as once named, thereby to give the least approbation unto them. We must therefore looke on this example, lay it to our hearts, and conforme our lives unto it: so shall we be good servants of God, and have the same commendation with these few: for true religion stands not in knowledge, but in obedience; and this is true obedience, to make conscience of every sinne in our owne persons; to take heed of the infection of sinne in others, and to abstaine from the appearance of evill. A happy Church should wee have, if these things were practised: but this is the shame and reproach of our profession, that wee have no care of true obedience in our selves and others, wherby we should glorifie God, and grace our holy religion.

1 Thess. 5.22.

The Church of Rome hence gather, that a man after baptisme may live without mortall sinne. For these few persons in this Church in their baptisme put on Christ, and after kept themselves from all occasions of sinnes, so as they had not committed any mortall sinne. But their collection is unsound: For first, though they had to this time abstained from all mortal sinne, yet how can they prove that they sinned not afterward? Secondly, they are said not to *have defiled their garments*, not for that they had not committed any sinne, but because they endevoured to keepe themselves from the appearance of all sinne; and so must the obedience which is ascribed to Gods children in Scripture bee understood, namely, of their sincere purpose and endevour to obey: and so among us, those that have a setled purpose and resolution to make conscience of every sinne, and in all things to doe the will of God, they are reputed for the keepers of the law. For God in his children accepts the will for the deed. *And they shall walke with me in white*] After the commendation of these few, Christ addeth a promise of living with him in glory. For so white garments have alwayes beene used to signifie *joy, happinesse, life, and glory*: Eccl. 9.8. *At all times let thy garments be white*, that is, take thy delight and pleasure in using the creatures of God. So that here these few have a promise to bee freed from all want, and to live with Christ in all glory, joy, and pleasure.

This benefit hath beene in effect further urged in the former Chapter: here onely I will note one doctrine: namely, That they which live in the world among the wicked, and do not communicate with their sinnes, shall not partake with them in their punishments; for the

A body of this Church must have Christ to come amongst them as a Theefe; but the godly must walke with Christ in white, in glory. *Lot* was freed from the destruction of the Sodomites, because hee partaked not with them in their sinnes: and among the Israelites, *Those that mourned for the sinnes of the people, are marked in the fore-head, that when judgements came upon the wicked, they might be spared.*

Gen. 19.

Ezek 9.6.

This point must be remembred: for by reason of long peace and prosperity among us, many sinnes abound, as ignorance, Atheisme, contempt of Religion, and prophaning of the Lords Sabbath, with innumerable sinnes of the second Table. All which call for Judgements from Heaven, and no doubt they will be punished, partly in this life, and partly in the life to come, unlesse our people doe repent. Those therefore that would not partake of the common Judgements that are to come, must now beware that they communicate not with the common sinnes that doe abound, and see that they keepe faith and a good conscience, having their righteous and zealous hearts grieved, for the abhominations among which they live.

After the promise is adjoined the reason thereof, *For they are worthy*. Hence the Church of Rome doth conclude, that a man by his works may merit Heaven, because they bee worthy of reward. A most blasphemous conclusion, and a manifest abuse of the word of God. Gods children indeed *are worthy of life everlasting*; but not by the merit of their workes, for then they should be done according to the rigour of the Law; but for the worthinesse of their person, when as they stand righteous before God in Christ: for when God will save any man, he gives Christ unto that man truly and really; so as he may say, Christ is mine. And with Christ God gives his spirit which worketh in his heart true saving faith, whereby hee doth receive Christ and so Christ and his righteousnesse belongs unto that man really; and by vertue thereof hee is worthy of life everlasting: and this is the worthinesse which Christ meaneth in this place, and not any worthinesse of their workes; so that this doth helpe them nothing at all, and yet it is the most probable place of Scripture, to prove and justifie the Doctrine of mans merits.

Two kindes of worthinesse.

V. 5. *He that overcommeth shall bee cloathed in white aray, and I will not put out his name out of the Booke of life: but I will confesse his name before my Father, and before his Angels.*

## v. 6. *Let him that hath an eare, heare what the spirit saith unto the Churches.*

Here is the conclusion of this Epistle: and it containeth two parts; a promise, and a commandement. The promise in the fifth verse, and the commandement in the sixth. In the promise note two things: first, the parties to whom it is made, *To him that overcommeth*; whereof wee have spoken before. Chap. 2. 7. Secondly, the thing promised, to wit, glory and eternall happinesse; which is expressed three wayes: First thus, *Hee shall be cloathed in white aray*: that is, he shall have everlasting life and happinesse: so much is signified by white rayment, as we have already shewed.

*Use.* Hence the Church of Rome conclude, that a man may doe good workes respecting a reward. *Answ.* In some sort it is true; for so it is recorded of *Moses*, Hebr. 11. 26. *Hee had respect to the recompence of reward.* But yet the recompence of reward must not be the principall end of our good workes: for chiefly wee must thereby intend to testifie our faith, and our obedience unto God; and with that wee may have respect to everlasting life.

The second thing promised; *And I will not put out his name out of the booke of life.* For the understanding of this, two questions must bee scanned: First, what this booke of life is: Secondly, whether a man may bee blotted out of this Booke. For the first; this booke of life is nothing else, but Gods predestination or eternall decree of Election, whereby hee hath chosen some men unto salvation upon his good pleasure. And this is called a *Booke*, because it is like unto a booke. For as the Generall in a Campe, hath the name of all his souldiers that fight under him, in a Booke; and as the Magistrate of a towne hath the name of every free man and denizon inrolled; so God in the booke of his Election, hath the names of all that shall be saved.

For the second Question. A man may bee written in the booke of life two wayes: either truly before God, or in the judgement of men onely. Those whose names are truly before God written in this booke, cannot bee blotted out: For Gods counsell touching the eternall state of every man, is unchangeable. This the golden Chaine of Gods decree, doth plainely shew: *For whom hee hath predestinated, them hee hath called; and whom he called, them also he justified; and whom he justified, them he also glorified.* Rom. 8. 30. Others there bee that have their names written in this Booke, onely in the judgement of men; and thus are all men written in the Booke of life, that professe the Gospel of Christ in his Church: for so charitie binds us to judge of them: And these may have their names blotted out. In this sense doth the Scripture often speake; as when the Prophet wisheth, *That* A *God would blot his enemies out of the Booke of life* (meaning *Iudas* principally) his meaning is, that it might bee made manifest, his name was never written therein. This then is the meaning of this promise; that they who doe avoid the occasions of sinne, and have care to keepe faith and good conscience unto the end, have their names written in the booke of life, and they shall never be blotted out. Psal 69. 28.

Hence I gather two things: First, that the number of the Elect, in respect of God, is certaine: for the names of those which are to bee saved, be as it were written in a booke; and being once written in, they remaine there for ever. Some doe teach, that all may be saved, if they will: but this is a meere fancy of man: for B what should there need any booke of life, if that were so? Secondly, hence I gather, that this number can neither increase, nor be diminished, let men doe what they can: *If they had beene of us, they would have continued with us*, 1 John 2. 19. *All that thou hast given me have I kept, and none of them is lost*, Joh. 17. 12.

*Use.* Whereas a man may be written in the booke of life, to wit, in the judgement of men, and yet be blotted out: hereby we are to be admonished, to looke unto our selves, and to make conscience of every sinne, and to avoid and shun the very occasions thereof. For so long as we professe the Gospel and obey the same, our names be in the book of life: but when we commit any sin, we doe as much as in us lieth, make C a pen, and reach it up to heaven to blot our names out of that booke: and they that keepe a course in sinning, doe plainly shew that they were never truly written therein.

Secondly, considering that the number of the Elect is certaine, it must bee a motive to cause us to labour for some assurance of Election, that wee may truly say, we have our names written in Gods booke. But here some bad person will say, seeing the number of the Elect is unchangeable; I will live as I list: for if my name be in the booke of God, it shall never bee blotted out; and if it be not in, it can never bee added. *Answ.* These men deceive their owne soules: for they that have their names written in the booke of life, shall live as these few did in this Church of Sardis, in true faith and holy obedience. For he that is ordained for glorification, is ordained to justification and sanctification: and it is impossible for him that shall bee D saved, to live alway in sinne: and therefore these men must rather labour to repent and beleeve, and to get some signes of their election, that they may know that their names are written in the booke of life.

The third benefit is this: *I will confesse his name before my Father, and before his Angels.* That is, in the day of judgement I will acknowledge and professe him to be mine; one of my elect, that keepeth faith and good conscience unto the end. I will take him from the company of the wicked world, and set him on my right

right hand, and advance him to glory, pronouncing upon him the blessed voyce of absolution, *Come, thou blessed of my Father*, Matth. 25.34. The end why this benefit is thus propounded, is to draw this Church to professe the name of Christ in this world: for if they would professe Christ before men, hee will acknowlege them for his owne at the last day.

Vse. This same reason here propounded, must induce us to make a true confession of Christ, against the world and all Christs enemies: which to doe is a very hard matter. A man of himselfe cannot stand out; but yet the consideration of this, that Christ will confesse him at the last day, will bee a notable motive and meanes to inable him thereto. If any earthly Prince should come to a man among a great companie, and cal him by his name speaking kindly unto him, hee would esteeme it a great honour unto him: and for that hee would not sticke to die in the Princes cause. O then, what honour is this, that Christ Jesus will in the last day vouchsafe to all those that in this life doe sincerely confesse him, and overcome. He will confesse them to bee his, and receive them to his owne glory. But on the contrary, those that will not confesse him here, but disgrace him, either by false doctrine, or prophaneneſse of life, will Christ at the day of judgement utterly disgrace, by denying them to bee his, and there pronounce upon them the fearefull sentence of condemnation, *Goe ye cursed, &c.* Which if we would then escape, and also procure unto us the joyfull voice of absolution, wee must here labour to hold the truth of Christs doctrine, and also keep a good conscience unto the end. But if we onely professe him in judgment, and not in the practice of an holy life, surely Christ will professe that he knows us not, and then give us our portion with the devill and his Angels.

The Commandement followeth: verse 6. *Let him that hath an eare, heare, &c.* Of which we have spoken.

## V. 7. *And unto the Angell of the Church which is of Philadelphia, write: These things saith hee, which is holy and true: which hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth.*

Here beginneth the sixth particular Epistle of our Saviour Christ, from this vers. to the 14. And before (as to the rest) is prefixed a speciall Commandement unto *Iohn*, whereby hee is injoined to write this Epistle unto the Church of Philadelphia; the end of which Commande-

A ment, is to warrant the calling of *Iohn* to write this Epistle: but of this wee have spoken before.

The Epistle it selfe containeth three parts: a Preface, the matter of the Epistle, and the Conclusion. The Preface in this verse, *These things saith hee, &c.* Wherein is set downe, in whose name this Epistle is sent; namely, *in Christs:* where (as in the former Epistles) hee is exceellently described, for the winning of more credit unto this Epistle; and that, first by his properties, *Holinesse and truth*; secondly, by his Kingly office, in the words following.

For his properties. First, Christ is said *to bee holy. Quest.* How can Christ be said to be holy as hee is man, considering hee descended from B *Adam*, who conveyed his sinne and the guilt thereof, to all his posteritie? The common answer is this: That indeed Christ descended from *Adam*, as he is man; but his substance was sanctified by the holy Ghost in the wombe of the Virgin, and thereby hee was freed from *Adams* sinne. This answer is true, but not sufficient: for men, besides the corruption originall, take from *Adam* the guiltinesse of that sinne which *Adam* committed. Now sanctification taketh away the corruption of sinne, but not the guilt thereof. Therefore a more full answer is this; that all which come of *Adam* by naturall generation, doe receive by that order which God set in nature at the creation, saying *increase and multeply*, both the nature of *Adam*, C and the sinne and guilt thereof. But God for the preventing of this in the Incarnation of Christ, ordained that Christ should not come of *Adam* by naturall generation, but by a miraculous conception of the holy Ghost: whereby hee tooke the nature of man, with the infirmities thereof, without the sinne of mans nature, or the guiltinesse thereof. And thus is Christ free from sinne as he is man.

Further, Christ is holy two wayes. In himselfe; and in regard of his Church. *In himselfe*, he is holy sundry wayes: First, in regard of his God-head, for his divine nature is holinesse it selfe. Secondly, as he is man; for his manhood was not onely free from all manner of sinne, by reason of his miraculous conception, but it was D also inriched and filled with holinesse, and that in greater measure than all men and Angels: for hee received the gifts of the holy Ghost without measure. And againe, as hee is man, Christ is holy in regard of his obedience and actions; for living on earth hee did actually as our suretie fulfill the law for us. Secondly, Christ is holy in regard of his Church. First, because hee is the Author of that holinesse, which is in every member of his Church. Yea, hee is holy in regard of men in a further respect; namely, as the root of all mens holinesse, as hee is Mediator. For looke as from *Adam* is actually conveyed originall sinne, to every one of his posteritie that commeth by naturall generation; so from Christ is righteousneſse

neſſe and holineſſe conveyed to all that beleeve in him: and for this cauſe hee is called our
1 Cor. 1. 31. righteouſneſſe and ſanctification: and in this ſenſe eſpecially is Chriſt ſaid to bee holy in this place.

*Vſe.* Whereas Chriſt is ſaid to be holy not only in himſelfe, but for us: here we muſt marke what is the principall thing in Chriſtian Religion: namely, to have care to bee ingraffed into Chriſt, that from him we may receive grace to become new creatures, and feele in us his power to kill our corruptions, and daily to renew his owne image in us, in righteouſneſſe and true holineſſe; and that as truly, as wee feele in us *Adams* corruption. It is not ſufficient for us to plead, that Chriſt will be our Saviour, and will free us from all ſinnes; but wee muſt labour to have Chriſt convey holineſſe into us, and that as ſenſibly as we ſee the root convey ſappe into the branches: and this holineſſe we muſt make to appeare in our lives, as the branches by their fruit and leaves, do ſhew they receive ſap from the root.

Secondly, here note, Chriſt propounds himſelfe unto us and to all Churches, as a notable patterne to bee followed; giving us to underſtand, that all that beleeve in him, and looke to bee ſaved by him, muſt bee holy as hee is holy, making conſcience of every evill way; for Chriſt is holy to make us holy. Let us therefore behold Chriſt, and ſee wherein hee expreſſeth himſelfe to bee holy; and therein let us follow him. So *John* ſaith: *He that hath this hope, purifieth himſelfe as he is holy*: that is, uſeth all good meanes to conforme himſelfe to Chriſts holineſſe.

Thirdly, hereby wee learne, that the common title given to the Pope, whereby he is called (Holineſſe) is a blaſphemous title: for to be holy, is here made a propertie of Chriſt. And yet more is given to the Pope, than to Chriſt in this place: for hee is called holineſſe, which is a title of God alone.

The ſecond propertie, whereby Chriſt is deſcribed, is *Truth*: Chriſt is ſaid to be *true*, in three regards: Firſt, becauſe hee is without all errour or ignorance, knowing every thing as it is. Truth is in Chriſt properly, and in the creatures onely by meanes of him. Secondly, becauſe whatſoever he willeth and decreeth, he doth it ſeriouſly, without fraud, deceit, change, or contradiction, as the whole tenure of Scriptures doe ſhew, wherein every part is ſutable and agreeable to another. Thirdly, becauſe hee maketh good every promiſe made in the word: for in him all the promiſes of God are *yea, and Amen*, 2 Cor. 1. 20.

*Vſe.* Whereas Chriſt is ſaid to be *true*, yea, *truth itſelfe*: Firſt, we learne a full difference between him, and all falſe wicked ſpirits; for they are ſpirits of errour and falſhood, for the devill is the father of lies, and the author thereof.

Againe, whereas Chriſt is *true in all his wayes*, wee ought without all doubting to beA leeve his word, and all promiſes made therein, that concerne our ſalvation. If Chriſt could erre or lye, and men bee deceived by him, then they might juſtly doubt of the truth of his Word: but ſeeing he is true in all his promiſes, we muſt beleeve in him: and in all our diſtreſſes either of bodie or minde, depend upon him: for hee hath made a promiſe to helpe, and he will never faile them that reſt on him.

Thirdly, in this propertie, hee propounds himſelfe an example, to bee followed of his Church and of us; that as Chriſt is ſerious in his decrees, and conſtant in his promiſes; ſo muſt wee purpoſe every good thing ſeriouſly, and alſo make good whatſoever good thing we promiſe. For, *Lyars muſt bee deſtroyed*, Pſal. 5. 6. *They that love, or make lyes, muſt never come into heaven, but bee ſhut out thence, and caſt into the burning lake of fire and brimſtone*, Rev. 22. 15. But it is a note of a man, that is a good member of Gods Church in this world, and that ſhall be inheritor of Chriſts kingdome in heaven, to *ſpeake the truth from his heart*, Pſal. 15. 22. And lying is a note of the childe of the devill, Joh. 8. 44.

Secondly, Chriſt is deſcribed by his Kingly office, *which hath the keys of David, which openeth and no man ſhutteth, and ſhutteth and no man openeth*. Where firſt, let us ſee the meaning of the words: for which purpoſe we muſt have recourſe to Iſay 22. 22. whence theſe words are borrowed, being there ſaid of *Eliachim*. The circumſtances of the text will eaſily ſhew the meaning of the words in this place: *Shebna*, who had beene an ancient Steward to many of the Kings of Iſrael, was Treaſurer alſo unto King *Hezekiah*. And becauſe hee was an hinderer of reformation intended by *Hezekias*, the Lord threatned to caſt him out of his office: and further, the Lord ſignifieth that *Eliachim* ſhall come in his roome and have the ſame office: now to expreſſe this thing, the Lord ſaith, *The keyes of the houſe of David ſhall bee laid upon his ſhoulders*: That is, *Eliachim* ſhall be made a Steward of the houſe of *David*, even of the Kingdome of *David*, whereof *Hezekias* was Governour: (for ſo the houſe of Juda, and the houſe of Iſrael, are often put for the whole kingdome of Juda and Iſrael.) And the giving of a key was an ancient token of placing and inveſting men in chiefe rule and authoritie; ſo that the meaning of this place, is this; that God hath given unto Chriſt ſoveraigne power and authoritie of governing his Church. *Queſt.* But why is Chriſt ſaid to have the key of *David*? for *Davids* kingdom was a temporal kingdome, but Chriſts kingdome is not of this world, John 18. 36. And yet it is ſaid, *The Lord God ſhall give unto him the throne of his Father David: and he ſhall reigne over the houſe of Iacob*: Luke 1. 32, 33. *Anſw.* Chriſt may be ſaid to have the keyes of *David* two wayes: Firſt, properly; for when hee was borne of the bleſſed virgin *Mary*, he was borne King of the

Jewes,

Jewes, by right diſcent from his father *David*, as his Genealogie plainely ſheweth, Luke 3. And alſo the queſtion of the wiſe-men at Jeruſalem, ſaying, *Where is the King of the Iewes, that is borne?* Matth. 2.2. And therefore when the Publicans asked tribute of him, he pleaded the privilege of a Kings ſonne; albeit, to avoid offence, hee was content to yeeld of his right, and to pay tribute; Thereby ſhewing, that hee had right to the kingdome of Iſrael, though he would not take it upon him; and therefore came in ſuch a time when the Kingdome was taken of the Romane Emperour. Secondly, hee may bee ſaid to have the key of *Davids* kingdome typically: for *Davids* kingdome was a figure of Chriſts kingdome, and *David* himſelfe a type of Chriſt: as it is moſt excellently deciphered in the Prophets, Jeremie 23. 5,6. Hoſea 3.5. where Chriſt is plainely called *David*, by the name of him that was his type, ſigne, and figure. *Queſt.* Why were not as well the kingdomes of *Nebuchadnezzar*, and *Pharaoh*, types of Chriſts kingdome, as *Davids? Anſw.* Becauſe *Davids* kingdome was a kingdome of light and pietie; but theirs were kingdomes of ſinne and iniquitie. And hee is ſaid to have the key of *Davids* kingdome, becauſe his kingdome and the righteouſneſſe thereof was figured by the piety in *Davids* Kingdome. And this kinde of ſpeaking is juſtifiable by Gods word. So Mat. 2.23. Chriſt is called a Nazarite: which place hath relation to that which is ſaid properly of *Sampſon*, who was a moſt excellent figure of Chriſt, and did moſt notably repreſent him in his death, wherein hee killed more than in his life. Now Chriſt is called a Nazarite, not becauſe he obſerved their rites and orders, for that he did not: he dranke wine, ſo did not the Nazarites: but becauſe hee was the truth and ſubſtance of that order; for in him was fully accompliſhed that holineſſe, which was figured by that order; for he was perfectly ſevered from all ſinne and pollution. And ſo here hee is ſaid to have the key of *David*, becauſe hee had the ſoveraigntie which was figured by *Davids* Kingdome.

Iudg. 13.

*Which ſhutteth and no man openeth, and openeth and no man ſhutteth.* Here Chriſts kingdome is compared to a houſe, which can bee opened and ſhut by none but Chriſt; whereby is ſignified, that none hath power above Chriſt in his kingdome, and that his power therein is ſoveraigne and abſolute. So that hereby is meant, that Chriſt Jeſus ſitting in heaven, hath ſoveraigne power & authority over the whole Church of God, to governe the ſame. That wee may the better underſtand this ſoveraigne power of Chriſt, wee muſt know, it hath three parts. I. To preſcribe. II. To judge. III. To ſave, or deſtroy. In preſcribing, Chriſt hath abſolute power, and that in ſundry things: as firſt, in preſcribing doctrines of faith, and religion unto his Church, to bee beleeved and obeyed, and that on paine of damnation. This

A power he puts in execution, when in bookes of the Old and New Teſtament, hee preſcribeth the doctrine of the Law and the Goſpel, to bee obeyed and beleeved. And none but hee can make an Article of faith, or a law to binde the conſcience: and therefore *Paul* ſaith, *Whoſoever ſhall teach any other doctrine, then that which yee have received of us, let him bee accurſed*, Gal. 1.8. Secondly, for regiment; hee hath abſolute power to preſcribe how hee will have his Church governed, and by whom: and therefore *Moſes* when hee was to make the Tabernacle, *did all things according to the patterne that the Lord gave unto him.* So *David gave to Salomon patternes of all things that were in him by the ſpirit, touching the building of the houſe of God*, 1 Chron. 28.12. Thirdly, hee hath abſolute power to appoint the time of keeping his Sabbath: for as the ordaining of a Sabbath belongs to Chriſt, ſo doth the changing thereof; hee that preſcribeth worſhip, muſt preſcribe the ordinary ſet time thereunto, which is to continue to the end. And therefore it is but an opinion of men, to hold that the Church may make two or moe Sabbath dayes in a weeke, if they will. Fourthly, In *preſcribing the Sacraments*: and therefore *Paul* ſaith, *What I have received of the Lord, that deliver I unto you*: ſpeaking of the Lords Supper. For hee that gives grace, muſt alſo appoint the ſignes and ſeales of grace.

B

Exod. 32.40,43. Heb. 8.5.

1 Cor. 11.23.

The ſecond part of Chriſts ſoveraigne power, is *power of judgement*. Which is a ſoveraigne power to determine of his owne will, without the conſent of others, or ſubmiſſion to men or Angels. And in determining, Chriſt hath two privileges. Firſt, to expound Scripture: the abſolute power of expounding the law, belongeth to the Law-giver; and his expoſition is authenticall. Secondly, to determine of all queſtions, and controverſies in Scripture. And therefore it is a wicked opinion of the Church of Rome, which hold, that the principall Judge of interpreting Scripture, and deciding controverſies, is the Church.

C

The third part of Chriſts ſoveraigne power, is to *ſave, and deſtroy*. This is expreſſed in theſe words, *Hee openeth and no man ſhutteth, and ſhutteth and no man openeth*: and for this cauſe hee is ſaid *to have the keyes of hell and of death*. Whereby is ſignified; firſt, that he hath power to forgive ſinnes; for that hee procureth at his Fathers hands. Secondly, that hee hath power to condemne: for when men beleeve not his word, he hath power to hold them in their ſins, for which he can caſt them into hel. The ground of this threefold power of Chriſt is this, becauſe he is ſoveraign Lord over his Church, and the members thereof.

D

Rev. 1.18.

The Church of Rome ſay, that this key of *David* hath more in it than ſoveraigntie over his Church: to wit, a power to make and depoſe Kings that bee in his Church. This they teach, that they might prove the Pope to have title

in

in ordaining and deposing of Kings by vertue of the keyes. But they erre grossely: for though Christ as hee is Mediator, bee above all Kings, yet in that regard he neither maketh nor deposeth any Kings: and therefore hee saith plainly, *My kingdome is not of this world.* This caused him to refuse to take upon him the office of an earthly Judge or Prince, *To divide an inheritance betweene two brethren.* Hence it was, *that hee refused to give sentence of the adulterous woman.* And yet as Christ is God, hee maketh or deposeth earthly Kings: so the wiseman speaketh of him in the person of wisdome, *By mee Kings raigne.*

Ioh. 18. 36.
Luke 12. 14.
Ioh. 8. 11.
Prov. 8. 15.

The power of the keyes.

For the further clearing of this, wee must handle another point, which is delivered hence concerning the power of *the keyes*: which is a power whereby the power of the keyes of *David* is put in execution. This *power of the keyes* is mentioned, Matth. 16. 19. when Christ saith unto *Peter, I will give unto thee the keyes of the kingdome of heaven, and whatsoever thou shalt binde upon earth, shall bee bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.* This *power of the keyes is a Ministery granted to Gods Church, to open and shut the kingdome of heaven.* First, I call it a *ministerie*: that is, a service, because whatsoever the Church doth in Christs name, is nothing but the dutie of servants unto their Lord: from whence it is, that the most worthy members and officers that ever were in the Church, as the Prophets and Apostles, were but the Ministers of Christ. That this is a service, I shew more plainely thus: When *Adam* fell, in his sinne all mankinde fell with him, and thereby were all barred from the kingdome of heaven. Now since that fall, Christ became man, and in his man-hood satisfied the justice of God for mans sinnes. And this satisfaction of Christ, is properly that key whereby heaven is opened, being opposite to mans sinne whereby it was shut. And Gods Church and Ministers cannot properly open heaven by any power they have, but onely reveale unto men what Christ hath done for them; and withall apply unto them, the doctrine of Christs satisfaction which is revealed. And in this regard they are said to open and shut the kingdome of heaven; not as Lords but as Ministers and servants.

Next I adde, that this power *is given to the Church*: that is, to the company of true beleevers called to salvation by Christ, and to none other: and therefore it is said of them, *Whatsoever ye bind on earth shal be bound in heaven, &c.*

Mat. 18. 18.

Thirdly, I adde the end of this power of the keyes, *To open and to shut heaven.* How the Church doth this, Christ that gave this power knoweth best, and hee hath set it downe, John 20. 23. *Whosoevers sinnes yee remit, they are remitted: and whosoevers sinnes yee retaine, they are retained.* The Church therefore opens heaven, when it pardons mens sinnes: and it shuts the same, when it lawfully retaines their sinnes A and holdeth them unpardoned: besides this, there is no opening and shutting of heaven, committed to the Church. *Quest.* Can the church pardon sinne or retaine the same? *Answ.* Yes, for these are the words of Christ: but let us see how. It is one thing to give sentence of the pardon of sin, and another to pronounce the same sentence given, To give the sentence of the pardon of sinne, is onely proper to Christ the head of the Church; no Saint, nor Angell, hath that privilege: but yet the Church pronounceth the sentence of pardon given by Christ. If wee should say, the Church should pardon sin, we should rob Christ of his honour: for that is a privilege of his God-head. Thus we see what the power of the keyes is.

B The right use of this power, is when the Church doth use the same for the opening and shutting of heaven: First, in the name of Christ alone, as a servant: Secondly, according to the rule of Gods Word, not after mens affections or inventions: Thirdly, for this end, to bring sinners to repentance, and to continue them therein that they may bee saved: and to the Church thus using this power, Christ hath promised, that *Whatsoever they bind in earth, shal be bound in heaven; and whatsoever they loose in earth shall be loosed in heaven,* Matth. 18. 18.

Further, this power of the keyes, hath two parts: the ministery of the word, and spirituall jurisdiction. The key of the ministery of the word, is set downe and established by Christ, C Mat. 16. 19. *I will give unto thee the keyes of the kingdome of heaven, &c.* This ministery of the word is a key, because it opens and shuts heaven: this it doth two wayes. First, by teaching and explaning the substance of religion, the doctrine of salvation, whereby men must come to heaven; and in that regard, is called *the key of knowledge,* Luke 11. 52. Secondly by applying the promises of the Gospell, and the threatning of the Law: For when in the ministery of the Word, the promises of remission of sins and life everlasting, are applyed to beleevers that repent, then the kingdome of heaven is opened: and when as in the same ministerie of the Word, the curses of the Law are denounced against impenitent sinners, then is the kingD dome of heaven shut. Yet touching the ministerie of the Word, this distinction must be remembred that otherwhiles the Church is certaine of the faith and repentance of some men, or some congregation; and then they may pronounce remission of sins absolutely: but otherwhiles they are uncertaine of their faith and repentance, or of their impenitency: and then they must accordingly remit or retaine mens sinnes, that is, conditionally; pronouncing the remission of sinnes to all that repent, and denouncing damnation to all that repent not. And thus is the Word to bee publikely handled in Gods Church at this day, because our congregations are mixt companies, consisting of some that repent and beleeve

beleeve, and of others that doe not truly repent nor beleeve.

The second part of this power of the keyes, is *spirituall jurisdiction*: I call it *spirituall*, to distinguish it from that outward jurisdiction whereby the commonwealth is governed. That this spirituall jurisdiction is a *key*, may appeare, Matth.18.16,17,18. *If thy brother offend thee* (saith Christ) *admonish him privatly: if he heare thee not, yet take with thee two or three: and if he heare not them, tell it to the Church; and if he refuse to heare the Church, let him be unto thee as an heathen man, and as a Publican.* Then followeth the promise, *Verily, I say unto you, Whatsoever you bind on earth, shall be bound in heaven, & whatsoever ye loose, shall be loosed in heaven.*

This spirituall jurisdiction, is a power whereby the Church pronounceth sentence upon the obstinate offenders in the Church, and puts the same in execution. And it hath two parts: Excommunication, and Absolution. Excommunication, is an action of the *Church in Christs name, excluding an obstinate offender that is a professor of the Gospell, from all the privileges of the Church, and from the kingdome of heaven.* So *Paul* commandeth the incestuous man to *be committed to Satan*: that is, not onely put out of the Kingdome of Christ, but also after a sort made subject unto Satan, to be outwardly afflicted by him. And therefore Christ saith, *If he heare not the Church, let him be unto thee as an heathen man*: that is, as one that hath no title to the kingdome of heaven. Here may some say, Can the Church thrust any man out of the kingdome of heaven? *Answ.* It is Christ onely that receiveth men thither, and it is he alone that must thrust them out: the Church doth not properly either receive men in, or put them out; but onely pronounce and declare what Christ doth in this behalfe. As if a man that lives in the Church, be a common drunkard; the Church finding in Gods word, that *no drunkard can inherit the kingdome of heaven*, which is the sentence of Christ, may pronounce the same against him, and so exclude him from the kingdome of heaven. *Object.* The true childe of God may be excommunicated, but he can never be excluded from the kingdome of heaven. *Ans.* The true childe of God may for a time, and in part be excluded the kingdome of heaven. In part, as a man that hath freedome in any incorporation, may lie in prison for some trespasses, and so want the use of his freedome, though he be a freeman: so the childe of God for committing sinne, may want the use of this liberty and freedome which he hath in Gods kingdome; and for a time, while he liveth in sinne without repentance; yet wholly and for ever he cannot: but so soone as he repents, hee shall be received certainly againe: for no man is to be barred either from heaven or the Church, any longer than he remaineth impenitent.

1 Cor 5 5.

Mat.18.18.

1 Cor.6.10.

*Use.* Whereas this censure is such, as doth exclude a man both from the kingdome of heaven, and the liberties of the Church till he repent: wee may here see, that this censure ought to be used with great reverence, feare, and consideration: even such or greater, as we would use in cutting off a member from the body. The abusing therefore of this sentence in small matters, cannot but be a grievous sinne, and a breach of the third commandement, wherein one of Gods most weighty ordinances is taken in vaine.

Further, one speciall degree of Excommunication, is *Anathema*: which is, when one is pronounced to be condemned, whereof *Paul* speaketh, 1 Cor.16.22. But this is not pronounced upon any, but on those that sin against the holy Ghost: and therefore it is seldome used, because that sin is hardly discerned: consisting not so much in the speech, as in the malice of the heart against Christ.

The second part of this spirituall jurisdiction, is Absolution: which is, when a malefactor upon his sufficient repentance, is approved to be a member of the Church; and is admitted to the kingdome of heaven. And yet here the Church receives him not into the kingdome of Christ, but only declareth upon his repentance what Christ doth. And thus we see wherein Ecclesiasticall jurisdiction consisteth: and what be the parts of the power of the keyes.

For the better discerning of this power of the keyes, wee must remember foure speciall abuses hereof that have taken place in Gods Church for many hundred yeares. The first is this: that in former ages the Church hath given this power of the keyes to *Peter* alone, debarring the same from all other, even from the rest of the Apostles; as though they had onely the use, not the right of this power. But the case is plaine, this power belongs to every Minister of the Gospell, though they be not Apostles, as well as it did to *Peter*; for in the promulgation of this power, Matth. 16. 19. though Christ direct his speech to *Peter*, yet he speaketh unto all, as the circumstances of the place doe plainly shew: for Christs question (*Whom say ye that I am,*) was made to all: now because it would have beene great disorder in this holy company, for all of them to have spoken; therefore *Peter* being both more ancient and bold of speech, speaketh for all, and the rest answered in his person: and so accordingly, Christ speaking to *Peter*, doth make a grant of this power unto all his disciples in his person. And therefore, Ioh. 20. 23. hee gives this power to all, saying plainly, *Whosoevers sinnes ye retaine, they are retained, &c.* So that the word of God is plaine in this point, to satisfie the conscience of any that is not wilfully addicted to the Popish religion. *Quest.* Whence have the Ministers of the Gospell this power? *Ans.* By succession from the Apostles: for Christ saith, Matth.28.19,20. *Goe and preach, I will be with you to the end of the world.* Where he cannot meane the Apostles onely; but with them all Ministers that did preach and bap-

tize, after them, making this promise to the Apostles, not as they were Apostles, but as they were Ministers and Preachers of his Gospell.

The second abuse is, that the Church of Rome hath turned the power of the keyes into a supremacie over the Church, making it to bee a soveraigne authority, whereby *Peter*, and his successors the Popes, have liberty to make lawes, canons, and constitutions, which binde the conscience: as also to make kings, and to depose the same. A most notorious abuse of this power, which is no superiority, but a ministery: the chiefe power whereof consisteth in the dispensation of the word and will of Christ; For Christ said not to *Peter*, I will give thee the keyes of the kingdomes of men, but *of the kingdome of heaven*. The third abuse hereof is, that the Church of Rome hath thereby for a 1000. yeares almost, barred Kings, Queenes, and Emperours from being Governours over the Churches of God; an errour flat against Scripture: for when as good King *Iosias* intended the reformation of religion, and the abandoning of Idolatry, hee made a covenant with the Lord for the accomplishment of the same: and is said to *have caused all that were in Ierusalem, and Benjamin to stand to the covenant which he made*. Now shall we say, *Iosiah* did evill in causing them so to doe? God forbid: It is recorded of him by the holy Ghost for his commendation. *Obiect.* But Gods Pastors and Teachers have the power of the keyes, and Princes have not? *Ans.* True, but yet they have a civill power, whereby they rule over Gods Church: for there is a civill power, and a spirituall power. Princes rule not by any spirituall power, but civilly; and thereby they have power to compell all their subjects to the outward meanes of Gods worship, and to forsake Idolatry, and may also punish them that obey them not. *Obiect.* By this power of the keyes, Kings and Queenes are brought under Pastors. *Ans.* In Pastors and Ministers we must consider their persons and goods, and their office and word which they bring: Princes are over their persons and goods, and yet may be under their word and ministery; because therein they stand in Christs stead. Yet all this sheweth nothing why Princes in Gods church should be so robbed of their right, as the church of Rome doth.

2 Chron. 34. 32.

The fourth abuse is, that the Church of Rome for some 800. yeares, hath turned the power of the keyes unto the Priests in their Sacrament of Penance: for whereas by Gods word, the Ministers power is onely to pronounce the absolution of Christ: with them every Priest sits as a Judge, and the people come unto him as to a Judge, making knowne unto him all their thoughts, words, and deeds, (as neare as they can) wherin they have broken any commandement: which done, the Priest injoyns him to bewaile his sins; and after contrition, doth properly give sentence of pardon, even as Christ himselfe doth: and then after appoints him works of satisfaction, to be done for the temporall punishment of his sins: which done, his sinnes are pardoned in heaven. Where behold a most devillish practice, as may appeare by the manifold errours contained therein. As first, the confession of all a mans sinnes; which hath no warrant in Gods word. Secondly, that the Priest should give sentence of pardon, is a most notorious practice, whereby Christ is robbed of his honour: for the Pharisies could say, *None can forgive sinnes but God*, that is, properly, Mark. 2. 7. Which Christ approveth, and it is most true; for he that can forgive sinnes properly, must make satisfaction for sinnes. Thirdly, they absolve from the fault, but they will not forgive the punishment: and thereby they rob others, to enrich themselves. Fourthly, they enjoyne satisfaction to God by men for their sinnes: whereby they doe nothing else but overturne the all-sufficient satisfaction of Christ, and enjoyne that to man which is impossible. All these are most horrible abuses of this power, which ought to bee knowne and considered, being a sufficient warrant unto us, that the Church of Rome is no true Church of God: for though the Pope carry in his armes the *keyes*, yet they are not *the keyes of heaven, but of hell*. For he hath made moe places of rest and woe, than ever God did: as *Limbus Patrum*, and *Purgatory*; and therefore must needs make moe doores thither, and so moe locks and keyes.

*Vse.* By this doctrine, touching the *keyes of David* given to Christ, and the power of the keyes in the Church derived thence, we may learne sundry things. First, that Christ, who hath the keyes of *David* to open and shut, doth not open to all, but to some onely. The reason hereof is this: *Adam* being created in integrity, was in the favour of God: but by his sinne he lost the favour of God, and so barred himselfe both out of the earthly & heavenly paradise: and all his posteritie by the same sinne, and by their owne actuall sinnes are likewise debarred: for *sin is a partition wall betweene us and God: and a cloud betweene our prayers and God himselfe*, as *Ieremie* speaketh; so that sinne is the cause of this exclusion; and so many sinnes as a man committeth, so many bolts and barres he maketh to exclude himselfe from the kingdome of heaven. The consideration whereof should move every one to take a narrow view of his miserable estate in himselfe, through *Adam*: for by originall sinne wherein we were borne, and by our actuall transgressions wherein we live, we barre our selves from the kingdome of heaven. It is lamentable to see how the whole world lieth in sinne, and how the devill bewitcheth men to conceale or diminish their sins, making great sins small, and little sins none at all; when as the least sinne which they commit (without repentance) is sufficient to barre them for ever out of the kingdome of heaven. Againe, seeing every sin doth barre us

Isa. 59. 2.

out

out of heaven, this muſt be a motive to induce every one of us, to repent of all our ſinnes, to bewaile the ſame, and to pray earneſtly for the pardon of them in the death of Chriſt; and continually to labour to turne unto God from all ſinne, becauſe, if wee live but in one ſinne, it will be a mighty barre, ſufficient to exclude us the kingdome of heaven eternally. Thirdly, ſeeing Chriſt keepes the keyes of heaven; hereby we are taught to come unto Chriſt, and to ſeeke by him to enter into the kingdome of heaven. For Chriſt by his death hath opened heaven: as he ſaid unto *Nathaniel* and *Philip*, *Verily, verily, I ſay unto you, hereafter ſhall yee ſee heaven open*: meaning, by the miniſtery of the Goſpell: and ſeeing it is open, wee muſt ſtrive to enter into it, as the men in *Iohn Baptiſts* time did, Matth. 11.12. This wee doe by endevouring to become good members of Gods Church on earth: for that is the doore and ſuburbs of the kingdome of heaven, which every one muſt enter into that would come to heaven it ſelfe; even as a man that would come into an houſe muſt needs come to the doore. Now, in the Church there is the true doore which is Chriſt himſelfe, and the key thereof which is his word, and the miniſtery of the word, which doth locke and unlocke the ſame. *Queſt.* What ſhall wee doe to become true members of the Church? *Anſ.* We muſt doe two things; Firſt, humble our ſelves for all our ſinnes, praying unto God for the pardon of them, and beleeving the ſame through Chriſt. Secondly, endevour and purpoſe by Gods grace every day to leave the ſame ſinnes. This doing, we are at the doore of heaven; and if wee would have our ſoules enter into heaven when wee die, this wee muſt doe while we live. But if wee enter not into the doore of grace, by the key of knowledge, in the miniſtery of the word while wee live, we ſhall never come to the gate of glory after death.

Iohn.1.51.

**v. 8. *I know thy workes: behold, I have ſet before thee an open doore, and no man can ſhut it, for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.***

In this verſe, and ſo forward to the twelfth, is contained the matter of this Epiſtle, which may be reduced to three heads; a Praiſe, a Promiſe, and a Commandement. The Praiſe in this eighth verſe. The Promiſe in the ninth and tenth. The Commandement in the eleventh. For the firſt, the praiſe of this Church is firſt ſummarily propounded; *I know thy workes*; which hath beene expounded, and the end thereof, with the uſes in the former Epiſtles. Then he addeth the reaſon of his commendation, wherein are two things to be obſerved. I. The ſigne of Chriſts approbation, in theſe words, *I have ſet before thee an open doore*. II. Their converſation, or the workes which Chriſt approved in the words following, *Thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name*. Both theſe may be underſtood, either of the Angell or Miniſter of this Church, or of the whole Church alſo. I take it to be meant of both. Being ſpoken of the Miniſter of this Church, the words beare this ſenſe; *Behold I have ſet before thee an open doore, &c.* that is, behold and conſider, I have vouchſafed unto thee opportunity and liberty to preach the Goſpell, and thereby to convert men unto me. So much S. *Paul* meaneth by the *doore of utterance*, 1 Cor. 16.9. *For thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name*: That is, though thou be indued but with ſmall meaſure of gifts, pertaining to thy calling, yet thou haſt maintained my Goſpell, and haſt not denied my name.

These words being thus expounded, doe afford us theſe inſtructions. Firſt, from the ſigne of his approbation, we learne, that it is a great privilege for a Miniſter to have liberty to preach the Goſpell, and thereby to convert men unto Chriſt: ſo much the word of attention *behold* importeth: which may alſo further appeare by this, that the moſt famous and worthy Prophets of God, were not alwayes vouchſafed this favour, as *Iſay* and *Ezekiel*, who were ſent ſometime to harden *the people*. And Chriſt himſelfe complaineth of the want of this privilege, ſaying, *I have ſpent my ſtrength in vaine*: and in regard of this privilege, the Miniſters of the Goſpell are called *Saviours*. And by reaſon of this liberty they have title to the promiſe *of ſhining as ſtarres in glory*, Dan. 12.3. This therefore is an unſpeakable mercy, and ſo ought to be eſteemed of all Miniſters which have the ſame vouchſafed unto them; they ought highly to magnifie the name of God for it, and to value it more worth than all earthly bleſſings whatſoever.

Iſa.6.8. Iſa.49.4. Obad.2.1. Tim.4.16.

Secondly, from the works which Chriſt approveth in the Angell of this Church, we may obſerve, that Miniſters endued with ſmall meaſure of gifts, may bee able to doe great ſervice unto God in his Church: this thing is plaine in the Miniſter of this Church; and might alſo bee ſhewed by manifold examples of ſuch men in all ages: but to come to our times. In the dayes of Queene *Mary*, when Religion was in baniſhing, this our famous Schoole of the Prophets, had many learned men in it; yet not one of them ſtood out for the defence of the Goſpell: when as a poore ſecular Prieſt not three miles off, who was farre behind them

Cambridge.

in gifts of learning and knowledge, yet having the truth revealed unto him, did stand out for the maintenance of the same, even to the sealing of it with his bloud. And at this day many men of smaller gifts in the ministerie, doe more further the Gospell, by the increase of the knowledge of Christ crucified and true obedience, than those that are inriched with farre greater gifts of knowledge both in tongues and Arts: so as though they be many hundred degrees short in regard of Schoole-learning, yet they goe as farre before them in benefiting Gods Church.

If this be so (will some say) then it is needlesse for men to be brought up so much in the Schooles of learning. Ans. Not so, for as much as they be Gods Ministers ought to have knowledge of Schoole-learning, both in Arts & tongues. And yet for all this it oft commeth to passe by Gods providence, that the greatest Clerks for learning, are lesse profitable to the Church than men of smaller gifts. This God doth to humble the learned, that they be not proud in themselves; and to magnifie the work of his Spirit in the weaker instruments.

Further, these words must also be understood of the whole Church: and then they beare this sense; *I have set before thee an open doore*: that is, I have vouchsafed unto thee a speciall privilege, even libertie to enter into the kingdome of heaven. From whence wee observe, *That libertie to life everlasting, is a speciall privilege belonging not to all men, but only to the Church of God, & the true members of Christ.*

This point hath sundry uses.

I. To confute this erroneous opinion; That Christ did effectually redeeme all and every man. Which is flat against Gods word, and this text: for those that are effectually redeemed, have libertie to enter into the kingdome of heaven: but all men have not that libertie, for then it were no privilege of Gods Church alone to have heaven opened unto them.

II. Seeing this is a privilege which God vouchsafeth unto his Church, to have heaven gate opened unto them; hereby wee are taught to take the benefit of this libertie while the doore is open; and in time to strive to enter therein. For as Christ telleth *Nathaniel*, the Church of the new Testament *shall by faith see heaven open*. Wee must not therefore neglect this opportunitie. But it is our common shame, that wee be slacke in seeking the kingdome of God, and the righteousnesse thereof, suffering our selves to be clogged with heapes of sinne, and worldly lusts, that we can neither walke in the strait way, nor enter into that doore that leadeth unto life; for sinne is an heavie burden, like a great packe that will not suffer a man to enter into so strait a doore. We must therefore cast off all sinne, that we may so enter in, and walke in the way of life.

*And no man can shut it.* Here is the continuance of the former benefit, against all adversarie power whatsoever. And this against confuteth another opinion of the same kinde with the former; to wit, That Christ died for every man, but yet some are not saved because they will not; they shut heaven doore against themselves. But this opinion cannot stand: *for none can shut heaven doore against them*, to whom Christ hath set it open effectually, neither sin, Satan, nor the world, no nor man himselfe, nor all their power together. For herein is the will of man ruled by the will of God: and looke whom God will have to enter into heaven, them doth he so incline to will their owne salvation: and also make unwilling ever to shut this doore against themselves. *For thou hast a little strength, and hast kept my word, &c.* that is, thou art endued with some measure of grace, as of faith, hope, and righteousnesse: and according to that measure thou hast maintained my word, and not denied my name.

Hence we learne, that a man endued with a small measure of Gods grace, may doe works pleasing unto God, and by the same grace come to life everlasting. Christ saith to his Disciples, *If your faith were as much as a graine of mustard seed, ye should say to this mountaine:* Matth. 17. 20. *Remove hence, and it should remove:* Now, that which is here said of the faith of miracles, may in like sort be said of all faith, and so of justifying faith; if a man have never so small a measure thereof, yet thereby he shall doe works acceptable to God: for as *Paul* teacheth, *Gods children* receive not the tenth, but *the first fruits of the Spirit*; that is, a small measure of grace in this life, which is only a pledge of that which they shall fully receive in the world to come: for this cause is *Rahab* commended for her faith, although it were but small and weake, as we shall see if we reade the whole historie, *Iosh.* 2. For God accepteth of man, according to that he hath received. It is not so much the measure of grace that saveth a man, as the truth of grace before God. Rom. 8. 23. Heb. 11. 31.

*Use.* This serveth notably for the comfort of those that have care to keepe faith and good conscience. Such are most dismayed by reason of their wants and corruptions: but they must know that God approveth of their grace, though it be but small, if so be they have care to increase in grace, and doe strive to please God in all things, according to the measure of grace received.

H. Hereby every one must be encouraged to embrace and obey true Religion. Many be dismayed herein, by reason of the great measure of obedience which they thinke God requireth; and therefore they leave off all obedience. But this ought not to be so: for God approveth of a man in Christ, according to that grace which he hath, be it more or lesse; and not according to that which by the law he ought to have. And yet none of all this must make us slacke and negligent in using those meanes which God hath vouchsafed unto us for the increase of grace, that so wee may also increase in true obedience.

*And haſt kept my word, and haſt not denied my name.* Here he ſetteth downe two works for the which he commendeth this Church. Firſt, their faithfull keeping of the Word of Chriſt. Secondly, the profeſſion of his name in the time of perſecution. This behaviour of this Church muſt be a patterne and a looking glaſſe for us to ſquare our converſation by. For theſe words, *Thou haſt kept my word, and haſt not denied my name*, though the words be few, they containe much in them; ſignifying, that this Church hath ſpeciall care of keeping Gods word in every Commandement, both legall and evangelicall. Happy were our Church if the ſame might truly be ſaid of us, that we had care of obedience unto God, and of the true profeſſion of his name. But generally wee faile in practice, though in outward profeſſion wee make ſome ſhew thereof. Thus much of the praiſe of this Church.

**v. 9. *Behold, I will make them of the Synagogue of Satan, which call themſelves Jews, and are not, but doe lie: behold, I will make them that they ſhall come and worſhip before thy feet, and ſhall know that I have loved thee.***

Here followes the ſecond part of this Epiſtle; namely, the promiſes of Chriſt, which are two: Firſt, concerning the converſion of certaine Jewes, verſe 6. Secondly, concerning the deliverance of theſe *Philadelphians* in the time of temptation, verſe 10. For the firſt of theſe promiſes: In all likelihood, there was in this Citie of *Philadelphia*, a Synagogue of the Jewes, which bare an outward ſhew, that they were the true worſhippers of God: albeit they denied the name of Chriſt, and perſecuted his Church. Yet Chriſt here promiſeth, that hee will convert them, and make them members of his Church, and cauſe them to worſhip him in the congregation before this Church of *Philadelphia*.

In this promiſe, note three points touching the converſion of theſe Jewes. The Author thereof; The partie converted; And the fruit of their converſion. For the firſt, (ſaith Chriſt) *Behold, I will make them.* The words are very ſignificant, being doubled; and they make Chriſt the whole and ſole Author of their converſion.

Hence we learne, that in the converſion of a ſinner, God hath the whole and ſole worke: true it is, that a man willeth his converſion in the act thereof, but yet it is God that worketh that will in him; it is not of himſelfe. This confuteth the erroneous Doctrine of free will in the Church of Rome, whereby they teach, that a man can diſpoſe himſelfe to worke out his ſalvation, being only helped by Gods grace. Like unto a ſick man, who though he be weak, yet being holden up by another, can goe of himſelfe. *Anſw.* But Saint *Paul* teacheth us, That a man by nature is not ſicke, or weak with ſinne, but ſtarke *dead in ſinne*: and can no more move himſelfe in the worke of his converſion, than a dead man in the grave, in the worke of his reſurrection. Eph. 2. 1. But they ſay, by this we make a man like unto a block. *Anſ.* Not ſo: for though he cannot turne himſelfe unto God, yet he hath his will and underſtanding free to uſe in civill and outward actions: and beſides, there is a poſſibilitie in his nature to bee converted by grace, which is not in a blocke.

Againe, whereas Chriſt ſaith, *I will make them come, and they ſhall come*; Here is plainly confuted the Doctrine and opinion of ſome, which hold, That a man being effectually called, may come unto Chriſt or not come at his pleaſure: when God hath given grace, man may receive it, or refuſe it, if hee will. This is flat againſt this text: for *God will make them come*, and mans will muſt bee pliable to Gods will in this matter.

But they alleage, Matthew 23. 37. *O Ieruſalem, Ieruſalem, how oft would I have gathered thee, as an hen, &c. but thou wouldeſt not. Anſ.* Chriſt there ſpeaketh not of the will of his good pleaſure, for that cannot bee reſiſted, but of his ſignified will in the miniſtery of his Prophets, and himſelfe as hee was a Prophet, and the Miniſter of circumciſion unto the Jewes; for ſo he might will their converſion, and yet they will it not. *Object.* 2. Act. 7. 51. *Yee ſtiffe-necked Iewes, ye have alwaye reſiſted the holy Ghoſt. Anſ.* That muſt be underſtood of the Miniſtery of the Prophets and Apoſtles, who ſpake by the Spirit of God, and not of the Spirit himſelfe.

11. Point. The parties converted, namely, *Them of the Synagogue of Satan. Such as called themſelves the only true worſhippers of God, and yet indeed and in truth, were no better than the ſlaves of Satan.*

This is to be obſerved: for hereby wee may ſee, that not onely ſinners which commit ſmall ſinnes, are converted unto God, but even grievous and ancient ſinners; ſuch as have long continued the ſlaves of Satan. Chriſt died not for painted ſinners, but for grievous ſinners: and therefore *Paul* chargeth *Timothy* and the Miniſters with them, *to wait for the converſion and repentance of thoſe that were taken in the ſnare of the Devill, and that according to the Devils owne will.* 2 Tim. 2. 26. Roman. 1. 28. *Paul* ſpeaketh of ſome Gentiles that *were given up to a reprobate ſenſe*; which was a fearefull caſe: and yet no doubt, many of them were afterturned to beleeve the Goſpel: for ſuch are they that are

taken in the snare of the Devill, and yet there is repentance to be waited for of them.

*Vse.* This doctrine must not be abused to liberty in sinning: for that is the right way to cast our soules into the pit of destruction. But yet seeing Christ will bring home into his kingdome most grievous sinners, we must hereby take occasion not to bee discouraged, either by the greatnesse or multitude of our sins, from comming unto Christ. For marke, Christ onely raised three that were dead to life: *Iayrus* daughter that was new dead, the widdowes sonne that lay on the hearse, and *Lazarus* that lay stinking in the grave. This is a notable figure of conversion of sinners: he will not only call to repentance small and young sinners, but even great and old sinners that lie rotting and stinking in the grave of sinne, as *Lazarus* did in the grave of death. He came to call sinners to repentance, and to save the lost sheepe, which are ready to be devoured by Wolves and wild beasts. Wee must all blesse the name of Christ for his large mercy, and in time lay hold upon it, and repent.

III. Point. The fruit of their conversion in these words, *They shall come and worship before thy feet, and shall know that I have loved thee.* These words may be fitly expounded by another place of Scripture, 1 Corinth. 14. 24, 25. *If all propheſie, and there come in one that beleeveth not, or one unlearned, hee is rebuked of all men, and judged of all, so as the secrets of his heart are disclosed, and hee will fall downe on his face, and worship God, and say plainely, God is in you indeed:* So that the meaning of these words is this; I will cause them to come to the congregation of Gods people, and at their feet to fall downe and worship the true God.

Here are set downe two notable fruits of the conversion of a sinner. First, concerning God: The second, concerning the Church. The fruit of conversion that respecteth God is, *The true worship of God*, noted in these words; *I will make them come and worship*; that is, *In spirit and truth, with body and soule, to adore the true God.* This truth no man can bring forth til he be converted: *For the wicked and naturall man eats not upon God.* Psal. 14. True it is, they will acknowledge there is a God, and that the same God is to be worshipped, and therefore they will come outwardly, and heare the word, and receive the elements of the Sacraments: but the true worship of God, is in spirit and truth from the heart, which a naturall man cannot performe unto God. This is the fruit of true conversion, which when a man receiveth, he doth heare the word of God with reverence, tremble at Gods judgements, and mingle the Doctrine of the Gospell with faith in his heart: and in calling upon God he feeles his sinnes, and therefore by prayer doth earnestly desire the supply of grace and the remission of his sinnes; having his heart also beleeving that hee shall receive

A mercy: And in thanksgiving his heart is filled with joy, and the grace of thankfulnesse; so as being converted, all his worship unto God is in spirit and truth.

In the worship of these Jewes, are noted three properties required in Gods service. First, it must bee willing and cheerefull; so did these Jewes worship God; For they are said, not only to worship *God*, but *to come and worship God:* thus doe all Gods children worship him. Isay 56. 7. Those whom God bringeth to his mountaine, hee maketh *joyfull* in his house of prayer: Psalm. 110. 3. *They shall come willingly in the day of assemblies.* By this propertie, wee may see a great number at this day every where come farre short in the true worship of God: B for most men never regard the preaching of the Word, but content themselves with morning and evening prayer; which they frequent to avoid the penalty of the laws of the Magistrate, and the shame of the world. But these are miserable worshippers of God: his worship ought to be free and willing.

The second property: the worship of God must be expressed with seemely, meet, and convenient gesture. The word translated *Worship*, signifieth *doing of reverence, with bowing of the body and knees:* And therefore it is not an indifferent thing, but necessary, to use convenient gesture in Gods worship, that thereby the grace and humilitie of the heart may bee expressed. The *Angels that stand before the throne* Isa. 6. 2.
C *of God, have two wings, to cover their feet, and two to cover their face:* thereby testifying their reverence to Gods Majestie. In this point also many come short; for as the common complaint is, the manner is to lie snorting and sleeping upon mens elbowes at sermons, and in the time of prayer to sit unreverently with their heads covered. These things ought not to bee: for God is Lord of body and soule, and ought to be worshipped with both.

D The third property: All that will truly worship God, must first be humbled for their sins, and have the pride of their hearts brought downe, and bee stricken with a feare of Gods glorious Majestie: So these Jewes *did prostrate their bodies at the feet of the congregation, when they came to worship God.* The Jaylor that imprisoned *Saul* and *Silas* over-night, and put Act. 16. 29.
D their feet in the stockes, would then have very little regarded *Pauls* doctrine, being so cruell and rigorous to their persons: Yet when hee was about to have killed himselfe with his sword, (supposing the prisoners had beene gone because he saw the doors open) he was glad and joyfull to heare the voyce of *Paul*, who called unto him, that he should do himselfe no harme, for they were all there: then being humbled by that strange and wonderfull worke of God, hee comes in unto them, humbles himselfe, and fals downe before them, craving them to tell him what he must doe to be saved. In like manner, so long as men have not their proud hearts

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beaten downe, they will never worſhip God in ſpirit and truth. Would wee therefore know why the moſt part worſhip God formally? ſurely it is becauſe they have not beene humbled with a feare of Gods Majeſty, and a terrour of hell: Neither can it be hoped, that we ſhal ever worſhip God ſincerely, till our hearts bee thus broken within us, and we touched with a feare of Gods judgements. The want hereof is the cauſe why men and women content themſelves with a bare mumbling over of the words of the *Lords prayer*, the *Creed*, and *ten Commandements*, never ſeeking in the ſincerity of their hearts cheerefully, and willingly, both with ſoule and bodie to doe worſhip unto God.

The ſecond fruit of true converſion concerneth man, and that is, *A reverence of the true worſhippers of God*, noted in theſe words, *Before thy feet*. Theſe Jewes when they were converted, did not thinke themſelves worthy to bee members of this congregation, but ſubmitted themſelves to bee foot-ſtooles unto them. This reverence ſhewes it ſelfe in this one thing which is the ground thereof; namely, a baſe opinion which every true converted perſon hath of himſelfe, by reaſon of his owne unworthineſſe: This was in *Paul*, cauſing him to call himſelfe *the chiefe of all ſinners*. And the ſame ought to bee in every one of us; for this is true grace, and a note of true repentance, when a man or woman can truly abaſe themſelves beneath all Gods people; ſo as if the queſtion were, who is the vileſt perſon in the Church? the conſcience of every man ſhould anſwer, *I my ſelfe*. The proud and Phariſaicall heart is far from true converſion; but the humble heart is pleaſing to God.

1 Tim. 1.

*And ſhall know that I have loved thee*: Theſe words containe a reaſon of the former ſubmiſſe behaviour of the Jewes: for it might be asked, why ſhall theſe Jewes come to joyne themſelves with Gods people, and bee content to make themſelves foot-ſtooles unto them? The anſwer is, becauſe *Chriſt will make them know, that he hath loved his Church*.

Here marke and ſee the ground of all true reverence, *Gods love and favour*. Sundry perſons both in Church and Common-wealth have reverence due unto them, as Maſters from their ſervants; Parents from their children; and all ſuperiours from their inferiours. Now if theſe men would attaine to true reverence indeed, firſt, they muſt ſeeke to bee in the love and favour of God, and of his children, and ſo they ſhall procure unto themſelves true reverence; for when men ſet their hearts to feare God, then will God turne the hearts of men to reverence them. This ought to bee thought upon of thoſe that bee great in birth and wealth; They muſt not ſtand on theſe things, but looke to the foundation of true reverence, namely, the favour of God, which they muſt ſeeke for: and getting that, God will get them reverence, even of wicked men. The

A cauſe why many in high place, as Magiſtrates, Maſters, &c. want due reverence, is for that they care not for the favour of God, the ground thereof.

### V. 10. *Becauſe thou haſt kept the word of my patience, therefore will I deliver thee from the houre of temptation, which will come upon all the world, to trie them that dwell upon the earth.*

B These words containe the ſecond promiſe of Chriſt unto this Church, concerning their preſervation in time of moſt bloudy perſecution: for this Epiſtle unto this Church, as alſo this booke, was written by *Iohn*, after the aſcenſion of Chriſt in the dayes of *Domitian* the Emperour of Rome; after whom ſucceeded *Trajanus*, who when hee was ſeated in his Empire, raiſed up grievous perſecution againſt Gods Church, in all places of his Dominion, wherein hee put to death innumerable thouſands of Chriſtians for the ſpace of fourteene yeares. Of this perſecution our Saviour Chriſt foretels this Church, calling it, *The houre of temptation*; and withall he promiſeth to preſerve this Church in the time of this bloody perſecution: adding a reaſon C thereof, *Becauſe they had conſtantly and ſincerely profeſſed his Goſpel*.

In this promiſe of preſervation note ſundry points. I. The occaſion thereof, *The keeping of the word of his patience*. II. The thing promiſed, *deliverance under Trajanus*. III. A prediction of this perſecution, *That it ſhall come unto the world for this end*, to try them.

I. Point, *The word of Chriſts patience* ſome expound to be Chriſts Commandement of patience; but that expoſition is too ſtrait; here it ſignifieth the whole Doctrine of ſalvation by Chriſt; which is called the word of patience; firſt, becauſe it teacheth patience: Secondly, becauſe it is the inſtrument of patience; for when a man knowes ſalvation by Chriſt, and alſo beleeves the ſame to belong to him, that will make him patient in all the miſeries of this life; thirdly, becauſe it cannot be profeſſed and holden unto death without patience; but as it is ſaid of the good ground, *It bringeth forth fruit* D *with patience*; ſo muſt every one doe that profeſſeth this Goſpel.

In this occaſion of Gods promiſe obſerve, that Gods grace well uſed, is rewarded with increaſe. Thoſe which have received but ſmall meaſure of grace at the firſt, by becomming faithfull therein, have received increaſe: which ſerves to move us to bee faithfull in the uſe of thoſe talents which wee have received: For hereby we ſhall receive increaſe, when as thoſe

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which having received good gifts from God, as knowledge, and ſuch like, becauſe they have not been faithfull in the uſe thereof, have beene deprived of the ſame. Wherefore whoſoever hath begun to know the will of God, to beleeve, and to repent; let the ſame parties proceed to uſe thoſe gifts ſtill to Gods glory, and the good of his Church and people, among whom they live: and they ſhal ſee the Lord will double and treble, and greatly increaſe the ſame unto them.

Againe, note the doctrine of the Goſpell is a *Doctrine of Patience*. This ſheweth how good and meet it is for every one to learne the Goſpell in the dayes of peace: for every one in times of triall, would wiſh for ſtrength and patience: and we know not how long theſe daies of peace will laſt. Againe, each man in his calling is ſubject to many croſſes and miſeries; for *in the ſweat of our face muſt wee eat our bread*. And who is free from paines and diſeaſes, yea, who can ſcape death it ſelfe? Now in all theſe and in all other troubles, wee have need of patience. And therefore in the time of health and eaſe, let us hide in our hearts the ſeedes of this grace, to wit, the Doctrine of the Goſpell, and then in due time wee ſhall reape the fruit of patience, which will make us contented in all diſtreſſes both of life and death. And if we would know why moſt men are ſo impatient in afflictions: it is becauſe they have ſo little knowledge and faith in the Goſpell of his grace.

Secondly, ſeeing the Goſpell is the word of patience, hereby all perſons that looke to bee ſaved by the Goſpell, muſt learne to put on patience, keeping a moderation in all their thoughts, wils, and affections: for when wee be impatient any way, wee are not ſutable to the Doctrine of our ſalvation.

Thirdly, this word of patience is called Chriſts (*The word of my patience*) becauſe Chriſt is the author of it. This is added to beat downe the pride of this Church, for when God doth praiſe them for their obedience, their hearts might have beene puffed up with pride. But to prevent this evill in this Church, whom he now praiſed, he calleth it *his patience*, that they might not thinke this good thing was of themſelves. And the ſame conſideration muſt checke the proud thoughts that riſe in our hearts; namely, to remember that no good thing we have is our owne, but Chriſts. *What haſt thou which thou haſt not received? why then ſhouldeſt thou boaſt?* 1 Cor. 4. 7.

II. Point. The thing promiſed, is *preſervation and deliverance in the bloodie perſecution under Trajan*. In which for the ſpace of foure teene yeares innumerable Chriſtians were put to death: *I will deliver thee from the houre of temptation*.

Here firſt obſerve, that God hath appointed certaine ſeaſons and times for the triall of his Church, as well for the gifts of his grace, as of their wickedneſſe and hypocriſie. Thus he led the Iſraelites *forty yeeres in the wilderneſſe, to ſee whether they would obey him: and he ſent falſe Prophets among them, to trie whether they would turne from the true God or no*. And as God thus dealeth with his Church, ſo he hath appointed particular times and houres wherein he will trie particular perſons: *God bid Abraham kill his ſon, and that was his triall*. And *Hezekias* was left unto himſelfe, *That the Lord might ſee all that was in his heart*. And ſo for every Chriſtian, God hath a ſet time of triall, wherein hee will either make manifeſt his grace, or diſcloſe their hypocriſie.

Deut. 8. 2. Deut. 13. 3. Gen. 22. 2. 2 Chron. 32. 31.

*Vſe.*

This point oughtto bee well weighed, for herein the Lord dealeth like the worthy founders of great ſchooles, who have appointed certaine ſet times of poſing, for the triall of their Schollers, to ſee what every ones proceeding is, that they may be accordingly rewarded. And as it is a ſhame for one to have beene long in a good Schoole, and to have made no proceedings in learning; ſo it is for any one, that hath lived long in the Schoole of Chriſt, and hath not profited in grace. This therefore muſt teach us theſe duties: Firſt, to trie our ſelves, and that ſtraitly concerning our progreſſe in knowledg, faith, repentance and obedience: for God himſelfe will try us, whoſe eyes we can never blind, though we may deceive men: He will lay open our hearts, and make knowne what is in us, whether it be true grace, or falſe hypocriſie. Let us not cover our ſelves with figge leaves, for God will ſtrip us naked; but rather let us ſearch our ſelves, touching our ſins and Gods graces: and never reſt contented, till we have found in our ſoules the good gifts of grace, which will abide his triall.

Secondly, hereby wee are admoniſhed, as neere as we can to conform our hearts and lives unto the word and will of God; for he will try us. Wonderfull it is to ſee how common the reproach of preciſeneſſe is, and if it were not well knowne that the world is full of Atheiſts, that might diſcourage many a Chriſtian. But the remembrance of this triall, wherein hypocriſie will vaniſh as the ſtubble before the fire, muſt move us to labour for ſincerity. When we have done our beſt, we ſhall be farre ſhort of that wee ought to bee. And therefore through the reproach of the world, let us hold on our good endevour, and labour to have the maine graces of true faith, and a good conſcience, with a reſolute purpoſe not to ſinne: that ſo we may ſtand in the day of triall. But if wee want theſe and live looſely, wee ſhall be found like the foolish Virgins, that have onely the blaſing lampe of an outward profeſſion, and want the ſaving oyle of grace which may make us acceptable unto God at his appearing. We have beene trained up in the ſchoole of Chriſt; what a ſhame will it bee, if when Chriſt comes to prove us, we be then found barren and void of found grace? *David* bethinking himſelfe of this triall of the Lord, doth conforme himſelfe

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unto the will of God: and therefore offereth himselfe unto this triall, saying, *Lord prove me*: meaning in regard of the truth and sincerity of a good conscience, not of the perfectnesse of his owne wayes. And hereunto must we endevour, not suffering any sinne to reigne in us.

Psal 52.

*Quest.* But how was this promise verified touching their deliverance from persecution, seeing no Church was free from it? For even the Churches of Asia, whereof this in Philadelphia was a principall one, were persecuted by *Trajanus*. *Answ.* This and such like promises of deliverance of Gods children from trials and afflictions, must be understood not simply, but with condition: to wit, so farre forth as they may be fruitfull unto them, and in the least measure hinder their salvation: and indeed they are promises of deliverance from the evill of temptation and persecution, not from persecution and temptation it selfe. Psal. 91. 10. The Lord promiseth to him that trusteth in God, *The plague shall not come neere his dwelling*: and yet by experience we know that Gods children in generall plagues are taken away as well as others; and therefore that promise must be understood of deliverance, not from the plague it selfe, but from the hurt thereof; so as it shall not hinder the good or salvation of any in the godly mans house. Wee pray, *Lead us not into temptation*; which we must not understand of freedome from all temptation; for it is the will of God we should be tried: but therein we are taught to pray, that God would not forsake us in our temptations, or give us up wholly to the power of the deuill; but that it may tend to our profit and not to our hurt, as well in respect of grace, as of salvation. And so farre forth was this promise accomplished to this Church.

*Vse.* The due consideration whereof, is most comfortable to Gods Church and people; teaching them not to feare the crosse in any temptation; God will have his Church tried, but the faithfull therein need not to bee dismaied; for God by his promise hath taken away the evill and poyson of all trials and temptations, to them that have care to keepe faith and a good conscience, though they suffer a thousand crosses in this world never so long; yea though they die under the crosse: which may put comfort into the heart of any distressed soule whatsoever, and revive those that are oppressed with temptations.

Againe, in that this promise is not made simply and absolutely, but with restraint: hereby we are taught, that the petitions of those persons which pray simply and absolutely to be freed from all temptation and adversities, are not according to Gods will and word: For every petition must depend upon some promise of God: but we have no absolute promise of freedome from all trials and temptations, but only so farre forth as they be evill. And therefore in praying against temptation, wee must qualifie our petitions for temporall deliverance, according to the tenor of the promises of Christ: that is, so farre forth as may most advance Gods glory, and best further our salvation.

A

*Quest.* How can this great persecution be called but *an houre of temptation*, seeing it lasted fourteene yeares? *Answ.* In divers respects it may be so called: First, in regard of God, *with whom a thousand yeares are but as one day*: and therefore fourteene yeares with God are but as one houre. Secondly, in regard of that punishment which every man by his sinnes deserveth in hell eternally. Thirdly, in the affection of Gods people which were tried: When *Jacob* served *Laban* seven yeares for *Rachel*, his affection made him thinke *it was but a short time*, Gen. 29. 20. So when Gods children suffer for the name and Gospell of Christ, the consideration thereof will make them thinke long afflictions to be but short. This affection caused *Paul* to wish to himselfe eternall perdition for the glory of God, in the salvation of the Jewes, Rom. 9. 3.

2 Pet. 3. 8.

B

The end of this phrase touching the shortnesse of time, was to comfort this and all other Churches in the time of this grievous persecution; for the consideration of the shortnesse of the time, is a meanes to ease any affliction; and to arme an impatient man with some measure of contentation.

III. Point. The prophecie or prediction of this affliction, is in these words; *Which will come upon all the world, to try them that dwell upon the earth*. Here Christ foretelleth a thing which was to come, simply by himselfe, and from himselfe: not by the helpe of any cause, or any man or Angell. And hereby he proves himselfe to be true God: for it is a property and privilege of the true God, of himselfe, and by himselfe, to foretell a thing to come, before it can be seene, either in it selfe, or in the causes thereof: no man nor Angell can so absolutely foretell that which is to come, but in their predictions they first see the things present in their causes, unlesse they be revealed unto them from God. But some may here demand, whether Christs foreknowledge and prediction were the cause of this grievous persecution. *Answ.* Not so: for things come not to passe because of Gods foreknowledge thereof, but because they would come to passe, therefore God foreseeth and foretelleth them: there is a higher cause of all things than prescience and prediction, to wit, the good will and pleasure, and decree of God. So Christ is said *to be delivered to be crucified, by the determinate will and counsell of God*: and from the same eternall counsell did this persecution under *Trajan* originally proceed: for the first cause of the event of every thing is Gods decree, either ordaining or disposing the same. It will bee said, if this bee so, then is God the author of sinne. *Answ.* God forbid: For the manner of Gods will and decree is divers: some things hee decreeth to cause

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Act. 2. 23.

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and effect of himselfe, and by himselfe, as all good things: some other things God decreeeth to be effected by others, as sin. And so evill things, though they be not according to his revealed will, yet they come in some sort from his will and decree: for if he simply nilled them, they could never be. Beside, in Gods decree are set downe, not onely the things to be done, but also the meanes and circumstances thereof; as wee may see in the persecution, the place and end are plainly noted. This we must remember, and on the contrary, take heed of the opinion of some Protestants, which hold and teach, that sundry things come to passe, God onely foreseeing them, and no way decreeing or willing them: as namely, sinne. But to give unto God a bare foreknowledge, without a decree, is to put upon him an idle providence, which the nature of God will not admit.

The end why Christ alleageth this prophecie, is to expound his former saying: For it might be asked, why doth Christ call this persecution, *the houre of temptation*? Christ answereth, because it will certainly come to try them that dwell on earth. Where we may note what is the propertie of afflictions and persecutions, be they publike or private; namely, they serve to discover the state of mens hearts; either by making manifest their faith, repentance, and feare of God, or by detecting their impatience and hypocrisie.

## V. 11. *Behold, I come shortly: hold that which thou hast, that no man take thy crowne.*

Here is Christs commandement to this Church; wherein consider, first, what he enjoyneth them: then the reason thereof. The thing he enjoyneth is this, *hold fast that which thou hast*; that is, hold as it were with both hands that little measure of faith and grace which thou hast received from me, and in no wise part with the same. This commandement hath been before expounded, Chap. 2. vers. 25.

The reasons to enforce this commandement are two: One going before it in these words; *I come shortly*: that is, either in the generall judgement, or by death unto thee particularly. Before this reason is put a note of attention, *Behold*; to give us to understand, that the speedy comming of Christ unto us, either by death in particular, or in judgement generall, is a matter of great moment, never to be forgotten, but laid up and treasured even in the bottome of our hearts. Herein we must not flatter our selves, and say with the bad servant, Matth. 24. 48. *My master doth foreslow his comming*: for that is the cause of so much wickednesse and impenitencie as is in the world: but rather with an ancient Father, thinke we ever heare the sound of his trumpet.

Ierome.

This daily perswasion of the speedy comming of Christ, is of notable use. For first, it will daunt the most desperate wretch that is, and make him to tremble in himselfe, & restrain him from many sinnes. And if a man belong to God, and be yet a loose liver; this perswasion will rowze him out of his sins, and make him turne unto God, by using the meanes of repentance: for who would not seeke to save his soule, if he were perswaded that Christ were now comming to give him his finall reward? Secondly, if a man have grace and have repented, and doe beleeve, this perswasion is a notable means to make him constant in every good duty, both of piety to God, and of charity towards his brethren. Thirdly, this serveth to comfort any person that is in affliction; for when he shall beleeve this which Christ hath said, *I come shortly*: he cannot but thinke but his deliverance is at hand: for at his comming hee bringeth perfect redemption to all his Elect.

The second reason is set after the commandement; *that no man may take thy crowne*: that is, *the crowne of thy glory, even everlasting life*. This must not be restrained to the ministery of this Church, taking it onely for the crowne of his ministery, though it be also understood of him; but the same must be referred to the whole Church: as if our Saviour Christ should say, If thou hold not fast thy faith and other graces, thou wilt lose the crowne of glory that is ordained for thee.

Hence some gather, that a man ordained to life may finally perish, because another may have that crowne which was ordained for him. But this is a flat abuse of this and such like texts of Scripture: for the words are not absolute, that a man may lose his crowne, but *conditionall: Hold fast, or else thou shalt perish and lose eternall life, though it be ordained for thee*. Now the use of such speeches, is not to signifie falling from grace, but to shew unto us our owne weakenesse in our selves; that we might acknowledge, that if we were left of God wholly to our selves, wee could not but perish. Therefore they serve to stir up the childe of God to humble himselfe in the acknowledgement of his owne weakenesse, unto a carefull using of the meanes to come to salvation. Like as a father that takes his child and sets him on a horse, guiding the horse with one hand, and holding him with the other; and then saith to the childe, *take heed lest thou fall*: Not meaning thereby that the childe shall fall, but intending to make him sit faster; and let him know, that if he should leave him he would fall.

Secondly, Christ useth such speeches, that thereby he may make his Church persevere in grace unto the end; for all exhortations and threatnings in Gods word, are instruments of perseverance in grace unto Gods children: because as God hath appointed who shall be saved certainly, so hee hath ordained certaine meanes to bring the same to passe: part whereof are

are exhortations and threatnings, which doe not import any finall relapſe, but ſerve as means and cauſes of perſeverance: and for this end doth Chriſt here bid this Church *hold faſt, leſt another take her crowne.*

2. In this threatning we may note, that when God withdrawes his grace from one man, or his bleſſing from any one people, for the abuſe thereof, hee hath others ready to beſtow the ſame upon, who will uſe the ſame well: when *Iudas* was cut off from the Apoſtleſhip, *Matthias* was choſen in his roome; and when the Jewes by infidelity fell away from God, he had the Gentiles in ſtore to ingraffe in their ſtead: for the arme of God is not ſhortned. When any one people ſhall abuſe his Goſpell, he can give it to other that will bring forth the fruit therof, Matth.21.43.

*Uſe.* This muſt be thought upon, for by Gods mercy, we are now Gods people, and doe enjoy his Goſpell; but we muſt not flatter our ſelves herewith, for if we abuſe the ſame, wee muſt know, that he hath another Nation in ſtore, whom we now contemne, whither he can ſend his Goſpell, and cauſe them to bring forth the plentifull fruits thereof. We therefore muſt embrace and hold faſt this bleſſing of God which now we enjoy, and ſhew forth the power of obedience, or elſe God will take it from us. And wee know not how neare this judgement is, ſeeing other particular judgements have not brought us to repent. And what elſe meane the rumours of warres? are they not Gods warnings, bidding us hold faſt his Goſpell, or elſe it will be taken from us? Although therefore we loſe all other things, as honours, riches, lands, or life it ſelfe; yet let us hold faſt our crowne: When the Arke of God is gone, no glory is left, 1 Sam.4.21.

V. 12. *Him that overcommeth, will I make a pillar in the Temple of my God, and he ſhall goe no more out: and I will write upon him the name of my God, and the name of the Citie of my God, which is the new Jeruſalem, which commeth downe out of heaven from my God, and I will write upon him my new name.*

V. 13. *Let him that hath an eare, heare what the ſpirit*

A *ſaith unto the Churches.*

Theſe words are the concluſion of this Epiſtle, which containeth two parts. Firſt, a promiſe in the 12. verſe. Secondly, a commandement in the 13. For the promiſe: In it we are to obſerve two points: The party to whom it is made; and the thing promiſed. The party is, *he that overcommeth*, of whom wee have ſpoken before: for this promiſe hath beene propounded ſix times, for ſubſtance the ſame, though in other termes. Yet here the very word *Overcommeth*, doth give us to underſtand, that he that would have his ſervice pleaſing, muſt diſpoſe himſelfe to a battell or combate, (for overcomming preſuppoſeth a fight.) The enemies B which he is to fight againſt, are ſpirituall, to wit, his owne corrupt nature, the wicked world, and the devill: and in this ſpirituall combate a man muſt be a good ſouldier, before he can be a good Chriſtian: for all theſe enemies will ſeeke to draw him backe and hinder him, ſo ſoone as he ſhall any way endevour to pleaſe God. Indeed God could have freed his ſervants from all temptations, but he will not; it is Gods pleaſure by temptations to have his ſervants tryed. Wherein it is manifeſt, that they are deceived, that imagine the ſtate of a Chriſtian to bee a freedome from all miſeries and temptations, or a ſtate of eaſe, wherein is no ſtrife or trouble to diſquiet the minde: nay, it is a ſouldiers condition, in which hee C that would overcome, muſt wage a perpetuall battell againſt all his enemies, both within him, and without him, and that unto death.

The thing promiſed; *Will I make a pillar in the houſe of my God, and he ſhall go no more out.* Here Chriſt doth moſt notably expreſſe the ſtate and condition of eternall life. In the deſcription wherof he doth allude to the cuſtome and practice of men, who minding to preſerve the memory of their names after their death, uſed to erect durable pillars of wood or ſtone, in ſome towne, valley, or mountaine, with their names engraven or written thereon. This practice is common in humane hiſtories: and *Abſolom* wanting iſſue, *ſet up a pillar with* 2 Sam.18.18. D *his owne name upon it, in the Kings dale, thereby to continue his remembrance with poſterity.* The meaning then is, as if Chriſt had ſaid, others for the continuing of their memory after their death, doe in ſome ſpeciall place erect ſome durable pillar of wood or ſtone, with their owne names written or engraven thereon: But to him that *overcommeth*, I will not ſet up ſuch a pillar, but even make him a pillar durable and everlaſting, whoſe memory ſhall alwayes E continue.

He addeth further, he ſhall be a pillar *in the Temple of my God:* as if he ſhould ſay, Others ſet up their pillars in valleyes and mountains, or ſuch places where ſome notable exploit hath been wrought; but the place which I will chuſe

(ſaith

(saith Christ) is the Temple of my God; that is, the Church triumphant, which was figured by the Temple in Jerusalem, and by the Tabernacle, as we may see, Hebrewes 9.9. and Revel. 21. 3. for those were two places where Gods people worshipped him; and where God testified his presence in a speciall manner unto his people. And so in the true Temple, the Kingdome of Heaven, Gods Saints and Angels doe worship him immediately: where God is present with them in most glorious and comfortable manner. This then is Christs meaning: he shall not onely be a part of that Temple, but an excellent part, even a pillar in the triumphant Church in heaven. And to shew what is meant by this Temple, Christ calleth it *the Temple of his God:* thereby noting the highest Heaven. Where observe, that God is called Christs God: which argueth inferioritie, and therefore it must be understood of Christ, as he is man, and as he is Mediator: in which respect he receiveth from his Father all his Offices, and power to execute the same. But as Christ is God, he is equall with his Father, and receiveth nothing from him.

And to instruct us yet further herein, (Christ saith) *Hee shall goe no more out.* When men erected pillars for their memoriall, in processe of time they would weare away: and therefore they caused them to be renewed, or else their remembrance thereby would not continue; but he that is once made a member of the triumphant Church, shall there remaine for ever and ever: and no time shall ever come, wherein he shall cease to be a pillar in the same.

Further, in the pillars erected by men, their names were written or engraven: And to this practice Christ alludeth, saying, That he that is made a pillar in the triumphant Church, shall have names written on him: these names are three: I. *The name of my God*; that is, I will make it manifest, that this man is indeed the Sonne of God, and that God is all in all unto him. The second name is, *The name of the Citie of my God:* By Citie, he meaneth not the triumphant Church, but the place where the triumphant Church shall be; to wit, the highest Heaven: as it is taken, Revel. 21. 10. So that hereby Christ would teach us thus much, that he which overcommeth, shall be knowne to be a Citizen of Heaven, and that the privileges of that kingdome belong unto him.

And lest any should doubt, what is meant by the Citie of God, Christ here describeth it: first, by the resemblance thereof, calling it *Ierusalem:* because that Citie, in regard of the Temple especially, was a figure of the Kingdome of Heaven. Secondly, he calleth it *the new Ierusalem;* that is, the place of the triumphant Church, even the highest Heaven: which is not called new in respect of being, for it was from the beginning; but in respect of the manner of revealing and manifesting it: for in the old Testament the new Jerusalem was revealed to the Jewes onely, and that obscurely: but under the kingdome of Christ, it is more fully revealed not onely to the Jewes, but to all the world. Thirdly, he addeth that it doth now descend out of Heaven from his God. Therein answering to an objection; for it might be said, this Temple & God in Heaven is so farre off, that we cannot ascend or attaine unto it, how then shall wee come thither? Christ answereth, that this new Jerusalem commeth downe from God out of Heaven. *Quest.* How (will some say) can Heaven come out of Heaven? *Ans.* As *Paul* saith of Christ, that he was crucified among the Galatians before their eyes, because his crucifying was so lively represented unto them in the ministerie of the Gospel: So here Heaven may be said to come downe from God out of Heaven, in regard of the preaching of the Gospel, which doth most visibly represent and set open Heaven unto us, that Gods people may enter therein: by the faithfull embracing whereof, we become Citizens with the Saints, and of the houshold of God, Ephes. 2. 19.

The third name which shall be written on him, is *Christs new name:* whereby is not meant any title of Christ, as *Iesus, Mediator, &c.* but the dignitie, power, and glory of Christ. *Quest.* How can that be called new, seeing hee had power and glorie from all eternitie? *Ans.* It is called new, because it is received of Christ, as hee is Mediator, God incarnate; being that which was given to him after his death and passion; standing in his *rising againe, in his ascension, and sitting at the right hand of his Father.* Hereof *Paul* saith, Philip. 2. 9. *God gave him a name above every name:* that is, dignitie, power, and glory: as it is expounded, Hebr. 2. 7. And this glory, power, and dignitie, will Christ give to them that overcome. And thus wee have eternall life set out unto us by the Author of life himselfe. The summe whereof is this; That he which overcommeth shall be made a true member of the triumphant Church, and there continue for ever: and shall have three names written on him; *The name of God,* having this made evident, that he is the childe of God: *The name of Gods Citie,* being made partaker of the privileges of Gods Kingdome of Heaven: *The new name of Christ,* communicating with Christ in his glory and Majestie.

And Christ doth thus describe life eternall unto us for speciall causes; which may be these. I. To comfort them which have care to keepe faith and a good conscience; and to encourage them against all hinderances and miseries of this life: for what can more hearten a man in good duties, than to set before him his recompence and reward? whereby we learne, that in all miseries and troubles that may befall us for the maintenance of true Religion and good conscience, we must comfort our selves and not faint. And to encourage us herein, we are carefully to propound and set before us the due consideration of life eternall: for this it was that caused

*Moses*

Heb. 11. 24, 25, 26. Heb 12. 2.

*Moſes to deſpiſe worldly honour, and to chooſe affliction with the people of God:* We muſt alſo looke unto Chriſt, *Who for the joy that was ſet before him, endured the croſſe, and deſpiſed ſhame.* Souldiers that are uncertaine of any reward are yet content under their Generall to adventure their lives at his command; how much more then ought Chriſtian Souldiers to fight manfully, and ſtand faſt in all troubles for Chriſts ſake, who hath ſet before them ſuch a great reward?

Secondly, it is thus deſcribed, to bring Gods people to a view and taſte of life eternall, that thereby they may the more affect it. Many caſt off all care of religion and good conſcience, for the preſent delights of earthly things; they can ſee no goodnes nor pleaſure in ſpirituall things. The ſweetneſſe of earthly pleaſures puts mens mouthes out of taſte, in regard of any reliſh of life eternall; but this muſt not be ſo with us, we muſt be of *Moſes* minde, who deſired to ſee the land of Canaan when he was not permitted to enter into it; and thereupon God tooke him up into Mount Nebo, and ſhewed it unto him: So conſidering Chriſt hath thus largely deſcribed this kingdome unto us, we muſt labour to comprehend in our underſtandings, and in our hearts to poſſeſſe by faith, ſomething of life eternall, though we cannot as yet fully inherit the joyes and pleaſures thereof.

Thirdly, it is thus deſcribed, to teach us to practiſe *Pauls* rule, 1 Tim. 6. 12. namely, *to paſſe through all the miſeries and troubles of this world, and to take hold of eternall life.* This is a moſt neceſſary duty, but yet little practiſed: men with both hands lay hold upon the things of this world, upon riches and pleaſures; but who conſidereth that is prepared by Chriſt in heaven for them that overcome? and who laboureth to hold thereon, and to keep that ſure, though he loſe all things elſe?

Laſtly, this deſcription of eternall life, here ſerveth to make the people of God to feare no death, though it were moſt cruell and terrible; for death is but a ſtrait doore, whereby the child of God muſt paſſe to all glory and happineſſe, when he ſhall be made a pillar in Gods temple. Thus much generally of the thing promiſed: Now follow in particular the parts thereof.

Firſt, whereas Chriſt promiſeth to make them that overcome, pillars and chiefe members in the church triumphant: Hereby we are taught to labour to become true members of Gods Church in this life. For life eternall muſt begin here, and they that would bee pillars in his church triumphant, muſt now become members of his Church militant: for not onely Miniſters and teachers are pillars in Gods Church; though they be chiefe pillars therein; but every one young and old, man and woman, that is a true beleever. And thus ſhalt thou become a pillar in Gods Church on earth, by maintaining and upholding the Goſpell of Chriſt: A which thou muſt doe, partly by teaching thoſe, whom thou art bound to teach within the compaſſe of thy calling; and partly by good example of life and converſation; and chiefly by a true and bold profeſſion thereof, not onely in time of peace, but even in the greateſt trials and afflictions.

Secondly, he addeth; He will make him a pillar *in the Temple of God:* that is, in the Church triumphant: for in the new Teſtament we have no other temples, but Gods Church triumphant and militant. Hereby then we muſt learne to renounce that ignorant opinion of the world, who judge every materiall Church to be the Temple of God, and as holy as the Church in Jeruſalem was. But the diſtinction of place, and place in regard of holineſſe, which was under the Law, is taken away by Chriſt. The houſe is now as holy as the Church; churches indeed muſt bee regarded and maintained, not for holineſſe, but for order ſake: now men may every where offer the calves of their lips, and lift up pure hands from a pure heart unto God. B

Thirdly, *I will write upon him the name of my God*; that is, whereas God the Father is my God firſt, I will alſo communicate unto him the ſame name of God; and he ſhall have God even my God, to be his God alſo. By this it is plaine that no man can have fellowſhip with God but by Chriſt: we muſt not looke to have immediate fellowſhip with God of our ſelves, or by any other, but by Chriſt: God heares not, God helpes not, God ſaves not, but by Chriſt; nay, God is no God unto us out of Chriſt. For firſt, he is a God unto Chriſt, and then in him and by him unto us. Therefore if we would call upon God, we muſt call on him through Chriſt; if we would give him thanks, it muſt be in and by Chriſt: for in him onely are we heard. If we would know God, it muſt be by Chriſt, for hee is the very engraven Image of his Father, in whom is manifeſted the wiſdome, juſtice, and mercie of God, in him dwelleth the fulneſſe of the Godhead: and to conceive of God out of Chriſt, is to make God an Idoll in the braine. Laſtly, if wee would receive any temporall bleſſing from God, it muſt bee in and by Chriſt; as meat, drinke, and cloathing. For if we receive them from God out of Chriſt, we are but uſurpers of them, and the uſe thereof ſhall turne to our further condemnation. C

Fourthly, hee ſaith, *I will write on him the name of the city of my God:* that is, he ſhall have the privileges of the kingdome of heaven. We doe all deſire and looke for the inheritance of Gods kingdome after this life; therefore here wee muſt live as citizens of Gods kingdome; conforming our ſelves to Gods Commandement, abandoning all ſinne, and ſo living in faith and a good conſcience unto the end, that after this life we may aſſuredly perſwade our ſelves, we ſhall be made partakers of the priviledges of this kingdome. D

Fifthly it is ſaid, this Citie of God is the *new Ieruſalem, which commeth downe out of heaven from God:* that is, by the preaching of the Goſpell. Hereby we are taught more carefully to ſeeke to attaine to the kingdome of God; for behold Gods endleſſe mercy herein: our ſinnes ſhut heaven gates againſt us, but by the bloud of Chriſt he hath opened them; and by the Miniſtery of the Goſpell he makes heaven come downe unto men; God therefore would not ſee us damned; hee hath made open a way, even a new and living way, whereby we may come to heaven and eſcape hell. God hath brought downe heaven among men, we muſt therefore with the people in *Iohn Baptiſts* time, *violently enter into this kingdome, and ſtrive to take it by force*, Matth. 11. 12.

Laſtly, he ſaith; *I will write my new name on him:* that is, I will make him partaker of that glory and dignity wherewith I my ſelfe am glorified ſince my death and reſurrection. Marke this: All that after this life muſt have Chriſts new name, muſt in this life become new creatures: So *Paul* ſaith, *If any man bee in Chriſt, he is a new creature.* And againe, *Neither circumciſion nor uncircumciſion availeth any thing, but a new creation.* Would wee then partake with Chriſt in his glory? we muſt here be partakers of his grace: herein ſtandeth true religion, to become new creatures, and not in bare knowledge and profeſſion. *We muſt therefore put off the old man which is corrupt with ſin, and be renewed in the ſpirit of our minds, putting on the new man, which after God is created in righteouſneſſe and true holineſſe.* But if we content our ſelves with the image of the old man wherein we were borne, we ſhall never partake of Chriſts glory: for this new name muſt be given to the new creature, old man and it cannot agree together.

2 Cor. 5. 17. Gal. 6. 15. Eph. 4. 23, 24.

## V. 13. *Let him that hath an eare, heare what the Spirit ſaith unto the Churches.*

This concluſion hath beene handled in the former Epiſtles.

## V. 14. *And unto the Angell of the Church of the Laodiceans write: Theſe things ſaith Amen, the faithfull and true witneſſe, that beginning of the creatures of God.*

Here followeth the ſeventh and laſt Epiſtle to the Church of the Laodiceans; whereto is prefixed a commandement unto *Iohn*, whereby hee is authorized to pen the ſame, in theſe words, *And unto the Angell of the Church of the Laodiceans write*, which hath beene handled before.

The Epiſtle it ſelfe hath three parts, a Preface, the ſubſtance or matter of the Epiſtle, and the concluſion. The Preface, in this 14. verſ. wherein is ſet downe, in whoſe name this Epiſtle is written; to wit, Chriſts: who is here deſcribed by two arguments: I. Hee is called, *Amen, which is that faithfull and true witneſſe:* II. *He is the beginning of the creatures of God.*

For the firſt (*Amen*) is an Hebrew Adverb of aſſeveration, ſignifying as much as *verily, truly*, or *certainely*. This title is given to Chriſt, and the reaſon therof is expreſſed in the words following, which are a full expoſition of the ſame. *Amen, is that faithfull and true witneſſe:* So that Chriſt is called *Amen*, to teſtifie that he is a *witneſſe, a faithfull witneſſe, and a true witneſſe:* which title was given to Chriſt in the fifth verſe of the firſt chapter; where it was expounded, and reaſons rendred why he is ſo called. Unto which title is here added, that he is *a true witneſſe*; becauſe he ſpeakes the truth, according as every thing is in it ſelfe, without errour, deceit, or falſhood: for that which he receiveth from his Father, is the will of his Father, which is the rule of all truth.

That wee may come to the right uſe of this Argument; we muſt firſt ſearch out the ends, for which Chriſt is here called *Amen*, that is, a faithfull and true witneſſe, which by the contents of the Epiſtle, we may eaſily gheſſe to be theſe. Firſt, to ſet forth himſelfe unto the Angell of this Church, an example and patterne of fidelity to his Miniſtery; in the duties whereof he had beene ſlacke and negligent: Chriſt therefore by his owne example, would teach him without reſpect of perſons, to inſtruct the Church of God truly and faithfully. How this duty is to bee performed, hath beene ſhewed before, Chap. 1, 5. And not onely to the Angell of this Church of Laodicea, but alſo to all the Church, and to all them that profeſſe themſelves to be his members, doth Chriſt propound himſelfe an example of two moſt worthy vertues: Faith, and Truth. For the firſt: *Faith* is a vertue, wherby a man makes good all his lawfull words, promiſes, oathes, leagues, compacts, and bargaines whatſoever, ſo as his word is as ſure as an obligation, as we uſe to ſpeake. *Truth* is another vertue, whereby a man without fraud, lie, or deceit, ſpeaketh the truth from his heart, that is neceſſary to be knowne for his owne good, the glory of God, and the good of others.

We muſt therefore ſet before our eyes this preſident of our Saviour Chriſt: As he is a *witneſſe*, yea *a faithfull and true witneſſe*, without any ſaining or falſhood, ſo let us labour to ſhew our ſelves faithfull in all lawfull promiſes, and true in all our ſpeeches; that ſo by theſe vertues wee may bee knowne to be like unto Chriſt, through our whole lives and converſations.

Secondly,

vers. 14.

Secondly, Christ is here called *Amen*, to induce this Church of Laodicea, to apply unto her selfe effectually the Word of God, whether threatnings or promises. This Church had been negligent in the duties of Religion, which came for want of applying Gods Word unto themselves. The right manner of applying Gods word is this: In Gods word we are to consider the Law, and the Gospell. In the Law, there are Commandements and threatnings: now a man must apply to his owne person and life Gods commandements particularly, that thereby he may come to know his particular sinnes: then hee must also apply the threatnings of God unto himselfe, that thereby hee may bee humbled through the sight of his misery, and so made fit and capable of Gods grace. Thus the prodigall sonne applyed the Law unto himselfe, when he said, *I have sinned against heaven, and against thee, and am no more worthie to be called thy sonne.* So did *Daniel*, and *Ezrah*, by applying the Law unto themselves, humble themselves and their people: for this is the way to humble any man, and to make him fit to receive grace: *for the Law is our schoolemaster to bring us to Christ*, Gal. 3. 24. and the want of this speciall application of the Law, was a cause of the dulnesse of the Laodiceans, and is also of our slacknesse in Religion at this day.

Luk. 15. 21.

Dan. 9. Ezr. 9.

Secondly, the Gospell also must be applied: not onely by beleeving it to bee true, as the Papists teach, but also by applying unto our selves particularly the promises of righteousnesse and life everlasting by Christ. According as *Paul* saith, *I desire to win Christ, and to bee found in him, not having my owne righteousnesse which is of the Law, but that which is through the faith of Christ. Let us* (saith he) *as many as be perfect, be thus minded*; teaching everie one this speciall duty of particular application. For as Saint *John* saith, *hee that by faith* doth not apply the promises of the Gospel particularly to himselfe, *makes God a lyar.* And the want of this application is the cause of negligence in Religion, and of so many lukewarme Gospellers as be at this day. For it is not sufficient to know the Gospell to be true, or to be able to teach it unto others, unlesse we can thus apply it to our selves. This then serves to prove that justifying faith must not onely bee a bare assent to the truth of the Gospell, but a speciall faith which doth apply unto a man those promises which are propounded concerning righteousnes, & life everlasting by Christ.

Phil. 3. 8, 9, 10.

1 Joh. 5. 10.

The second argument and title whereby Christ is described, is this; *That hee is the beginning of the creatures of God.* The meaning whereof is, that Christ is he that is the Creator of all Gods creatures that were created: so it is said, *By him all things were created in heaven and in earth*: and though this be true, yet I doubt not but that Christ is here called *the beginning of the creatures of God*, for a further

Col. 1. 16.

A respect, namely, because he is the beginning of the new creature in regeneration: so it is said, *wee are the workmanship of God, created in Christ unto good works.* So that every regenerate person is a new creature; to which purpose it is said of Christ, *when his soule shall make an offering for sinne, hee shall see his seed.* Because Christ is the roote and seed of all that are borne againe. How is Christ (will some say) the beginning of a new creature? I answer two wayes: 1. As hee is the author of regeneration, for he is the cause whereby a man is regenerate, in which respect hee is called *the Father of eternitie*, Esay 9. 6. And againe, hee saith, *Behold I and the children whom thou hast given me.* Secondly, because hee is the matter whereof, or whereby a new creature is borne, and so the Church is called *bone of his bone, and flesh of his flesh*, alluding unto *Adam* and *Eve*, who were a type of Christ and his Church. For as *Eve* was taken out of *Adams* side, so the Church and every member thereof sprang of the bloud that flued out of Christs side, which was of infinite merit, being the blood of him that was God.

Eph. 2. 18.

Esa. 53. 10.

Esa. 8. 18.

Eph. 5. 30.

The end why Christ in this Epistle is called the beginning of Gods creatures (as wee see by the contents thereof) is, to meet with this common vice of this Church, that they had more care to seeme to bee religious, than to bee religious indeed: Now Christ calls by this his title give them to understand, that their chiefest care must bee, to become new creatures indeed. And no doubt this is the fault of our dayes; our care is lesse for the power of godlinesse, than for the name thereof; wee more respect shew, than substance, and shadow, than truth it selfe. Which ought not to be, for if wee would be in Christ, we must become new creatures. To exercise our selves in the Word, and Sacraments, and Prayers, are good in their kind; but without this new creation, they are not sufficient to salvation.

Secondly, hereby hee would meet with this speciall pride of theirs, whereby they did boast themselves *to bee rich and to want nothing.* But Christ tels them, that there was no dignity in any thing out of this, whereby in Christ they are made new creatures. Wherefore wee must learne by them, not to bee puffed up with outward privileges of nobilitie, wealth, strength, or such like, as many doe: but he that would rejoice, must rejoice in this, that he is a new creature in Christ Jesus.

Further, by calling himselfe *the beginning of the creatures of God*, Christ would teach them and us, that hee doth love his Church, and preserve the same. *Eve* was created by the hand of God, not apart from *Adam*, but of his ribbe, for this end, that he might love and protect her, and that shee might reverence and serve him: Even so every new creature springeth out of Christs hart bloud, which God hath so wrought that wee might know how Christ hath loved

us, and that wee ought to magnifie and honour him: *Adam* was not the author, but the matter onely, whereof *Eve* was made: but Christ is both the author, and the matter of our regeneration; wherein appeareth his exceeding love unto us. And looke as the root spends it selfe for the preservation of the branches, so did Christ spend his owne blood for the salvation of his Church.

Fourthly, whereas he is called *The beginning of his generation*, hence we may gather, that the doctrine of the Church of Rome is erroneous, which teach, that a man in his first conversion, hath use of his naturall free will, and can dispose himselfe in the act of his regeneration. But the creature of God cannot dispose himselfe in his creation; now every man that is regenerate is the *new creature of God*, and therefore hath no power to dispose himselfe in his new creation.

**v. 15. I know thy workes: thou art neither cold nor hot, I would thou werest cold or hot.**

**v. 16. Therefore because thou art luke-warme, and neither cold nor hot: it will come to passe, that I shall spew thee out of my mouth.**

In these words, and so forward to the 21. verse, is contained the substance or matter of this Epistle: and it hath two parts: A dispraise, v. 15, 16, 17. And Counsell, vers. 18, 19, 20. They are dispraised for two vices; first, for luke-warmenesse, v. 15, 16. secondly, for their pride, vers. 17.

*I know thy workes.* This is a generall reproofe, signifying thus much: *All thy workes are knowne unto mee, and I utterly dislike them.* Then followeth the reason of this dislike, *Thou art neither cold nor hot*: which is a comparison borrowed from waters, whereof there be three sorts; hot, cold, and luke-warme. Now hot and cold waters doe not so much annoy the stomacke, as luke-warme water doth: they are sometime comfortable to the stomacke, but luke-warme water doth disquiet it, till it be cast up: and to those three kinds of waters, he compareth three sorts of men. By *cold water*, he understandeth such as are enemies to religion: as at this day are the Jewes and Turkes, and other barbarous people. By *hot water*, he understandeth men that are earnest and zealous of the truth. So that when he saith of this Church, *Thou art neither cold nor hot*, his meaning is; thou art neither an open enemy, nor truly zealous of my Gospell.

A *I would thou werest cold or hot*: Christ wisheth not simply, that they were enemies unto him; but only in respect of that estate of *luke-warmenesse*, in which they were: as if he should say, I had rather thou werest either cold or hot, than thus luke-warme as thou art. For if wee would understand it simply, we should make Christ to desire that men should bee his enemies. By *luke-warme men*, he understandeth a people, who are in shew Gods Church, but in truth want the power of godlinesse, and the zeale of the spirit. *Because thou art such* (saith Christ to this Church) *therefore I will spew thee out of my mouth*; that is, looke as he that hath drunke luke-warme water, cannot abide it on his stomacke, but must needs spew it up againe; so am I weary of this thy security, I cannot abide it, and therefore will I cast thee off from all fellowship with me, and make thee which art a Church in shew, to be no Church.

B Thus we see their fault, namely, luke-warmnesse; the greatnesse whereof, he aggravats, first by comparing it with the extremes, cold & hot, both which he preferreth before it, as may appeare by his wish and desire: And secondly, by the punishment therof; namely, utter rejection.

Hereby wee must examine our selves, whether this fault may not justly be charged upon us: after due triall, it will appeare, that we are guilty of this sinne. The which that it may the better appeare, I will note the severall kinds of luke-warme Christians. *Vse.*

C The first luke-warme professor, is the Priest; as the tenor of his religion, and the manner of his worship of God, doth plainly shew: for he doth part stakes with Christ in the matter of salvation, affirming that hee receiveth from Christ to worke out his owne salvation, and so assumeth part of Christs glory to himselfe.

Secondly, all *time servers* are luke-warme Gospellers; that is, all such as alter their religion with time and state: and of this sort are the body of our people, who professe themselves to bee of the same religion the Prince is of: which sheweth evidently what they will doe in time to come, namely, turne with the time as their forefathers have done.

The third sort, are the followers of *Nicodemus*, who came to Christ by night only: that is, such as say and think that they may go to masse with their bodies, if they keep their hearts unto God: these halt betweene two opinions, and neither serve God nor *Baal*.

D Fourthly, all *Mediators*: such as will make pacification betweene the religion of the Protestant and the Papists; so holding our religion, as not caring to embrace theirs also, because they thinke they differ not in substance, but in circumstances onely. Let these pretend what they will, they are in heart Laodiceans.

Fifthly, all *Worldlings*, which as God saith, Luk. 16. 13. *Serve God & Mammon*, God & the world, by setting their heart upon riches. These men abound every where, for though they heare

heare God in the ministery of his word, and as it were touch him in the Sacrament, yet their hearts are farre from him, running after their covetousnesse, Ezech. 33. 31. and who are such their consciences will witnesse: yea, their behaviour proclaims it to the world: for though they will heare the Word, yet their wit and strength is spent upon the world, and the things thereof.

Sixthly, those that professe Christs religion in outward actions of his worship, but yet in their lives give themselves to the common sins of the time, some to drunkennesse, to fornication, to covetousnesse, or cruelty: some to this sin, and some to that. To this sort wee must referre those, that in the word approve religion, and yet their hearts delight is in garnishing themselves with the monstrous, brutish, and irreligious formes of strange and forren attire: These spend their time and their wit in decking of their bodies, and so suffer their soules to goe to wracke; when as apparell should be an occasion to put us in minde of a shame through sin: and by modest attire, we should expresse the vertues of the heart, but these hereby professe the vanity of their minde.

Now though we be not intangled with these grosse sinnes; yet wee cannot excuse our selves from this sinne of luke-warmenesse. For the want of zeale of Gods glory, of love to his truth, of care to obey his commandements, and to keepe good conscience, the want of hatred of sinne, what argue all these but luke-warmenesse? Herein we must lay our hand upon our mouth with *Iob*, for we cannot plead with God no not for this common sinne. But that we may be out of all doubt, that this sin of luke-warmenesse hath infected our congregations as it did the Church of Laodicea, I will make it plaine by the signes thereof, which are common among us, that so we may the better know our fearefull estate.

The first signe is, *Negligence in the duties of that true religion which we professe*. This appeareth sundry waies: for first, howsoever we come to the assemblies where the Word is preached, yet few doe profit there, by increase in the knowledge of that religion which is taught, and in the amendment of life. This may any man see to bee true, that hath halfe an eye to looke into the state of our assemblies, and mens owne consciences will herein witnesse against them. Againe, where Gods Word is ordinarily heard, there are very few that spend any time in searching out, and trying whether the things be so or not which are taught them. Nay men will not be at cost to buy a Bible: and if they have one, yet they will not take paines to read the same, at least in such a constant course as they ought to doe. Thirdly, the Lords Sabbath is broken, for though most men at set times will come into the congregation; yet there is not that private sanctifying of the Sabbath after the congregations are dissolved, which Gods word

A requireth, but men betake themselves to their owne affaires, and to outward delights; to omit those that have no care at all of sanctifying the Sabbath in any sort. Now these persons must needs want both knowledge, obedience, and all sound grace, that will not set apart some time, wherein they should imploy themselves in Gods Word: And by these signes it is evident, that there is a grievous disease of negligence in the duties of Religion, that infects our congregations. Now where this negligence is, though coldnesse be not, there cannot be zeale, and so luke-warmenesse must needs abound.

II. *Signe of luke-warmenesse*. The Religion of most men is this; in the generall calling of a Christian they shew religion, but in the af-
B faires of their particular callings where is religion? In the Church they are good Christians, but in practice of the duties of their particular callings who sheweth his religion? For when as men should practise their callings, according to Gods Word and true godlinesse, they follow the desires of their owne hearts. Little conscience is made of lying and oppression: that love and plaine dealing which ought to be between man and man, is wanting: which proveth them plainly to be luke-warme Gospellers.

III. *Signe*. There bee many that professe themselves to be luke-warme, neither hot nor cold. For though all generally come to the hearing of the Word, and the receiving of the Sacraments, yet many when they see some
C make conscience to become answerable in some measure to the word which they heare, and the Sacraments which they receive, doe take up in their mouthes this slander of precisenesse against them; mocking them for doing that which in the Word and Sacraments themselves professe should be done. These men will not be enemies to the Religion of Christ; and they professe themselves not to be zealous, by reproching zeale in others: Therefore they doe more than these Laodiceans did, even professe themselves to be luke-warme. For he that reprocheth another for zeale in religion, brandeth himselfe with this sinne of luke-warmenesse. And who knowes not how many of this sort are every where? I dare say with good conscience, our
D congregations generally consist of such. Now marke what followeth hereupon.

First, that our common professors of religion are in worser case than heathen men, Jewes and Turkes, that know not Christ. This Christ teacheth in preferring cold persons before luke-warme: as if he should say; I had rather thou wert a Pagan, than a professor without zeale. And S. *Peter* to this purpose speaking of such, saith; *It had beene better they had never knowne the way of truth, than after they have knowne it, not to obey the Commandements of God*. So that unlesse there be further matter in us than knowledge and bare profession, our case is worse than the case of Jewes and Turkes. Religion knowne will not make thee better than them,

2 Pet. 2. 21.

but it is zeale and obedience that must preferre thee before them.

Secondly, from the consideration of our estate, I gather that we are in danger to be spued out of the mouth of Christ, as luke-warme water out of the stomacke. This is the punishment here threatned, which was written for our instruction, that wee might know where luke-warmenesse takes place, there this punishment will follow. We may flatter our selves as the men in the old world did, and thinke all is well, never regarding till the judgement come: but the truth is, that in regard of this sinne, we are in danger to be cut off from the Church, and from true societie with Christ: God can doe this sundry waies, either by bereaving us of his Gospell, and making us as the heathen: or by sending the enemy among us, to destroy and root us out of this land: and even in our neighbour countries and townes, he sets spectacles before us, that by them we may see how hee can spew us out, and cut us off from being a people. And thus much of the first fault, namely luke-warmenesse.

**V. 17. *For thou sayest, I am rich, and made rich, and have need of nothing: and knowest not how thou art wretched, and miserable, and poore, and blind, and naked.***

Here is the second sinne of this Church, namely, spirituall pride. The words depend upon the former, as a reason thereof: before hee charged them with deadnesse in religion, and here he painteth out the cause thereof: namely, spirituall pride of heart. As if he should say, Thou thinkest thus within thy selfe, *I am rich*, for it is the manner of the Scripture to expresse the thoughts of men by their speeches; because the thoughts of men are as evident to Christ, as any mans speeches can be to another.

*Vse.* In that Christ doth expresse mens secret thoughts, and propound the same in this book; we may hence gather, that it is a part of Canonicall Scripture: for it is a privilege of the Scriptures to set downe the thoughts of Churches, and of particular men, even as they conceive them. This can no man doe in any booke of his owne devising. And hence we may gather an argument against Atheists, That Scriptures are the Word of God, because they reveale mens secret thoughts.

Now followeth the thought it selfe of the Angell and people of this Church, *I am rich*, that is, I have many excellent gifts and graces of Gods spirit: by this effect he expresseth their spirituall pride in overweening their estate before God. This is a common sinne in the world, and ever hath beene. Christ said, *Hee came not to call the righteous, but sinners to repentance*; By righteous, meaning such as thinke themselves righteous. And the proud Pharisie in his praier, which he conceived in his heart, thought himselfe *farre better than the poore Publican, or other men*. And *Paul* bringeth in the Corinthians thinking proudly of themselves, saying, *We are full, and made rich, &c.* This sinne takes place in the Papists at this day; who perswade themselves, that they can satisfie Gods justice by temporall works, and fulfill the law of God, and merit for themselves, and for others. Luk. 5. 32. Luk. 18. 9, 10. 1 Cor. 4. 8.

To come to our selves: this same proud thought hath place among us. First, we thinke we are rich, in regard of knowledge: both yong and old scorne to be catechized, because they would not seeme to bee ignorant; some sticke not to professe this pride by bragging thus, that they know as much for substance as any man can teach them, when as indeed they know nothing, but that wich nature will teach a man. II. men plead that they have a most firme faith, so as they never doubted of Gods mercy: which is nothing but the presumption of a prond heart; for true faith is troubled with doubting. Thirdly, men will professe, that they are rich in love, both towards God and their neighbours; when as they love the world and the pleasures thereof, more than Christ; and so have no true love of God in their hearts. IIII. (to make most plaine, that this spirituall pride reigns in mens hearts) marke this; let any bodily calamity be made knowne to a man, that is newly befallen him, oh how is he presently perplexed! but let Gods Ministers out of his word make knowne unto him his inward fearefull estate, that by reason of sinne, he is in danger of Gods judgements, and a firebrand of hell, he is not afraid. Worldly newes doth affright men much, when as the threatnings of the word move them nothing. What argueth this, but that their hearts are forestalled with this false conceit, *I am rich*. The drunkard in his drunkennesse, the filthie person in his uncleannesse, and every man in his sin sootheth himselfe with this, *God is mercifull, I am rich, and in his favour he will not condemne mee*. Well, it being thus manifest that spirituall pride is our common sinne; wee must labour to see it in our selves, and use all good meanes that it may be removed. The meanes follow afterwards.

*And increased with goods: or, am made rich*, so the words are: these words are added onely for amplification, to shew that this Church had not any small portion, but an exceeding measure of spirituall pride: The doubling of the words, sheweth the strength of this conceit. Whats the cause, that this Church was growne to such an height of pride? *Ans.* It may be it was knowledge, wherewith no doubt the Angell of this Church, and many therein did abound:

1 Cor. 8. 1. bound: now the holy Ghost saith, *That knowledge puffeth up.* This is true in all places: great knowledge, (without special grace) great pride. This is the sinne of the Schooles of learning. Where knowledge abounds, there pride of heart abounds, and men are puffed up according to the measure of their gifts, unlesse by his grace, and the sight of their sinnes, God doe humble them.

*And have need of nothing.* This is a further sign of their great pride, that they thought they needed not the helpe of any thing, or any person beside themselves: And all such as thinke they have no need of the bloud of Christ for the washing away of their sinnes, doe surely abound with this spirituall pride of heart. This serves further to convince our congregations of this damnable spirituall pride. If any one be sicke in body, he straight sendeth unto the Physitian; but not one of a thousand seeketh to the Minister till the pangs of death draw neere. The soules disease by sinne is not felt; there is no complaint for want of the bloud of Christ. But if we would be emptied of this pride, we must labour to see that wee stand in need of Christ, and every drop of his bloud; till such time as we feele that in us, there is no goodnesse in our hearts: We are but the proud Laodiceans, and our case is wretched and damnable.

*And knowest not how thou art wretched, and miserable, and poore, and blind, and naked.* Christ intending to strike this sinne of pride to the very heart, doth here set downe the true cause thereof; to wit, *Ignorance*: as if he should say, Thou knowest not thine owne naturall estate, as thou art borne of *Adam* out of Christ, and therefore thou art proud, and thy pride maketh thee luke-warme. Then hee sheweth whereof they were ignorant, namely, of their naturall estate.

For the first, Christ making Ignorance the cause of their pride, teacheth us that pride is not the first sinne that ever was in the world, as many both Papists and others have thought. True it is, pride is a great and mother sin, and the cause of many foule iniquities: but yet ignorance is a mother sinne, whereof pride springeth. The cause why any person swels with pride in himselfe, is ignorance of his owne naturall estate. By this then wee are taught to learne to know our owne estate, what wee are by nature in our selves without Christ, for that is the way to pull downe our hearts. For this cause the Prophets of God used to call them, *To a searching of themselves*, Zeph. 2. 1. when they would bring the people to humility and grace; that men seeing their estate by reason of their sinnes to be damnable, might be humbled and caused to forsake themselves, and come unto Christ. And surely till such time as men bee humbled for their sinnes, they will never get found grace, but be as the proud Pharisie, hypocrites and dissemblers, though they have much knowledge. But when a man hath searched his naturall estate, then besides knowledge of himselfe come other most excellent graces; as humility, the feare of God, and true obedience with good conscience. And therefore first of all, let us labour to be acquainted with our owne estate in our selves, and with our personall sinnes, and with Gods judgements due unto us for them. For this is the ground of true grace. The spots and blemishes of our bodies wee can soone espy, and wipe away: and why should we be lesse carefull of our soules, which be farre better?

That Christ might fully make knowne unto them their ignorance of themselves, it pleaseth him to describe to them their naturall estate, and so proportionally the naturall condition of all Churches, and of all people: which is the state of mans miserie. This he propoundeth two waies: first, generally in these words, *And knowest not how thou art wretched and miserable:* then by the parts thereof, which be three, *povertie, blindnesse, and nakednesse.*

For the first. The word translated *wretched*, signifieth one subject to calamities, griefes, and in a word to all miseries. And that wee may know who is thus wretched, I will enter into a description of mans miserie: whereof that wee may conceive aright, two things are to be considered: First, the root, and fountaine thereof, for therein we shall best see what misery meaneth. This root is *originall sinne*, and it hath two branches: First, that particular transgression whereby *Adam* sinned, which was not only the sinne of his person, but also of the whole nature of man, spreading it selfe to all his posterity, Christ excepted. Secondly, the defacing of Gods image, and the corrupting of mans heart, which by reason of the fall of our first Parents, hath in it a proneneſse unto all sinne, both in will, affection, and in all the faculties of the soule. In these two stands originall sin; and in them, and with them we must conceive of mans misery, as in the root thereof. Secondly, wee must conceive of mans misery under the forme of punishment, having relation to the first sinne of *Adam*, and to the corruption of each mans nature thereby received. The punishment of sinne must be considered sundry waies, according to the divers kinde of mans being: either in this world, or after. For it is either in this life, or at the end of this life, or after this life. And so accordingly is misery to be considered.

Now of the punishments in this life, some concerne the whole man, some the parts of man, some his estate. Punishments concerning the whole man, be of two sorts: The first, is subjection to the wrath of God, whereby a man since *Adams* fall is made the childe of wrath: a misery of all miseries, and yet the more grievous, because without some grace, a man cannot discerne and see the same. The second is *a bondage under the Devill*, whereby a man in his mind, will, and affections, is subject every way to the will of the devill; which though we cannot

not describe, yet we may thus conceive of it. The regenerate man saith, *I sinne, but I would not sinne*: The naturall man saith, *I sinne, and I will sinne*. It is my nature to sinne, and my delight; and this was the state of this Church.

Punishments concerning the parts of man, be either miseries of his soule, or of his body: the miseries of his soule be these. First, in the understanding, ignorance of Gods will: and in sundry, madnes, and foolishnes: and in all men, paine and difficulty both to learne and remember whatsoever is good: which was not in man by creation. In the conscience also, be accusations, secret feares, and terrours. In the will, is rebellion to Gods will. In all affections, perverseness. All which are miseries of the soule.

The body also hath these miseries. I. It is subject to all infirmities, sicknesses, diseases, and aches; which are so many, as all the books of Physitians neither do nor can record the same. II. Mans body is mortall, and subject to temporall death, which no man can possibly avoid or prevent by all the art and skill in the world.

Punishments of mans estate, concerne either his goods, or calling. In goods there be these miseries; want of things necessary: for by reason of sinne it is a punishment, and in it owne nature a curse: and all the hurts that come by the creatures, for their enmity towards man, and toward one another; as also their subjection to vanity; all these be miseries and the punishments of mans sin. In mans calling there is misery: for therein is man subject to trouble, to losses, and sorrow; which come as a punishment of mans first sinne. And all these bee the miseries of man in this life.

At the end of this life, comes *bodily death*, the separation of soule and body asunder; which in it selfe is a most fearefull curse, for so, it is the very gate of hell.

But after this life, is the accomplishment of all miseries, and that is *eternall destruction and condemnation in hell fire:* which to be the end of all miseries, appeares by this, because it is a separation of mans person from the societie and presence of God; and an enduring of Gods wrath in the whole person, even in the place of the devill and damnable soules, and that not for a time, but for ever and ever eternally. And thus we see what punishment is, and answerably what misery is: whereby we may see what it is to be *wretched*, namely, in a word *to be subject to all miseries, whether we consider them in the root thereof, originall sinne; or under the forme of punishment in this life, in the whole person and in soule and body severally, in goods and calling, at the end of this life, and in the world to come.*

The proper end that moves Christ to say to this Church, *she knew not that she was wretched*, is this; to teach this Church, and in them us, and all Churches to learne to know their owne miseries, to feele the same, and to be touched in conscience for them. We therefore must learne not to flatter our selves with hope of our good

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state: but labour to see our misery both in sin, and the punishment thereof: And seeing it, strive to be touched with it, that we may cry with the Jewes, *What shall we do to be saved?* Act. 2. 37. for till such time as this in some measure bee wrought in us, we shall be but lake-warm professors, having a shew of godlinesse, but wanting the power thereof. The true sight of our misery is the gift and grace of God, but yet we must use all good meanes, that we may come to see the same, & to be touched with it, that so we may have hearts herby fit to receive the gospel, which contains the remedy of this our misery.

And *miserable*; that is, *worthy to be pitied*: this is added, not to set downe another thing, but to expresse the greatnesse of their misery: as if he should say, Thy misery is not small, but so great and so grievous, as indeed thou art in that regard to be pitied of all men.

*Use.* Hence we learne, that we must not despise parties miserable by reason of their sinnes, or scorne and contemne them; but contrariwise lament and pitie them. When *David* saw men sinne, and so pull heapes of misery upon them, *hee shed rivers of teares*. Psal. 119. 136. The Lord makes it a good mans property *to mourne for the abominations of the people*. *Ieremie* Ezek. 9. 4. for the sinnes of the people *wished his head were full of water*. Ier. 9. 10. And just *Lot* grieved *his righteous heart for the abominations of Sodome*. 2 Pet. 2. 7, 8. It was the fault of the Corinthians, which *Paul* reproveth, that when the incestuous man had sinned that grievous sinne, *they were not humbled, but puffed with contempt against the partie*. 1 Cor. 5. And it is a fault in sundry men at this day, that they are not humbled in themselves when they see other men sinne. We must not doe so, but shew the grace we have above others, in being grieved for the miseries which men without grace by their sins pull daily upon them. Thus much of their misery in generall.

The parts of their misery are three, which Christ noteth particularly, that if it were possible, he might cause this Church to lay aside this damnable pride; for these in all men are maine miseries. The first is poverty: *And poore*; that is properly one that hath not a rag to his back, nor bread to his mouth, unlesse hee begge the same of others. But here it is taken for one that is spiritually poore: which poverty wee shall better conceive, if we doe understand what be true spirituall riches. True riches be Gods grace and favour in Christ: as the pardon of sinne, and life everlasting. The poore man therefore is he, that wanteth Gods favour for the remission of his sins, and the gift of eternall life: and hath in him no good thing that is acceptable to God, but in regard of his soule, is as silly and poore as any beggar in regard of his body.

The end why Christ calleth this church poor, is to beat downe the proud conceit of her own good estate, and to cause her to feele her spirituall povery, and so become poore in spirit. And we in them are likewise taught to labour

to

*to feele our owne poverty*, how by nature there is no goodnesse in us: but we are utterly destitute of the grace and favour of God, that so we may goe out of our selves, and in regard of our selves even despaire of our salvation: for till this poverty of spirit be wrought in us, we may make a shew in profession, heare the word, and receive the Sacraments, but we shall never have sound grace. And blessed were our estate if we could lay aside that devillish pride, which puffeth up our hearts, and became poore in spirit; then were wee in the right way to receive the Gospel, and the graces thereof: but till we be beggers in our selves, we never begin to be rich in Christ.

How can Christ truly charge this Church with poverty; for the Laodiceans were a rich people, and had great store of wealth? *Ans.* True is it, they were rich in wealth, as histories shew, and yet poore to God. For all honour and wealth in the world is nothing without the grace and favour of God in Christ. *Paul* saith, *Wee are compleat in Christ*: forth of him therefore we have nothing. To the Corinthians he saith, *All things are yours, and you are Christs, and Christ is Gods.* But nothing is ours till we have Christ, and Christ us.

Col. 2. 10.

1 Cor. 3. 22, 23.

*Vse.* As it was with this Church, so it is with all other. Every person and all people are but poor and beggerly, if they want Christ: and therefore if God have given any man riches and wealth, he must lay this good foundation; use them as helpes to further his salvation: for by them he may attaine to the meanes of salvation, and also shew forth the fruits of faith. But they that have wealth and use it otherwise, shall finde it turne to their deeper condemnation.

The second part of their *misery*, is *blindnesse*. *Quest.* How can they be said to be blind; for they had a learned teacher no doubt, that both was able and did teach the will of God; and the people likewise knew the points of religion, and believed the Gospell? *Ans.* They had knowledge indeed; but yet they were blind: first, because the knew not their owne estate. If a man had all skill in all arts and sciences, and great knowledge in the word: yet if he know not himselfe in some measure, he is but a blind man. Secondly, because they did not know God in Christ: They knew no doubt, that there was a God, and that Christ was a Saviour, but they could not apply it to themselves, to be able to say, God is my God, Christ is my Redeemer, & the holy Ghost my sanctifier. Thirdly, because they could not discerne of things that did differ; as betweene good and evill, betweene evill and evill, betweene temporall things and eternall blessings: This spirituall discerning, is a gift of Gods grace.

*Vse.* In that Christ saith, *They were blind*, though they had knowledge: we may learne, that all knowledge is but meer ignorance before God, to those persons that know not themselves, and God to be their God in Christ. For want hereof Christ calleth the Angell of this Church *blind*, though otherwise he were a very learned man. Which must teach us not to rest content with any humane learning, no not with the literall knowledge of the Gospell; but we must labour further to know our selves, and to know God in Christ, and Christ our Redeemer: and bee able in some good sort to discerne betweene things that differ. *David* a most worthy Prophet, inciteth the 32. Psalme *to learning*. What learning sheweth he there? *Ans.* Surely nothing but the knowledge of the pardon of his sinnes. And indeed that is it which seasoneth all our learning: and therefore above all things we must labour for it.

The third part of their misery, is *Nakednes*. Nakednesse is twofold, to the eye of man, and to God. Nakednesse to the eye of man is bodily, and that is also twofold; either that which was before the fall in the bodies of our first parents, whereby their bodies being uncovered, appeared very glorious without shame: or that which is after the fall, whereby the body being naked and bare, appeares full of shame; which is so excessive by reason of mans sinne, that if necessity would permit, the whole body both face and hands should be covered. Nakednesse before God, is when any man lies before God a deformed sinner. In this case *Moses* saw the Israelites, *when they had made a golden calfe*: for thereby they deprived themselves of Gods Image, and were guilty of that most grievous sinne of Idolatry. This is a misery of all miseries, and the greatest nakednesse that can be: and this is the nakednesse of this church in this place. *Quest.* Why doth Christ call them naked? *Ans.* To move them, and in their persons all professors to have care not to flie from God, *and to hide their sinnes with Adam*, but to bring themselves into his presence and there lay open their sinnes, that they may obtaine a covering for them by Christ. It is the practice of the world, to hide their sinnes from men, but never to care how bare and naked they bee in the sight of God, who yet seeth them all as plainly, as wee the sores of any poore lazer that shewes the same to move our pittie towards him; which if we could see, we should be ashamed not to seeke to cover our sins before God. Wee must therefore labour in our owne consciences to see the nakednesse of our soules before God: and seeke to be touched and humbled for the same, that so we may earnestly intreat for the righteousnesse of Christ, to be a covering to cloath our soules. This was *Davids* practice: for when hee saith, *Blessed are they whose sinnes are covered*. Psal. 32. 1. hee would give us to understand, that he used to uncover his sinnes, and lay them open before God; that at his hands in Christ, he might get a cover for them.

Exod. 32. 25.

Iob. 31. 33.

These are the particular parts of a mans misery, which every man must labour to feele in him.

himselfe, if he would be partaker of the righteousnesse of Christ: for thus hath Christ both in generall and in particular, set downe the misery of this Church; that hee might prepare them to receive the blessed comfort which followeth in the next verse.

**v. 18. *I counsell thee to buy of mee gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be cloathed, and that thy filthie nakednes do not appeare: and annoint thy eyes with eye-salve, that thou mayest see.***

Here beginneth the counsell of Christ unto this Church. Wherein, first he propoundeth a notable remedy for her misery before noted. In this remedy, we are to consider three things: the manner of prescribing it; the remedy it selfe; and the meanes whereby it is obtained.

For the first, this remedy is propounded; not in any sharpe commandement, but a milde and gentle advice, *I counsell thee.* And herein Christ doth take to himselfe the office of the Counseller of his Church. For as God hath his Church and people, so he hath his Counsellers, by whom in mercy he hath revealed his counsell unto his Church. The principall Counseller is Christ; so he saith in the person of Wisdome, Prov. 8. 14. *Counsell is mine.* And *Isay* saith; *To us a Childe is borne, and hee shall call his name, Wonderfull, COVNSELLER, the Mighty God, the everlasting Father, the Prince of peace:* Isa. 9. 6. yea, hee is both King and Counseller to his Church. This office Christ challengeth to himselfe, for these causes: first, because he adviseth his Church, touching the way whereby they must escape everlasting death, and come to eternall life. Secondly, because he teacheth them how they may practise every businesse, so as it may please God. Thirdly, because he teacheth them how they may in grievous dangers and distresses finde a good issue, or else be able with patience to beare them. These things he worketh daily in his Church, not by extraordinary meanes, but ordinarily by his word and spirit; and therfore may justly challenge this honour, to be called *the Counseller of the Church.*

*Vse.* From this office of Christ, wee learne two things: First, to doe all the honour and reverence wee can unto his Majestie; for hee is our professed Counseller, who imployes himselfe for the good of his Church. Counsellers of the State and of the Law, are highly honoured and respected of all sorts, even for their counsell in worldly matters, though often it faile: how much more ought wee to honour Christ our heavenly Counseller, whose counsell leadeth unto glory, and is stable and sure for ever? Looke how much his counsell excelleth theirs, so much ought he to be honoured above them all. Secondly, in all distresses and grievous temptations, and dangers either of soule or body, wee must take counsell and advice from Christ Jesus: for to this end doth hee reveale himselfe to be a counseller, that men in distresse comming to him, by his advice might be comforted and eased. When *Moab*, *Ammon*, and *Mount Seir* banded themselves against *Iuda*, the people were in great distresse and danger; but marke what good king *Iehosaphat* did, he betooke himselfe to the Lord his counseller, saying, *Lord we know not what to doe, but our eyes are towards thee,* 2 Chron. 20. 12. that is, direct thou us in this danger, for of our selves wee know not how to escape. This practice ought to be followed of all men, especially in time of any danger, such as these dayes are by reason of sinne. The counsell of Wizzards, Sorcerers, and Astrologians, ought not to be sought after; but by prayer we ought to humble our selves, and call only and continually on this our only true Counseller.

II. Point. The remedy it selfe: which hath relation to the former Verse, for there hee sets downe the misery of his Church in three parts; which were all great miseries. And here he so propoundeth his remedy, that it is answerable to their miseries in the severall parts thereof. For first, here is gold to make them *rich*, answerable to their poverty; Secondly, *rayment* to hide their *nakednesse*; Thirdly, *oyntment* to take away their *blindnesse*.

For the first; by *gold*, according to the Analogie of the Scripture, we are to understand the *graces of Gods spirit*: as *true faith*, *repentance*, the *feare of God*, *love of God*, and *the true love of man*: 1 Pet. 1. 7. *Faith is compared to gold in the tryall thereof*: and so may all other gifts of the spirit be hereby understood. Secondly, by *gold*, we are to understand *Christs merits*, yea, *Christ himselfe*, as the fountaine of all grace.

This *gold* is further said to be *tryed by the fire*: that is, most pure and precious *gold*, purged from all drosse, as fine as can be made by the art of man. This is added to expresse the property of Gods graces and gifts, namely, that they are more precious unto God than *gold*; yea, than *gold tried by the fire*, as *Peter* saith.

*Vse.* By this every person is taught, how to beautifie himselfe both in soule and body: It is the common blind opinion of the world, that forren attire and rich Jewels doe adorne the body; and indeed in some cases the body may be adorned with pearles and Jewels: but the right way to adorne any person indeed is, to furnish the soule with these graces of the spirit, which unto God be more precious than fine gold. Our bodies and soules ought to bee the dwelling places of the *Holy Ghost*; and therefore

fore we muſt adorne them, and make them fit for ſo worthy a Gueſt: which muſt be done by the good grace of the ſpirit, and not by ſtrange and forren attyre, which no good man could ever abide.

Secondly, theſe graces have a further effect than to beautifie; and that is, to *make rich*. Here then ſee the common folly, yea the ſpirituall madneſſe of men in this world; who ſpend all their time, wit, and ſtrength, to furniſh their houſes with treaſure, and to enrich their bodies, and in the meane time leave their ſoules ungarniſhed. What a madneſſe is this, that men ſhould neglect the true riches, and follow after that which is nothing elſe but counterfeit copper? Seeing therefore Gods graces be the true treaſure which fadeth not, let us ſeeke after them, as Wiſdome counſelleth: Pro. 8. 10, 11. *Receive mine inſtruction, and not ſilver: and knowledge, rather than fine gold: For wiſdome is better than precious ſtones.* The ſecond part of this remedie is, *a white garment*; that is, *Chriſt himſelfe, and his righteouſneſſe imputed.* So *Paul* ſaith, *All that are baptized into Chriſt, have put on Chriſt*; There Chriſt is made a garment, whom every one that beleeveth in him, doth put on. Againe the fruits of the ſpirit are a garment; and therefore we are commanded to *put on tender mercie, kindneſſe, humbleneſſe of minde, meekneſſe, and long ſuffering.* Further, *Chriſt* ſheweth the end of this garment; namely, to cover *the nakedneſſe of our ſoules, leſt the filthineſſe thereof which we by our ſinnes have brought upon us, doe appeare.* The third part of this remedy is, *annoynting with eye ſalve:* where, by *eye ſalve*, we muſt underſtand the *ſpirit of Illumination and knowledge, wrought in the minde by the holy Ghoſt, whereby men know themſelves and their eſtate:* for as eye-ſalve ſharpens the eyes and cleares the ſight, where it was by ſome occaſion dimmed, ſo doth Chriſt by the Illumination of the ſpirit, make a man know God in *Chriſt*, and to diſcerne betweene good and evill, and betweene things temporall, and bleſſings eternall.

Gal. 3. 27.

Col. 3. 12.

Thus we have the meaning of the words: whereby we may ſee, that by all theſe three, we can underſtand nothing elſe but *Chriſt* himſelfe and his merits. Now one and the ſame thing in *Chriſt*, is ſignified by divers termes, to ſhew that there is in *Chriſt* the fulneſſe of all grace, and plentifull redemption; yea, ſtore of ſupplies for all our wants. The *Laodiceans* were poore, but *Chriſt* was their riches; they are naked, but *Chriſt* was their garment: and laſtly, they were blind, but *Chriſt* was their eye-ſalve. So that what wants ſoever be in us, there is a ſtore of ſupply thereof in *Chriſt*. This muſt the more diligently be marked, becauſe the Papiſts make *Chriſt* but halfe a Saviour, in putting our merit unto his: and ſo diſgrace him in his glorious worke, wherein he is a moſt abſolute Saviour and Redeemer.

III. Point. The meanes whereby theſe worthy gifts of God may be gotten, is by buying and bargaining: ſo *Chriſt* ſaith, *I counſell thee to buy of me.* Where he alludeth to the outward ſtate of this Citie, for it was rich, and alſo given to much trafficke, as Hiſtories record: and therefore he ſpeakes to them in their owne kinde, as if he ſhould ſay; You are a people exerciſed in much trafficke, and delighted with nothing more than buying and ſelling: well, I have wares that will ſerve your turne; as *gold, garments, and oyle*, therefore come *and buy of me.* Theſe words muſt not be underſtood properly, for ſo we can buy nothing of *Chriſt*; becauſe there is nothing that is good in any, but it proceedeth from the free gift of God in *Chriſt*. This is onely ſpoken by way of reſemblance to buying and ſelling; which ſtands in theſe points which are the principall things in bargaining. Firſt, a man ſees his want, and deſires to have it ſupplyed; and therefore goes to the place where ſuch things are to be ſold. Secondly, hee ſeeth the thing, and he liketh it. Thirdly, he prizeth and valueth it. Fourthly, he maketh exchange for it, by money or by money worth. Fifthly, if it be a great ſumme, he giveth earneſt. So in the getting of *Chriſt* there is a kind of reſemblance to all theſe. Firſt, a man muſt feele himſelfe to ſtand in need of *Chriſt* and his merits; becauſe men ſee want of bread, meat, and drinke in their houſes, therefore doe they goe to buy the ſame. Now looke how ſenſibly any man feeles theſe worldly wants; ſo evidently ſhould we feele our want of *Chriſt*, and his merits. For this is the firſt beginning that cauſeth us to ſeeke to receive *Chriſt Ieſus*. Secondly, feeling our wants, wee ſhould hunger and long after *Chriſt*, that we might be made partakers of him and the vertue of his merits: as a man that is to buy a thing doth take liking thereof, which doth ſtir up a deſire in him to buy; ſo muſt we labour to have a liking of *Chriſt*, which will move us to ſeeke unto him. Iſay 55. 1. *Hoe, all they that thirſt, come and buy:* ſo that none makes this bargaine, but he that thirſts. Thirdly, wee muſt prize and value *Chriſt* above all things in this world, even at ſo high a rate that we account all things in regard of him to *be but loſſe; yea, even droſſe and dung*, as *Paul* did. Fourthly, we muſt make exchange. How? we can give *Chriſt* nothing but his owne. *Anſw.* Properly there is no exchange, and therefore he ſaith, Iſay 55. 1. *Hoe, come and buy without money, for nothing. Simon Magus* is heavily checked and accurſed, for offering to buy the gifts of the holy Ghoſt, Act. 8. 20. And yet there is an exchange to be made. *We muſt give him our ſinnes, and receive his righteouſneſſe*; and therefore he is ſaid, 2 Cor. 5. 21. *To bee made ſinne for us, that wee ſhould be made the righteouſneſſe of God in him.* See a moſt bleſſed exchange; for our ſinne and ſhame, wee receive his bleſſed grace and righteouſneſſe. *Queſt.* How is this exchange made? *Anſw.* In the practice of faith and repentance: for when we humble our ſelves and

Phil. 3. 8.

and confesse our sinnes, praying earnestly for remission, and beleeve our reconciliation by Christ, then is he our righteousnesse. Lastly, though we can give nothing unto Christ, yet he giveth unto us an earnest in this bargaine; to wit, some portion of Gods Spirit, and some small measure of his graces: as grace to bewaile our sins, to humble our selves, and to pray for the pardon of them, with purpose not to sinne againe: these be the earnests of this bargaine. And thus is heaven bought and sold betweene Christ and us; the receiving of his true saving graces, be they never so small, even as a penie is a sufficient earnest for a bargaine of an hundred pounds.

Eph. 1. 13. 2 Cor. 1. 22.

*Vse.* Here wee see wee are commanded to buy Christ, and to make a bargaine with him, wherby we may have right to him and his merits. But how goes the case with the world? surely many come where this bargaine is offered, but few there be that buy. Wee are like to Passengers on the sea, who see many goodly buildings, sumptuous cities, and fruitfull Islands, but they make no purchase of them; they onely praise them, as they behold them, and so passe by: so we come and heare the doctrine of Christ and his merits, and approve of the same: but where is the partie that maketh this bargaine? Come to particular points, and it will appeare, that few bargaine for Christ. For who feeles his owne miserie as he ought? Who perceives himselfe to stand in such need of Christ as he doth? worldly wants we feele, and are affected with them, but in regard of spirituall wants, we are senseless; and yet till we truly feele our misery, wee never come to make this bargaine with Christ. Againe, come to our desire and hungring after Christ: In bodily thirst and hunger, we can say; *I hunger, or I thirst:* but who can say, I hunger and thirst after Christ and his righteousnesse? Alas, our hearts are full, wee feele no want: nay they are dead, we feare none evill; and as for our valuing and esteeming of Christ, we are plaine *Gaderens*, and *Esaues*; we preferre the world and the basest things therein before Christ. And for the exchange; we are loth to part with our sinnes, and to put on Christs righteousnesse. Which plainly shewes we make no exchange; and though we be willing to lay heapes of sinnes on Christ, yet who takes Christs righteousnesse and declares the same by the fruits thereof? And lastly, for the earnest of the spirit, though some there be that have received it, yet the body of our people, as their conscience can tell them, have not received it: for they want knowledge, faith, and other graces.

By all these, it is more than manifest, that this bargaine is not made: and yet true it is, that for worldly and base bargaines he must rise early that must goe beyond them. But what a shame is this, that we should be so expert in vile earthly things, and have no regard of this excellent and heavenly bargaine? Wherfore seeing Christ A calleth us hereunto, let us make this one bargaine with him, and that presently; which we shall testifie by doing the five former duties: let us never be at rest, till we may say each one for himselfe, I have bargained with Christ, and received his earnest. Yea, our care should bee, that this bargaine be made not with us alone, but with our children. Many are forward to bring up their children in good trades, wherein they may buy and sell for their living; wherein they doe well, but withall they ought to bé as carefull to teach them to make this bargaine with Christ, and then they doe farre better. For this is the cheapest and the chiefest merchandise that ever was set to sale, which wee may buy without money, and yet it wil make us rich B for ever. Many labour in trafficke and take great paines, and yet often lose thereby: but make this bargaine once, and then thou shalt never lose it, nor any thing thereby, but continue for ever rich in God.

## V. 19. *As many as I love, I rebuke and chasten: bee zealous therefore, and amend.*

Because our Saviour Christ hath so sharply rebuked this Church, they might thereby take occasion to distrust, and despaire of his favour and mercie; here therefore it pleaseth him, to C take away all occasion of doubting, after this sort: *If I use to rebuke and chasten all those whom I love, then you are not to despaire of my mercie, by reason of my sharpe reproofe, whereby I have threatned to spew you out of my mouth, for your sin of luke-warmenesse. But thus I use to deale with all those whom I love; and therefore in this regard you need not to doubt of my love and favour.*

The meaning. *As many as I love*; Christ loves the creatures two waies; as he is *Creator*, and as he is *Redeemer*. As he is the *Creator*, he loves all his creatures, with a common and generall love, whether they be living or dead, reasonable or unreasonable. As hee is *Redeemer*, he loves his creatures with a special and a peculiar love; which is not common to all, but proper D to that part of mankind, which is chosen to salvation before the world was. And of this peculiar love he speaketh here, *I rebuke:* The word in the originall which is translated *Rebuke*, is more significant than can fitly be expressed in any one English word; thus much is meant thereby, as if Christ had said; First, *I will convince them of their sinnes, and after reprove, admonish, and checke them for the same. And chasten:* This must be understood of a kind of correction, which a father useth of his childe, called *nurturing*: which is correction to breake the childe of his fault and bad manners, and to teach him his dutie. This then is the meaning: All those whom I beare speciall favour unto, doe I convince of their particular faults, and

and then checke and reprove them and nurture them, as a Father doth his childe: to make them leave their particular vices, and to walke in obedience. And to assure us that this is the true meaning, read *Prov.* 3. 12. whence the words are taken, and Heb. 12. 5. where they are more fully explaned.

Here then Christ sets downe his ordinarie dealing with them, whom he taketh and chuseth to be his Disciples and members; namely, he convinceth them of their faults; he reproveth and chasteneth them for this verie end, to breake them of their sinnes, and to bring them to reformation. And this dealing of Christ belongeth to everie servant and member of Christ without exception; yea, Christ layeth rebukes and chastisements on all his children, and that in divers measure, according to the nature of their sinnes, and the disposition of the parties. Such as are hardly broken of their sinnes, hee layeth on them more heavie judgements and chastisements, that they may bee brought to deeper humiliation, and so to true repentance. And therefore everie one that would be a Disciple and member of Christ, must looke to goe under his correction, and his sharpe and severe rebuke; according as they are in heart disposed unto sinnes either more or lesse; *He must passe under the rod, that would come into the bond of the Covenant*, Ezech. 20. 37.

The use of this doctrine is twofold, set downe, Prov. 3. 12. The first is thus; *My son, despise not the correction of the Lord: for the Lord correcteth whom hee loveth, his chastisements are tokens of his love:* that is, whensoever the Lord either in the ministerie of his Word reproveth thy sinnes, or by affliction chasteneth thee, despise it not, neither set light by it, but make good use thereof unto thine owne soule. The second use is, *Faint not when thou art corrected:* that is, let not the greatnesse of it daunt thee, but arme thy selfe with patience; because hee useth to correct all those whom he doth love, making his chastisements tokens of his love.

Secondly, Christ here setteth before all Governours, an example to follow, especially to fathers and masters: his example is this; *On everie childe that he loveth, he layeth corrections, for this end, to breake them of their sinnes:* So answerably, Governours must shew tokens of love towards those that are under them, by due reproofe and correction, that so they may be broken of their misdemeanour, and brought unto obedience to God. It were to be wished, that both Parents and Masters would follow Christ in this example, and to seek the reformation of those that be under them: but more lamentable is the case; Parents and Masters doe thinke it sufficient for them, if they provide for their children and servants, food, and rayment, and necessaries for the bodie: and so altogether neglect the good of their soules, which is the cause of many sinnes, and so of many judgements; both which ought to move them to put in practice this dutie.

Thirdly, the verie order of Christs words doth minister unto us necessarie instruction, touching his manner of correcting his servants. For first, hee propounds a direct end of all his corrections upon them; to wit, their nurturing and reformation; then, that hee may attaine thereto, he proceedeth thus: First, he doth convince their consciences of their sinnes, then by reproofes he rebukes and checks them, and lastly, correcteth them, by laying chastisements on them. A most excellent and blessed order, in using correction for the good of the partie chastised, which ought to be followed of all Governors, Parents and Masters especially. First, they must propound a good end of their corrections, even the amendment and salvation of the partie: and that they may then proceed aright, they must first convince their conscience of the fault, then reprove, checke, and admonish them: and if that take not place, they must proceed unto meet and convenient bodily correction: all which must bee done, not for revenge, but to bring them to amendment, and to make them obedient to the will of God. Whereby we see, how far many Parents & Governours overshoot themselves, when as they make their corrections matters of revenge and choller; wherein they seldome intend the reformation of the offender: which is a fault flat against the word of God; and therefore to bee considered of everie good Christian.

*Be zealous therefore, and repent.* In the former verse hee propoundeth a remedie against their *Spirituall pride:* in these words he doth directly propound a remedie against their *lukewarmnesse*. But first observe the coherence of these words with the former. Christ had said; *Whom I love, I rebuke and correct, according as their fault is:* therefore saith he to this Church, *Because I have rebuked and corrected thee by severe threatnings for thy lukewarmnesse, therefore now become zealous and amend.*

Here see the proper end of all reproofes and corrections: namely, the reformation and amendment of mens faults and misdemeanours whatsoever, that so they may be more carefull of their wayes, and more zealous in good duties than ever they were. Whensoever therefore wee are reproved by the word of God: or when the Lord shall visit any in body, mind, or goods, by any kinde of crosse, we must remember to take occasion thereby to repent and amend, knowing that by all these, as by so many Sermons, the Lord cals us to amendment.

Now come to the remedie of their *lukewarmnesse*; *Bee zealous.* That we may understand this Commandement, wee are to handle some points touching *zeale*. First, what is *zeale? Zeale* is a burning affection in regard of Christian religion, and the true worship of God. This *zeale* is compounded of two affections: of love, and anger or indignation: so

that in this Commandement are two duties enjoyned unto this Church. First, that they should love Christ and his Religion above all things. Secondly, that they should bee greeved especially for this, that Christ was dishonoured, his worship prophaned, and his doctrine not imbraced, but in stead thereof false worship, and false doctrine entertained: when both these concurre, then *zeale* is in the heart. A most notable example hereof we have in Christ, Psal. 69. 9. where the Prophet *David* in his person saith, *The zeale of Gods house had eaten him up*. Whereby thus much is signified, that the heat of his love for the maintaining of his Fathers glorie, had even consumed him: and that his indignation was so great, because his Fathers name was dishonoured, and his worship prophaned, that it did even eat him up. This we shall see to be true in Christ, if we read the historie of his life, Joh. 2. 17. yea, he professeth of himselfe, *that it was meat and drinke unto him, to doe his Fathers will*, Joh. 4. 34. That thing he preferred before his owne life or safetie: nay, for the accomplishment thereof, hee was content to suffer the pangs of Hell. The like *zeale* was in *Elias*, when all Israel was fallen to Idolatrie; *his heart was zealous for the Lord of Hosts*, 1 King. 19. 14.

II. Point. The kinds of *zeale*. *Zeale* is either good or bad: In good zeale are these things required. I. True faith, as the root thereof; 1 Tim. 1. 5. *The end of the commandement is love out of a pure heart, and of a good conscience, and of faith unfained*. Now, one part of *zeale* is love, and therfore as love proceeds from true faith, so must true zeale also; and that which is not grounded on faith, is rather rashnesse and fiercenesse of nature, than *true zeale*. II. Repentance; 2 Cor. 7. 11. There are seven fruits of repentance recited, whereof *zeale* is one, that is, good *zeale*; Even a burning love of true Religion, and a godly indignation when false religion is embraced. There may be *zeale* in a man that hath no repentance; as was in *Iehu*, 2 King. 10. 16. *Come with me* (saith he) *and see the zeale that I have for the Lord*. Yet hee wanted repentance, for verse 29. 31. it is said, *Iehu regarded not to walke in the Law of the Lord God of Israel with all his heart: for he departed not from the sinnes of Ieroboam, which made Israel to sinne*: and therefore he had not in him the *true zeale* that is here commanded. III. *Zeale* must come from *knowledge*: for without *knowledge* it is but rashnesse and boldhardinesse, such as the Jewes had, Rom. 10. 2. *Whose zeale was without knowledge*. And such as *Paul* had before his conversion, Phil. 3. 6. *In zeale he persecuted Gods Church*: Knowledge therefore in Gods word, must be the guide and conducter of our *zeale*.

III. Point. The fruits of zeale must bee considered for the better discerning of true zeale. First, true zeale constraineth a man in everie thing to seeke to please God; *Whether we be out of our wits, we are it unto God: or whether we be in our right minde, we are it unto you. For the love of God constraineth us*. So whersoever this true zeale is in any measure, it offereth violence to the heart; so as a man cannot but endevour to doe his dutie, for the love hee beareth unto Christ. *Elihu* said, *The grace of God was in his heart as new wine in a vessell, which must needs vent out*, Job 32. 18, 19. Secondly, true zeale makes a man endevour to serve and please God with all his heart, power, and strength. So good King *Iosiah* hearing the words of the Law read, hee turned not slackly or negligently, *but with all his heart, and all his soule, and with all his might, according to all the Law of Moses: so as like him was no King before, neither after him arose there any like him*. Psal. 51. *David* humbling himselfe for his sinnes, prayes for the pardon of them with such marvellous zeale as no tongue can utter: *Desiring God to remember him according to the multitude of his mercies*, often repeating the same thing in divers tearmes, that in some sort hee might expresse the earnest desire of his heart: And in giving God thanks for his benefits, hee putteth all the strength of his heart thereto, crying out; *My soule praise thou the Lord, and all that is within me*, Psal. 103. 1. And thus wee see what a thing it is to bee zealous; whence true zeale ariseth, and what it worketh in mans heart. 2 King 23. 25.

*Vse.* Seeing wee (as hath beene shewed) are tainted with the sinne of *Lukewarmnesse*, and *coldnesse in Religion*; let us here learne how to redresse this vice. Wee must become zealous, having in our hearts a fervent love of true religion, and vehement indignation when the same is disgraced, and false worship takes place. Let Religion therefore take place in our hearts; and let us bee fervent and shew the same in our lives by zealous obedience. Away with all slackneese and lukewarmnesse; it were better to bee Jewes and Turkes, and to hold no Religion, than to bee lukewarme in the true profession. And thus much for zeale.

The second part of this remedie is, to *Repent, or amend*. This they are also enjoyned, because zeale without repentance is nothing but rashnesse. *Iehues* zeale was no true zeale, because he wanted repentance, even then when he was zealous. But wherfore was this Church enjoyned to repent? Namely, for *lukewarmnesse*: not for that she had committed any horrible sinne, but because she was slacke in good duties.

Here then wee have a good lesson for the ignorant sort, that challenge Gods mercie unto themselves, because they are no notorious malefactors; as murtherers, and adulterers, they hate no man, but doe good unto all; but here they are taught to reforme this their blindnesse & ignorance: For repentance must be for want of good duties, yea for slackneese therin: therfore

fore let no man sooth himselfe in his ignorance with a false perswasion that all is well, if he live not in grosse sinnes. This is the enchantment of the Devill, whereby hee rocks many asleepe in their sinnes, till he carrie their soules to Hell. A good meaning will not serve the turne, God requires zeale in well-doing.

**V. 20. *Behold, I stand at the doore, and knocke: If any man heare my voice, and open the doore, I will come in unto him, and will sup with him, and he with me.***

Here Christ, to keepe his Church from despaire, ministers unto them the signes and tokens of his love and favour: and before the same sets downe this note of attention, *Behold*, hereby intending to make them more attentively to marke the tokens of his love; that plainely seeing the same, they might not doubt thereof.

Hereby in generall we are taught, that if we would arme our selves against desperation and distrust in any distresse, we must both often and seriously consider, and marke the tokens of Gods love unto us, and that will fortifie our faith. Read Psal. 23. In everie verse save the last, he sets downe tokens of Gods love and favour towards him; and then in the last concludeth thus; *Without doubt, kindnesse and mercie shall follow me all the dayes of my life, and I shall remaine a long season in the house of the Lord.* Our hearts are naturally filled with doubting, which will bewray it selfe in any distresse. But to prevent and cut off all hurt that may come thereby, let us marke the good dealing of our God towards us, and observe the tokens of his love and mercie in his ordinarie providence: and these will notably strengthen us against distrust. And surely, no person is so full of despaire, but if hee could looke backe into the mercies of God, from the beginning of his dayes, and lay them to his heart, they would minister comfort unto him, in regard of his love and favour at that instant.

More particularly; Christ ministring comfort unto this Church, doth expresse his meaning by a borrowed speech, comparing everie man unto an house, his heart unto a doore, whereby entrance is made, and himselfe unto a guest or stranger, desiring to come and enter in, not so much to finde courtesie, as to shew favour and kindnesse.

In the words of this verse, there bee two signes of his love set downe. First, an heartie desire of their conversion, which he earnestly seeketh: Secondly, a promise of mutuall fellowship, after their conversion. The first in these words; *Behold, I stand at the doore and knocke:*

A In this desire Christ expresseth two things; First, that this Church (if we regard the greatest part thereof) had no true fellowship with Christ, nor Christ with them; for he stands at the doore of their hearts, which were closed up against him. This may seeme strange, but the case is evident: for though they had in them many good things, as knowledge of Gods will, and did professe the Gospell, and were partakers of the signes and seales of the Covenant of grace; yet they are tainted with this notorious sinne of *lukewarmnesse*, which closed up the doore of their hearts against Christ, and barred him out.

1 Here then we are carefully to observe, that a man may have in him many good things, and
B yet by living in one sinne, be quite cut off from all true fellowship with Christ. *Judas* had many excellent gifts, he forsooke all and followed Christ, hee preached the Gospell, and administred the Sacraments; and yet by covetousnesse, the doore of his heart was quite barred against Christ. So *Herod* reverenced *Iohn*, and heard him gladly, and did many things at his instruction, Mark. 6. 20. yet by the sinne of incest, his heart was so closed, that he had no fellowship with Christ. And so it is with us: It is good that wee know the will of God, approve the same, and professe the Gospell and also receive the seales of the Covenant; but yet for all these, our case may be such, as wee shall have no true fellowship with Christ. For if wee nourish,
C though but one sinne, and live therein, that will make a separation betweene Christ and us, bee the sinne what it will; as covetousnesse, adulterie, profanenesse, or such like. Hereby then, all that desire to have true fellowship with Christ, are to bee warned to purge their lives from all sinne, so as their hearts bee not tainted with nourishing any one sinne; for even one sinne, whatsoever it bee, is a strong barre, that will keepe Christ from comming into us.

Secondly, whereas he saith, *I have stood at the doore:* (for so the words are.) Here he speaketh to this Church, as he used to speake by his old Prophets. As by *Ieremie*, *I have sent unto you all my Prophets, rising early everie day, and sending them.* And by *Esay*, *I have spread out mine hands all the day unto a rebellious people, which walketh in a way that was not good: even after their owne imaginations.* So here, *I have stood at the doore:* that is, long, even till night, as the word *supping* importeth. Ier. 7. 25. & 13. Isa. 65. 2.

Hereby Christ would signifie his great patience, in waiting for the conversion of this people of *Laodicea*. In justice he might long agone have cast them into the pit of destruction for their sinnes; and yet in mercie hee waiteth for their conversion, and complaines that he hath waited long. Hence then wee have just occasion to take a view of Gods patience in waiting for the conversion of a sinner. And that which hee saith to this Church, hee may as justly say unto

us; for he hath ſtood verie long at our doores, even 36. yeeres and upward, and yet ſtill continueth knocking, ſo as he may juſtly complaine of his long waiting. Let us then here learne to know the day of our viſitation, which is then to any people, when Chriſt ſtands at their doores and knocks, and unto us this day is preſent. Wee have the Miniſterie of the Goſpell; and therefore we muſt be perſwaded, that this is the time of our viſitation, and hereupon learne the dutie which Chriſt teacheth the Jewes: namely, *acknowledge the day of our viſitation*; which if we doe not, wee muſt looke for like vengeance which fell upon the Jewes, becauſe they regarded not when God ſent his owne Sonne from his boſome, to knocke at the doore of their hearts.

*And knocke.* Here is a further ſignification of his deſire of their converſion: wherein wee may behold his grace and unſpeakable mercie towards this Church, and in them towards all other his children. This Church hath bard out Chriſt by their ſins; and yet hee purſues them, hee *knocks*, hee uſeth meanes to enter for their good, and vouchſafes them mercie, even then when they refuſe it. Thus when *Adam* had ſinned, and fled, and hid himſelfe, did the Lord ſeeke in the garden, and make with him the covenant of grace. And therefore it is truly ſaid in *Iſay*, *The Lord is found of them that never ſought him.* Luk. 15. 4, 5. *Chriſt ſeeketh the loſt ſheepe that was gone aſtray.* All which ſhew and ſet out unto us, the unſpeakable greatneſſe of Gods mercie in Chriſt, unto miſerable man, who then ſhewes mercie unto him, when hee never ſeeketh it. This his mercie is verified in all Churches, and unto us; Which muſt be an occaſion to enlarge and ſtirre up our hearts, to bleſſe the name of Chriſt for this unſpeakable mercie, in vouchſafing us favour when we never ſought it, but refuſed it.

Iſa. 65. 1.

*Queſt.* How doth Chriſt knocke?

*Anſw.* The words going before, whereto theſe have reference, give light unto the queſtion. Before Chriſt had threatned this Church, even to *ſpue her out of his mouth for her lukewarmneſſe*; and after he counſelleth her to *buy of him gold, and other remedies.* Now, upon this greevous threatning, the Church might deſpaire of his mercie: But Chriſt to comfort her, tels her here, that theſe reproofes and rebukes were but knockings at the doores of our hearts, to make them open: For then Chriſt knocketh at the hearts of any people, when he vouchſafes them meanes to ſee their ſinnes, and threatens them for the ſame; and withall gives them counſell, whereby they may eſcape the fearefull puniſhments thereby deſerved.

Here then note the ſtate of any people that have the Miniſterie of the Goſpell vouchſafed unto them; they have Chriſt among them, ſtanding at the doore of their hearts, and knocking to come in, by exhortations, admonitions, threatnings, and by promiſes, which is a great and endleſſe mercie.

A

Firſt, ſeeing we have Chriſt knocking at our doores, there ought not to bee in us ſuch dulneſſe and deadneſſe of heart, in hearing him knocke. If a man of any account come and knocke at the doore of our houſe; oh what a ſtir will we make to let him in quickly? What a ſhame then is it, that wee ſhould bee dead-hearted, when Chriſt Jeſus the King of Heaven knocks at the doores of our hearts? Secondly, this muſt admoniſh us with all ſpeed to turne unto God by true repentance; for we know not how long hee will continue knocking; and if we doe not heare, and turne before he withdraw himſelfe from us, we periſh eternally. For if we refuſe when he knocketh at the doore of our hearts, hee will refuſe when wee knocke at the doore of his mercie, Prov. 1. 25, 26. Matth. 25. 11, 12.

B

Note further, this knocking is not ordinarie, but is joyned with crying: for he ſaith, *If hee heare my voice:* ſo that hee both knocks and cries. It is then the knocking of one that would enter: we therefore ought anſwerably, with ſerious regard to receive the threatnings of the Law, and the promiſes of grace, and ſo bee as earneſt in receiving and embracing him, as he is in knocking to come into us.

The ſecond token of Chriſts love, is a gracious promiſe of fellowſhip with them, in theſe words: *If any man heare my voice, and open the doore, I will come in unto him, and will ſup with him, and he with me.* Theſe words have beene much abuſed, and therefore I will ſtand to ſet downe the true uſe and meaning of the ſame. Marke, the forme of ſpeech is ſuch, as gives unto a mans will and ſoule, an action in his converſion, whereby he comes to Chriſt, and receives Chriſt.

C

This may ſeeme ſtrange, but it is for juſt cauſe uſed by the holy Ghoſt: for in the converſion of a ſinner, there bee three workes, the holy Ghoſt, the Word, and mans will. The holy Ghoſt is the principall Agent inlightening the minde with true knowledge, ſoftning the heart, and changing the will from evill to good. The Word is the inſtrument of the holy Ghoſt; for now he worketh not by revelation, or ſpeciall inſtinct, but ordinarily in & by the Word, when a man is reading, hearing, or meditating, either publikely or privatly: for the Word preached is the power of God to mans ſalvation from faith to faith. Thirdly, mans will, though by nature it be evill and dead unto grace, yet being renued by the holy Ghoſt, in the firſt act of converſion moveth and ſtriveth to be turned. It is not like a peece of wax onely paſſive, which without any action receiveth impreſſion. But as fire, ſo ſoone as it is fire doth burne, and ſo ſoone as it burneth it is fire: ſo the will, though by nature it move not, yet being renewed by grace it moveth, and ſo ſoone as it moveth, it is renued. And hereupon it is, that the holy Ghoſt aſcribeth action unto a

D

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ſinner

ſinner that is to bee converted: which argueth not, that by themſelves men can have a will to bee converted, but that being renewed, they may will their converſion. And for this cauſe is the Goſpell preached in theſe tearmes, *Repent and beleeve:* not to ſhew that man by nature can repent or beleeve; but that God in mans converſion, doth give him grace to will and deſire the ſame.

Hence then it followes, that this Text hath been divers wayes abuſed: Firſt, by the Papiſts, who hence would gather *free will of converſion in a ſinner by nature.* True it is, a man hath free will in his converſion; yet not by nature, but by grace, neither can any more bee gathered hence; for here it is only ſaid, *If any man heare, and open when I knocke.* Nay, hence we may rather gather, that a man by nature cannot heare, nor open, becauſe the counſell is given to ſuch as are poore, and blinde, and naked by nature.

Secondly, they alſo abuſe this Text, that hereby would prove a *flexible free will by grace* to be in man, which is this; Sundrie men thinke, that after the fall of *Adam*, all being wrapt up in ſinne, God gave a generall grace, whereby a man might will, and receive that which was good; and this grace though it diſpoſe the will in ſome part to that which is good, yet it takes not the corruption away, but that remaines ſtill; whereupon if he will, he may receive Chriſt by that generall grace: or if he will not, he may refuſe Chriſt by his naturall corruption, which yet remaineth in him. It is ſaid, this may be gathered from this Text. But the truth is, here is no foundation for *flexible free will*: all that can here be gathered is, that man hath free will in his converſion, yet not by a generall, but by Gods ſpeciall grace. Nay, Chriſts miniſterie ſerves for this end, that thoſe which before could not turne of themſelves, might by grace bee converted. This flexible grace is againſt Gods word; Chriſt ſaith, *Everie one that hath heard, and hath learned of the Father, commeth unto me:* He ſaith not, may come if he will, but peremptorily *commeth:* For mans will cannot diſpoſe and overrule the work of God; but the work of God overrules the will of man; though man be unwilling, yet when God calleth effectually, he cannot but come: For the creature cannot reject or reſiſt the will and calling of his Creator.

*If any man open unto mee, I will come, &c.* The propet intent of Chriſt in this conditionall promiſe, is to provoke them that bee dull and heavie, to liſten diligently to Chriſts words, and to receive the doctrine of ſalvation from him gladly.

In the example of this Church we are taught our dutie. Seeing Chriſt in the miniſterie of his word, knocks both by threatnings, by promiſes, and good counſell: therfore wee muſt all of us liſten unto the words of Chriſt, and open the doores of our hearts, and receive him into the ſame. But alas, the practice of the world is farre otherwiſe: men are churliſh *Nabals* unto Chriſt, who though he come friendly, yet they repell him, making no account of ſuch a gueſt. Nay, we are *Bethlemites*, which have no roome for Chriſt in the Inne of our hearts: if Chriſt will needs lodge with us, hee muſt lie among the beaſts in the filthy ſtable. Nay, many ſend him out of their gates with the Jewes, and crucifie him with their ſinnes. But let us abandon this greevous ſinne, for it is the right way to plunge our ſoules into the pit of deſtruction.

*Queſt.* How muſt a man open his heart to receive Chriſt? *Anſw.* By doing two things: Firſt, he muſt labour to ſee his owne vileneſſe; that hee is unworthy to receive ſo bleſſed a Gueſt; then hee muſt humble himſelfe, and acknowledge that his unworthineſſe. Even as the Ruler did when he ſaid unto Chriſt, *Lord, I am not worthy thou ſhouldeſt come under my roofe.* Matth.8.8. This humiliation is the beginning of grace: This done, hee muſt by true faith lay hold on Chriſt, that is, beleeve that Chriſts death and paſſion is for the pardon of his ſinnes, and for the ſalvation of his ſoule: For, as Chriſt dwelt in mens hearts by faith, ſo by faith he muſt bee received into their hearts. Here ſome will ſay, If this be to receive Chriſt, then all is well. But take heed thou deceive not thy ſelfe, with a vaine imagination of thine owne braine, in ſtead of faith. Looke therefore that thy faith be true and ſound: if it be true faith, it will worke by love, even a true love of Chriſt and his members, which will appeare by keeping his Commandements, Joh.14.23.

*I will come in unto him, and ſup with him, and he with mee.* Here is the thing promiſed; to wit, mutuall communion and fellowſhip with Chriſt. This is the principall token of Chriſts love, being indeed the verie ground of all true happineſſe, joy, and comfort, and therefore it is added, to move them to *open* unto Chriſt. This ſocietie is here propounded in two parts. Firſt, the ſinner being converted makes a feaſt unto Chriſt, *I will come in unto him, and ſup with him.* Secondly, Chriſt makes a feaſt unto him, *And hee ſhall ſup with me.* And in theſe two conſiſts the ſumme of *Salomons* Song of Songs; where Chriſt entertaineth the Church, and the Church againe feaſts Chriſt.

For the firſt, ſome may aske, how can a poore ſinner make a feaſt for Chriſt? *Anſ.* Cant. 4.16. The Church, or everie Chriſtians ſoule, calleth Chriſt unto a feaſt, *in his Garden to eat his pleaſant things.* This feaſt conſiſteth of theſe things. Firſt, of the fruits of true repentance: Pſalm. 51.17. *A broken and contrite heart*, is a daintie diſh acceptable *unto God.* Secondly, of an heart beleeving the word and promiſes of God: for without faith it is impoſſible to pleaſe God, Heb. 11.6. Thirdly, the penitent ſinner muſt *give up himſelfe in ſoule and bodie, a holy and acceptable ſacrifice unto God*, by ſerving God faithfully, not only in the duties of pietie, but alſo in the faithfull performance of Rom.12.1.

the duties of his particular calling: these bee the delightfull dishes wherewith Christ is fed.

The second feast is made by Christ, *and hee shall sup with me.* Christ comes not to be entertained only, but to entertaine: And the feast which he makes, is his owne bodie and bloud: Ioh. 6. 55. *For his flesh is meat indeed, and his body is drink indeed.* The vessels whereon these meats are carried, are the *Word* and *Sacraments.* And all that bee his welcome guests, are true penitent sinners, which have hungring and thirsting hearts after his bodie and bloud, Luk. 1. 53. Rom. 14. 17. And from this feast arise these blessings; *Righteousnesse, peace of conscience, and joy in the Holy Ghost.*

*Use.* Seeing this fellowship with Christ is here promised to those, *that open and receive him into their hearts:* First, hereby wee are taught to renounce all earthly & carnall pleasures, and not to addict our selves to drinking and quaffing, or sumptuous fare; for here is a better feast set before us, whereupon wee must set our hearts, turning our eyes from all worldly pleasures. We know by experience how friends entertaine each other; but wee must labour to know how to entertaine Christ, and to feast him with his owne graces, that he may sup with us, and we with him, and so have true fellowship with him.

Againe, by this wee may see a notable abuse of many that come to the Lords Table: for here wee see is required an interchange of feasting betweene Christ and a Christian; but many there be that will come to the Lords Table, and feast with *Christ*, that will never feast *Christ* againe: And yet we ought to be as carefull to feast him, as to feast with him. It is a shame to sup often with *Christ*, and yet like ungratefull *Nabals*, never to have one good dish of grace and holy obedience to set before him, wherewith indeed wee should feast him daily. Others will seeme to give him good entertainment, for that day whereon they feast with *Christ*: but soone after they give him gall to eat, and vinegar to drinke, by their daily sinnes.

**V. 21.** *To him that overcommeth, will I grant to sit with me in my throne, even as I overcame, and sit with my Father in his throne.*

**V. 22.** *Let him that hath an eare, heare what the spirit saith unto the Churches.*

Here is the conclusion of this Epistle, and it hath two parts. A promise, vers. 21. and a commandement, vers. 22. In the promise note two things. First, to whom it is made, *To him that overcommeth.* Hereof we have spoken. Secondly, the thing promised; that is, fellowship with *Christ* in glorie: *I will grant to sit, &c.* whereby is not meant equalitie of glorie and honour; for that is not possible for any creature to receive; but a participation only of some part of his glorie, so much as shall suffice for his perfect happinesse. And because it might bee thought no great matter, therefore it is illustrated by a comparison, *as I overcame, and sit with my Father in his throne.* As if he should say; I will advance them that overcome their spiritual enemies, into the participation of my glorie, even as my Father (when I had overcome) advanced me into the fellowship of his glory. Now *Christ* as he is Mediator, is inferiour to his Father, and in that regard is not advanced to equall glorie with his Father, though he sit with him: So the members of *Christ*, being inferiour unto him, may sit with him in his throne, though their glorie be unequall. These things for substance have beene handled, chap. 2. vers. 25, 28.

The second part of this conclusion, *Let him that hath an eare, heare, &c.* hath also beene handled before.

*The fruit of the righteous is a tree of life: And hee that winneth soules, is wise,* Prov. 11. 30.

FINIS.

# THE COMBAT BETWEENE Christ and the Devill displayed: OR, A COMMENTARIE UPON The Temptations of CHRIST.

Preached in CAMBRIDGE by that reverend and judicious Divine, M. WILLIAM PERKINS.

The third Edition much enlarged by a more perfect copie, at the requeſt of M. *Perkins* Exequutors, by *Thomas Pierſon*, Preacher of GODS Word.

Hereunto is prefixed an Analyſis or generall view of this Combat.

ROM. 16. 20.
*The God of peace ſhall tread Satan under your feet ſhortly.*

LVK. 22. 28, 29.
*You are they which have continued with me in my temptations: Therefore I appoint unto you a kingdome, even as my Father hath appointed unto me.*

Imprinted at *London*. 1631.

# THE COMBAT
## BETWEENE
## Chriſt and the Deviliſh;
## OR
# A COMMENTARIE
## UPON
## The Temptations of CHRIST.

# TO THE RIGHT HONOVRABLE,

## Sir *William Ruſſell*, L. *Ruſſell*, Baron of *Thornhaugh*,

With the vertuous Ladie his Wife:

*Grace and Peace.*

VPon that ſtrange [a] battell in Heaven, betweene *Michael the* [b] *great Prince*, and Satan that old Serpent, was heard a loud voice, ſounding forth *joy* and *woe: joy to the heavens. and to them that dwell therein, becauſe* [c] *the accuſer of the brethren is caſt out thence:* but *woe to the inhabitants of the earth and of the ſea*, that is, (to the ſonnes of men in this vale of teares) *for the Devill is come downe unto them with great wrath, knowing that he hath but a ſhort time.*

a Revel. 12. 7.
b Dan. 12. 1.
c Revel. 12. 12.

In this voice (Right Honourable) are two things affirmed touching Satan; firſt, that his caſting out of Heaven is joyfull to the Saints; next that, his comming downe on earth is wofull unto men. Is the matter of our woe, joy to the Saints? Nothing leſſe; but that the Devill might be knowen to be an evill gueſt where ever hee comes, the Heavens doe rejoyce for his departure, and ſea and earth ought to mourne for his approaching; ſo that he is, or at leaſt wiſe ought to be, no where welcome, except it be in Hell: and all ſuch perſons may well perceive themſelves, not heavenly, but plainly helliſh minded, as give more kinde welcome unto Satan, in their cheereſull practice of the works of darkneſſe, than they doe unto Ieſus Chriſt, *who knocks* [d] *at the doore of their hearts, promiſing to come in and ſup with them, if they will heare his voice and open unto him.*

d Revel. 3. 20.

But what doe the Heavens gaine by Satans caſting downe? Aud how doth his deſcending to the earth worke man ſuch woe? *Anſw.* For Heavens gaine, [e] *they are well rid of the malitious accuſer of the brethren.* Who would know more, muſt ſtrive to get to Heaven; and if more be needfull, there his information ſhall be certaine. As for mans woe by Satans company here on earth, who ſo doubts hereof, may well ſuſpect himſelfe to have already received of him that deadly hurt, in blindneſſe of minde, and hardneſſe of heart, whereof none ſave Ieſus Chriſt the good Phyſitian of our ſoules, by the *eye* [f] *ſalve, and* [g] *anoynting of his ſpirit*, can worke the cure. Is it not wofull to the flocks and to the herds, when ravenous beaſts doe frequent their paſtures? then woe to man becauſe of Satan: for the perill of the Lambe from the Wolfe, of the Kid from the Leopard, of the fat beaſt from the Lion, & of the ſucking child from the Aſpe, is nothing comparable to the danger of man from this old Serpent, who in craft and crueltie, yea in everie hurtfull propertie goes beyond them all. Other devouring creatures keepe their circuits, and obſerve their times; they are ſometime wearie, and not alway hungrie: ſome are unfit for the darke, and others afraid of the light, whereby their ſilly prey gets ſome reſpite: but Satan is a *Prince* [h] *of the darkneſſe of this world*, who yet for his advantage [i] *can transforme himſelfe into an Angell of light*; ſo as the day and night are both alike for the working of our woe: he is ever greedy, and never wearie, and therefore alwayes ſeeking: and if we dreame of any reſtraint to him for time or place, we deceive our ſelves; for he was a [k] *murtherer from the beginning*, and ſo will

e Revel. 12. 12.
f Revel. 3. 18.
g 1 Ioh. 2. 27.
h Ephes. 6. 12.
i 2 Cor. 11. 14.
k Ioh. 8. 44.

continue

continue, till time ſhall be no more: and he [m] *compaſſeth the whole earth, walking in it to and fro*, even [n] *like a roaring Lion, ſeeking whom he may devoure.* With other creatures woe is ended, when the prey is once devoured; but to Satans prey it is not ſo, for unleſſe his ſnare be broken, and they delivered in this life, their woe continues eaſeleſſe, endleſſe, and remedileſſe after naturall death. Indeed the naturall man doth not perceive the working of Satan, which doth procure his woe: it may be hee hath ſeene the Players and the Painters Devils, ſome blacke horned monſter with broad eyes, crooked clawes, or cloven feet; and till ſome ſuch thing appeare unto him, hee never feareth hurt by Satan: little doth he thinke that ignorance in the Scriptures, neglect of Gods worſhip, prophaning Gods Sabbaths, with greedie affecting the wealth, pompe, and pleaſures of this world, doe give advantage unto Satan againſt his ſoule: and therefore while the matters of this life doe anſwer his deſire, he can ſing to himſelfe this pleaſant *requiem*; [o] *Soule, ſoule, take thy reſt.* But *our voice from heaven cries woe to all ſuch inhabitants* of the earth becauſe of Satan: for they are of this world, and he is *their* [p] *Prince*, and *their* [q] *God*, who having blinded their mindes, [r] *working in their hearts*, and ſo keepes them ſure in his poſſeſſion. Indeed, like a ſeeming friend, he ſuffereth *all* [s] *things to be in peace*; but woefull peace, like to *Abſaloms* wine which hee gave to *Ammon*, that [t] *when his heart was moſt merrie therewith, his leaſt ſuſpected deadly wound might fall upon him.* Everie one *by* [u] *nature is a childe of wrath*, and ſo of himſelfe full of miſerie: but mercileſſe Satan ſeekes the increaſe hereof, by cauſing the root of mans corruption to ſpread forth the branches of all tranſgreſſions: indeed he is not the beginner of everie ſinne, for much impietie flowes from mans inbred impuritie: yet ſo ſure a friend is Satan to corruption in the works of darkneſſe, that if nature doe but ſtretch forth the hand, Satan will thruſt at the elbow: Doth *Cain hate Abel?* then will Satan bring this hatred from the heart to the hand, and cauſe [x] *Cain* to kill *Abel.* Is *Iudas* covetous? then will Satan, for the ſatisfying of that deſire, [a] *make him traiterous:* let him finde but a ſparkle, he will ſoone kindle it to a flame: ſo that woefull is his comming to all naturall men.

But doth the childe of God eſcape his hands? No verily: Satan is a profeſſed deadly foe to all ſuch, he is their [b] *adverſarie* and [c] *accuſer*; that which ſhould procure them good, he ſeekes to hinder: and what ever may worke them woe, he will be ſure to further: if they fall into ſinne, he ſeekes to bring them to deſpaire; and when they endevour to doe good, he moves them to be proud: they are no ſooner converted to the Lord, but he hath ſome [d] *Elymas* to turne them backe to the world: and though they ſtand againſt that aſſault, yet he will purſue them ſtill, by troubles without, and terrours within: by raging foes, and flattering friends; ſo as in regard of Satan advantaged by their fleſh and his world, they ſhall finde this to be true, [e] *while their fleſh is upon them, they ſhall be ſorrowfull; and while their ſoules be in them, they ſhall mourne.* Satan is a mightie [f] *Prince*, and a *wily* [g] *Serpent*, and if either force or fraud may worke them woe, no childe of God ſhall eſcape his hands: hee ſpared not the greene tree, what then will he doe to the drie?

But is there no remedie to man for all this woe that comes by Satan? Yes, bleſſed be our God, who hath not left us for a prey unto his teeth, but to ſhew the exceeding riches of his grace and love to the world, [h] *hath given his only begotten Sonne*, to bee our Prince and our deliverer: *who in no ſort tooke the Angels*, [i] *but the ſeed of Abraham:* and *becauſe they were* [l] *partakers of fleſh and bloud, hee himſelfe tooke a part with them, that he might deſtroy through death, him that had the power of death, that is, the Devill.* For the evidence and application of which deliverance, hee hath ordained in his Church an holy Miniſterie, whereby naturall men are brought [k] *from darkneſſe unto light, and from the power of Satan to himſelfe*: and his owne children doe [l] *grow up into Chriſt their head*, and be *edified* [m] *in their moſt holy faith*, through *which* [n] *they are kept by the power of God unto ſalvation.* Yet we muſt ſo conceive of this deliverance, thatas Iſrael being brought out of Ægypt, was not preſently ſettled in the Land of Canaan, but for the ſpace of fortie yeeres was exerciſed with ſundrie temptations in a barren and drie wilderneſſe, where they met with [o] *fierie Serpents*, and were encountred with many and ſtrong enemies, who ſought to debarre them from the promiſed Land: ſo

the

[m] Iob 1.7.
[n] 1 Pet 5.8.
[o] Luk.12.19.
[p] 2 Cor.4.4.
[q] Ioh 14.30.
[r] Epheſ.2.2.
[s] Luk.11.21.
[t] 2 Sam.13.28.
[u] Epheſ.2.3.
[x] Geneſ.4.8.
[a] Ioh.13.2.
[b] 1 Pet.5.8.
[c] Revel.12.10.
[d] Acts 13.8.
[e] Iob 14.22.
[f] Ioh.12.31.
[g] 2 Cor.2.11.
[h] Ioh.3.16.
[i] Heb.2.16.
[l] Verſ.14.
[k] Acts 26.18.
[l] Epheſ.4.15.
[m] Iude 20.
[n] 1 Pet.1.5.
[o] Numb.21.6.

the children of God, though redeemed by Christ, are not presently translated from the bondage of corruption, to the full inheritance of perfect glorie in the Heavens; but must passe thorow this vale of teares, and in the wildernesse of this world, meet with that crooked Serpent the Devill, who will seeke to sting their soules to death, and also stirre up many an [p] *Amalec* to entrap them in the way, that either through disobedience or unbeleefe they may be deprived of their heavenly Canaan. True it is, this match is farre unequall, for flesh and bloud to fight against spirituall powers; yet here is comfort, that we have him for our Captaine, who in his [q] deepest humilitie, spoiled our strongest adversarie, and is now [r] *crowned with glorie and honour*, being *highly* [s] *exalted far above all might and domination, at his Fathers right hand*, where he must [t] *reigne, till he hath put all his enemies under his feet*: yea, till he hath [u] *trodden Satan under the feet of all his members*: only this he requireth, that we should be *valiant*, [x] *and quit our selves like men in the power of his might*, knowing that the battell is the Lords, and so the victorie sure before we strike a stroke. Now for the manner of our fight (a matter indeed of great moment, because a [y] *smooth stone out of Davids sling, will foile to the ground great Goliah*) we have in this combat betweene Christ and the Devill, so pregnant direction set before us, that unlesse we doe wilfully shut our eyes against the light in this behalfe, we cannot be ignorant of our dutie: [z] *whatsoever was written aforetime, was written for our learning*: and therefore the recording of this combat is as much from Christ to everie Christian, as the speech of *Gedeon* to his souldiers, [a] *Looke on me and doe likewise, even as I doe, so doe yee*: for Christ left himselfe an example, that wee should follow his steps, though not in his miraculous fast, yet in his couragious fight against sinne. The view hereof hath formerly beene presented to your Honours, by M. *Robert Hill*, Bachelour of Divinitie, under this title, *Satans Sophistrie answered by our Saviour Christ*. And now at the entreatie of M. *Perkins* Executors, I have published it againe; yet under a new title, and more at large almost by one third part. Mine endevour hath beene that this poore Orphan might imitate his brethren, who were the messengers of love unto our Church, while their happie Father lived among us. What is wanting herein, or may deserve a just reproofe, I willingly take to my selfe, *Me me adsum qui feci, &c.* What I have beene able to doe, I humbly commend to the Church of God, under your Honourable protection. If herein I seeme presumptuous, because I am unknowen unto you, I humbly crave this favourable construction; that I chose rather by presuming to wrong my selfe, than to alienate this Booke from your Honours, who had right hereto by former dedication. When your Honourable imployments in time past required your wisdome and courage, for the just defence of our Soveraignes right, I make no question, but as well the messengers of victorie over rebels, as the Counsellers of peace were alwayes welcome to your Honour: why then should I doubt whether this ensuing display, being as well a counseller of peace with God, as an Herauld of triumph through Christ over Satan the arch-enemie of our soules, will be gratefull unto you, who have learned long since, that whosoever will keepe *a good conscience towards God or man, must endure many a conflict with Satan.*

Now the God of peace, who is able to doe exceeding abundantly above all that we can aske or thinke, grant unto your Honours according to the riches of his mercie, so to fight the good fight of faith on earth, that you may receive the crowne of glorie in Heaven. *Cambridge, Emmanuel* College, 25. of *June* 1606.

*Your Honours in the Lord to be commanded,*

THO. PIERSON.

p 1 Sam. 15. 2.

q Col. 2. 15. Heb. 2. 14.
r Heb. 2. 7.
s Ephes. 1. 20.
t 1 Cor. 15. 25.
u Rom. 6. 20.
x Ephes. 6. 10.

y 2 Sam. 17. 49.

z Rom. 15. 4.

a Iud. 7. 17.

AEnead 3.

# TO THE RIGHT HONOVRABLE,

## Sir *William Russell*, L. *Russell*, Baron of *Thornhaugh*,

Younger Son to that most Christian and Honourable Earle, FRANCIS Earle of Bedford;

With the vertuous Ladie his Wife:

*Grace and Peace.*

Matth. 3.
Matth. 4. 1.

RIght Honourable, as *Iohn* the Baptist was in one desart, so our Saviour Christ he was in another: but as these two differed in their being in the world, so did they not accord in their being in the wildernesse. *Iohn* was with some men, Christ with none: *Iohn* was with wilde men, Christ with wilde beasts: *Iohn* was preaching, Christ praying: *Iohn* was baptizing, Christ fighting: *Iohn* was feeding, Christ fasting: *Iohn* was encountring with Devils incarnate, Christ did encounter with the Prince of those Devils. From *Iohn* preaching in the desart, learne we diligence in our callings: from Christ tempted in the desart, see wee troubles at our calling: [a] *Many are the troubles of the righteous, but the Lord delivereth them out of all.*

[a] Psal. 34. 19.

If you purpose to give these after-lines the reading, you shall see set downe that monomachie or single combat, which was hand to hand betwixt Christ and the Devill. And as for Christ Iesus, you shall see him fasting, fighting, conquering. Fasting and an hungrie, to shew that he was man: fighting and encountring, to shew he was Messiah: and conquering and triumphing, to shew he was God. And as for the Devill, you shall see him objecting, answering, flying. Objecting, that Christ [b] might despaire; [c] answering, that he might presume; and [d] flying, when he could not overcome.

[b] Matth. 4. 3.
[c] Matth. 4. 6.
[d] Matth. 4. 11.
[e] 1 Pet. 2. 21.
[f] 1 Pet. 5. 8.
[g] Ioh. 15. 20.
[h] 1 Cor. 12. 26.
[i] Ioh. 15. 20.
[k] Acts 14. 21.
[l] Heb. 2. 10.
[m] Luk. 24. 26.

In Christs temptations, we see the estate of the [e] Church; in Satans assault, we see his malice to the [f] Church. Is Christ tempted? thinke it not strange if wee fall into [g] temptations. For the greefe of the head, is the greefe of the [h] members: and the temptations of Christ, shew the temptations of [i] Christians. It is true of Christ, that [k] by many tribulations he did enter into the Kingdome of God: that our [l] high Priest was consecrated by afflictions, that so he must suffer, and enter into his [m] glorie.

[a] Matth. 2. 14.
[b] Matth. 3. 16. 41.
[c] Ioh. 7. 1.
[d] Luk. 11. 15.
[e] Ioh. 12. 27.
[f] Ioh. 18 28.
[g] Luk. 23. 11.
[h] Luk. 23. 24.
[i] Matth. 27. 27.
[k] Matth. 27. 39.
[l] Matth. 28. 15.
[m] Luk. 11. 16.
[n] Acts 9. 4.

Hee is no sooner borne into the world, but hee is [a] hunted by *Herod*: baptized at *Iordan*, but Satan [b] set on him: a Preacher for repentance, but [c] the Scribes proscribe him: to worke [d] miracles, but the Pharisies slander him. He is no sooner to suffer, but [e] the Devill assaults him: apprehended, but the [f] Iewes deliver him: delivered, [g] *Herod* derides him: derided, but [h] *Pilate* condemnes him: condemned, but the Souldiers [i] abuse him. Is he on the crosse? the [k] people will not pitie him: Is hee risen? the high [l] Priests will belie him. In a word, is hee upon earth? hee is tempted in his [m] person: is he in heaven? he is [n] tempted in his members. Thus the life of Christ was a warfare upon earth, and the life of Christians must bee a warfare upon earth. We live here in a sea of troubles; the sea is the world, the waves are calamities, the Church is the ship, the anchor is hope, the sailes are love, the Saints are passengers, the haven is Heaven, and Christ is our Pilot. When the sea can continue without waves, the ship without tossings, and passengers not bee sicke upon the water, then shall the Church of God be without trials. We begin this voyage so soone as we are borne, and we must saile on till our dying day.

We doe read in Gods word of many kindes of temptations: *God*, *Satan*, *Man*, the *world*,

*world*, and the *Fleſh*, are ſaid to tempt. *God* tempteth man to trie his obedience, *Satan* tempteth him to make him diſobedient: *Men* doe tempt men to trie what is in them: and *man* tempteth God to trie what is in him. The *world* is a tempter, to keepe man from God: and the *fleſh* is a tempter to bring man to the Devill. So *God* tempted *Abraham* [a] in the offering of his ſonne: *Satan* tempted *Iob* in [b] the loſſe of his goods: a [c] *Queene* tempted *Salomon* in trying his wiſdome: *men* [d] tempted God by diſtruſt in the deſart: the *world* tempted [e] *Demas*, when he forſooke the Apoſtles: and the *fleſh* tempted *David*, [f] when he fell by adulterie. Doth God tempt us? take heed of hypocriſie: doth Satan tempt us? take heed of his ſubtiltie: doth man tempt man? take heed of diſſembling: doth man tempt God? take heed of enquiring: doth the world tempt man? take heed of apoſtaſie: doth the fleſh tempt man? take heed of carnalitie. But doe we ſo? Are wee warie of theſe tempters? No, we are not, and therefore we fall. We fall on the right hand, by temptations in proſperitie: and we fall on the left, by temptations in adverſitie. Of the one it may be ſaid, it hath [g] ſlaine thouſands: of the other, that it hath ſlaine ten thouſands.

When we come and ſee cities diſpeopled, houſes defaced, and wals pulled downe, we ſay the Souldier hath beene there: and when we ſee pride in the rich, diſcontent in the poore, and ſinne in all, we may juſtly ſay, the Tempter hath beene there.

Now of all other temptations, it pleaſeth God to ſuffer his Church to bee tempted with afflictions. It is never free either from the ſword of *Iſmael*, which is a reviling [a] tongue: or ſword of *Eſau*, a [b] perſecuting hand. Neither was there yet ever Chriſtian man found, who had not his part in the cup of affliction. We muſt drinke of the [c] ſame cup our maſter did: [d] *the diſciple is not above his maſter.*

The reaſons why God doth viſit us thus with afflictions, are; 1. To humble us. 2. To weane us. 3. To winnow us. 4. To prevent us. 5. To teach us. 6. To enlighten us. 7. To honour us. 8. To cure us. 9. To crowne us. 10. To comfort us. 11. To protect us. 12. To adopt us. And laſt of all, to teach and comfort others. To [e] humble us, that we be not proud: to [f] weane us, that we love not this world: to [g] winnow us, that we be not chaffe: to [h] prevent us, that we doe not ſinne: to [i] teach us, that we be patient in adverſitie: to [k] enlighten us, that we ſee our errours: to [l] honour us, that our faith may be manifeſt: to cure us, that we [m] ſurfet not of ſecuritie: to [n] crowne us, that we may live eternally: to [o] comfort us, that he may ſend his ſpirit: to [p] protect us, that he may guide us by his Angels: to [q] adopt vs, that we may be his ſonnes: and to [r] teach others, that they ſeeing how ſinne is puniſhed in us, may take heed it be not found in them: that they [s] ſeeing our comforts in troubles, may not bee diſcouraged in the like trials.

Thus a Chriſtian mans diet is more ſowre than ſweet: his Phyſicke is more aloes than honey: his life is more a pilgrimage than a progreſſe: and his death is more deſpiſed than honoured. This if men would thinke of before, afflictions would bee as welcome to the ſoule of man, as afflicted [d] *Ruth* was to the field of *Boaz*. But becauſe we looke not for them before they come, thinke not on Gods doing when they are come, and doe deſire to bee happie both here and hereafter; therefore wee can away with the name of *Naomi*, but in no caſe would be called [e] *Mara*. Wee [f] ſee the Sea, not the Whale: the [g] Ægyptian, not the ſalvation: the [h] Lions mouth, not him that ſtoppeth the Lions mouth. If we could ſee God in our troubles, as [i] *Eliſha* did in his, then would we ſay, There are more with us, than there are againſt us. But becauſe we doe not, therefore at everie aſſault of the Aſſyrians, we ſay, as the ſervant to [k] *Eliſha* did: Alas Maſter, what ſhall we doe? And with the Diſciples, [l] Careſt thou not maſter that we periſh? Yet it is good for us to ſuffer affliction: [m] Bleſſed is the man that endureth temptation: for when he is tried, he ſhall receive the crowne of life, which the Lord hath promiſed to them that love him. It is [a] commanded by God, [b] practiſed by Chriſt, [c] yeelded to by the Saints, [d] aſſigned by Gods providence, and good for us each way. We are Gods [e] trees, wee ſhall grow better by pruning: Gods pomander, ſmell better by rubbing: Gods ſpice, bee more profitable by bruiſing: and Gods conduits, we are the better by running. Let us ſuffer afflictions, they are [f] momentanie in reſpect of time: [g] favours, if we reſpect Gods love, and a meanes to bring

a Gen. 27. 6.
b Iob 1. 18.
c 1 King. 10. 1.
d Exod. 17. 3.
e 1 Tim. 4. 10.
f 2 Sam. 11. 4.
g 1 Sam. 18.

a Gen. 21. 9.
b Gen. 27. 41.
c Matth. 20. 23.
d Matth. 10. 24.

Reaſons why God doth afflict his children.

e Eccl. 3. 10.
f Pſal. 119. 67.
g Luk. 22. 31.
h Pſal. 119. 71.
i Pſal. 39. 9. 40. 1.
k Gen. 41. 32.
l Iam. 5. 11.
m Deut. 32.
n 2 Tim. 4.
o Ioh 6. 37.
p Acts 13.
q Heb. 12. 7.
r 1 Pet. 2. 5.
s 2 Cor. 1. 6.

d Ruth 2. 8.

e Ruth 1. 20.
f Ion. 1. 15.
g Exod. 14. 11.
h Dan. 6. 16, 22.
i 2 King. 6. 16.
k 2 King. 6. 15.
l Mark. 4. 38.
m Iam. 1. 12. Iob 5. 17.

a Prov. 3. 11.
b Matth. 4. 2.
c 2 Tim. 3. 12.
d Pſal. 119. 71.
e Pſal. 1. 4.

f 2 Cor. 4. 17.
g Phil. 1. 29.

us to the Kingdome of God. If they did conſume us, we might wiſh them an end; but they doe purge us, let us be content. They [h] are Gods fan, we are Gods wheat; they are Gods boulter, wee are Gods meale; they are Gods [i] flame, wee are Gods buſh; they are Gods [k] cords, wee are Gods ſacrifice; they are Gods fornace, wee are Gods gold. The wheat will not be good without the fan, nor the meale without the boulter, nor the buſh without the flame, nor the ſacrifice without the cords, nor the gold without the fornace: they are trials, not puniſhments, if we be ſonnes: puniſhments, not trials, if wee be ſlaves. Let us then beare them, they will [l] have an end: joy [m] will follow: they [n] ſhew us our weakneſſe, they [o] move us to pray, they [p] ſhew we are in the path-way to Heaven, and [q] make us contemne this preſent world. By them wee [r] learne to repent us of ſinne paſt, [s] to take heed of ſinne preſent, and to foreſee ſinne to come. By them we [t] receive Gods ſpirit, [u] are like to Chriſt, are acquainted [x] with Gods power, have joy in [y] deliverance, know benefit of proſperitie, made more hardie to ſuffer, and [z] have cauſe to practiſe many excellent vertues. They cauſe us (as one ſaith) to ſeeke out Gods promiſe, the promiſe to ſeeke faith, faith to ſeeke prayer, and prayer to finde God. [a] Seeke and yee ſhall finde, [b] call and he will anſwer, [c] wait and he wil come. I am to write an Epiſtle, I muſt not be long. *Iobs* [d] meſſengers came not ſo faſt on him, but *Iobs* afflictions may come as faſt upon us. Hath *David* ſlaine a [e] Beare? he ſhall encounter with a Lion: hath he killed a Lion? hee muſt fight with [f] *Goliah*: hath he ſubdued *Goliah*? he muſt make a rode upon the Philiſtims: are the Philiſtims conquered? [g] *Saul* will aſſault him. Remember *Davids* troubles, and foreſee what may be our troubles. The more righteous wee are, the more manifold are our troubles: and the better we are, the better we may indure them.

But as our troubles are many, ſo are our deliverances many: God will deliver us out of all. Hee that delivered [p] *Noah* from the flood, [q] *Lot* from Sodome, [r] *Iacob* from *Eſau*, [s] *Ioſeph* from *Potiphar*, [t] *Moſes* from *Pharaoh*, [u] Iſrael from Ægypt, [x] *David* from *Saul*, [y] *Eliah* from *Achab*, [z] *Eliſha* from the Syrians, [a] *Naaman* from his leproſie, [b] *Hezekiah* from the plague, [c] the three children from the fire, [d] *Daniel* from the Lions, [e] *Ioſeph* from *Herod*, the Apoſtles [f] from the Iewes, and [g] Chriſt from the Devill: he, even he will deliver us from trouble, or comfort us in trouble, or mitigate troubles when they come upon us.

He [h] hath promiſed to doe it, and he that hath promiſed, is able to doe it. And this he doth ſometimes by no meanes, ſometimes by ſmall meanes, and ſometimes by ordinarie meanes, ſometimes by extraordinarie, ſometimes contrarie to all meanes. By no [i] meanes he cured the Cripple at Bethesda: by [k] ſmall meanes, hee fed five thouſand in the deſart: by [l] ordinarie meanes, hee was brought from the pinnacle: by meanes [m] extraordinarie, he was provided for in hunger: and contrarie to all meanes, were the [n] three children preſerved in the fornace of fire.

I have good cauſe to thinke of Gods gracious deliverance, being my ſelfe delivered from a great trouble. Since the time I was diſmiſſed from my poore charge, where I would have continued, if malice had not hindred mee, I have lived in an end of this Citie: dangerouſly in reſpect of the ſickneſſe, poorely in reſpect of maintenance, and painfully in reſpect of my Miniſterie; yet untill this time hath the Lord delivered me; and as *Paul* ſaid, he [o] will deliver me, if that he ſee it be beſt for me.

Let man therefore [p] comfort himſelfe in the Lord: [q] after two dayes he will revive us, and the third day he will raiſe us up againe: [r] Heavineſſe may endure for a night, but joy will come in the morning. [s] Doubtleſſe there is a reward for the righteous; verily, [t] God retaineth not his wrath for ever. Could he overcome the world, and can he not overcome many troubles in the world? Yea, let one plague follow another, as one quale ſings to another: yet, as the [u] viper leaped on *Pauls* hand, and forthwith leaped off againe; ſo one trouble ſhall leape upon the righteous, and anon leape off againe: [x] though hee fall, he ſhall riſe againe; the righteous ſhall not bee forſaken for ever.

If he hath delivered us from the guilt of our ſins, he will deliver us from the puniſhment of our ſinnes. Let us then therefore be patient in trouble, conſtant in hope, rooted in love; let us wait, and he will come; call, and he will heare; beleeve, and hee will

[h] Act. 14.21. 1 Pet. 1.5. [i] Exod. 3. [k] Geneſ. 22.9.

[l] Pſal. 37.37. [m] Pſal. 126.5. [n] Iſa. 38.10. [o] Hoſ. 5.15. [p] Luk. 24.26. [q] Eccl. 1.2. [r] 2 Sam. 24.17. [s] Geneſ. 39.9. [t] Acts 2.2. [u] Phil. 3.10. [x] Dan. 3.17. [y] Exod. 15.2. [z] 1 Pet. 1.

[a] Matth. 7.7. [b] Iob 21.27. [c] Hab. 2.3. [d] Iob 2.

[e] 1 Sam. 17.37.

[f] 1 Sam. 18.27.

[g] 1 Sam. 21.

[p] Geneſ. 7. [q] Geneſ. 19. [r] Geneſ. 33. [s] Geneſ. 41.14. [t] Exod. 9. [u] Exod. 12. [x] 1 Sam. 19. [y] 1 King. 21. [z] 2 King. 6. [a] 2 King. 5. [b] Iſa. 38. [c] Dan. 3. [d] Dan. 6. [e] Matth. 6. [f] Acts 5. [g] Matth. 4. [h] Rom. 4.21.

[i] Ioh. 5.9. [k] Ioh. 6.12. [l] Matth. 4.7. [m] Matth. 4.11. [n] Dan. 5.

Saint Andrewes in Norwich.

[o] 2 Tim. 1.18.

[p] 1 Sam. 30.6. [q] Hoſ. 6.7. [r] Pſal. 30.5. [s] Pſal. 58.11. [t] Mich. 7.8.

[u] Acts 28.3.

[x] Pſal. 37.24.

will performe; repent us of our evill committed against him, and he will repent of his evill intended against us. Hee is over us by his providence, about us by his Angels, in us by his spirit, with us by his word, under us by his power, and upon us by his Son. In him is our helpe, from him is our comfort, by him is our victorie, and for him is our trouble. In thee [a] have I trusted, saith a King: who ever was [b] confounded that trusted in the Lord, said a friend? and as *Elkanah* was to [c] *Hannah* in stead of many sons, so God is to his in stead of many comforters. Of other comforters wee may say as *Iob* did of his friends; [d] Silly comforters are you all. They will leave us, as mice doe a ruinous house: but the Lord (like [e] *Ruth* to *Naomi*) will never leave us, nor forsake us. Especially in the houre of death, [f] which is in remembrance bitter to great men: in that houre of death hee will be with us, and command his [g] Angels to take charge of our soules, the [h] earth to be as a bed for our bodies; that so the one may goe into [i] glorie, the other reserved in hope of like glorie, and bee made [k] one day like unto the glorious bodie of Christ Iesus. Thus, Right Honourable, you have seene the righteous in affliction; as *Israel* [l] was in Babylon: and the Lord like [m] *Zorobabel* is readie to deliver them. Though in troubles Christ seemes as in the ship [n] to sleepe, yet in deliverance he awakes, as a man out of sleep, and as a Giant refreshed with wine. He will rebuke the waves and winds of troubles and persecution; and they shall flie before him, as *Sisera* did before [a] *Debora*, and the [b] Philistims before *Ionathan* and his servant. And as [c] Christ asking the woman of her accuser, she answered, There was none: so in the end, aske a Christian of his trouble, and hee will say, There are none. Hee is a buckler for our left hand, and a sword in our right: hee is an helmet on our head, and harnesse for our bodie. We shall looke upon troubles, as [d] Israel did upon the Ægyptians, as the Iewes [e] did on *Goliah*, and as the Grecians did on *Hector*, to triumph over them: and as the Angell said to *Ioseph*, [f] They are dead that sought the childes life, so the Spirit shall say to the afflicted, They are dead that did seeke your life. A day of deliverance, a veere of Iubile will come, and then *Ioseph* [g] shall be out of prison, [h] *Iacob* out of servitude, and *Iob* [i] shall lie no more in the dust of the earth: [k] Let us comfort our selves with these words.

I have exceeded an Epistle, especially to such a small Booke. If the wals seeme too great for this Citie, *abundans cautela non nocet*. It is usuall for Students, not only to present their owne labours, but other mens to great personages; especially such Workes wherein they have beene either Translators or Overseers. It were infinite to instance this point. I am bold to doe the like to your Honour at this time. This Copie it was brought unto my hand, I have conferred it with another, I have perused it at the Presse, I heard divers of the Sermons, I have added nothing of mine owne: and I desire, that of these many baskets [a] full of most delicate diet, which this worthy man hath now left behinde him, there may not so much as any one be lost. If any such come unto my hand, surely they shall not be lost. By his life had I much comfort, and I will seeke to honour him after he is dead. I was twentie yeeres acquainted with him: I at his request made the first fruits of his labours to speake English. And now I am bold to present this his Posthume to your Patronage. Your Honourable Nephew, his vertuous Ladie, your worthy Sister, have heretofore accepted the labours of this man. If it shall please your good Honour to doe the like, this Preface of mine shall remaine as a perpetuall testimonie of my dutie to you: and the Booke following as fully armed against all such adversaries as shall speake against it. The God of Heaven, who hath made you Honourable in your most Honourable Progenitors, make you thrice Honourable in your future successor, that the memoriall of the righteous may bee everlasting, when as the name of the wicked shall rot. *London, Saint Martins in the fields. Ian.* 12. 1604.

[a] Psal. 25.
[b] Iob 5.
[c] 1 Sam. 1. 8.
[d] Iob 16. 2.
[e] Ruth 1. 16.
[f] Eccl. 41. 1.
[g] Luk. 16. 16.
[h] Isa. 57. 2.
[i] Luk. 23.
[k] Psal. 3. 20.
[l] Psal. 137.
[m] Zach. 4. 6.
[n] Matth. 8. 24.
[a] Iudg. 7. 4.
[b] 1 Sam. 14.
[c] Ioh. 8.
[d] Exod. 14.
[e] 1 Sam. 17. 52.
[f] Matth. 2. 20.
[g] Gen. 41.
[h] Gen. 31.
[i] Iob 41. 12.
[k] 1 Thess. 4. 18.
[a] Ioh. 6. 12.

The golden chaine.
The Earle of Bedford.
The Countesse of Bedford.
The Countesse of Cumberland.
Prov. 10. 7.

*Your Honours at commandement,*

Robert Hill,

Fellow of Saint *Iohns* College in Cambridge.

# A GENERALL VIEW OF THE Strange Combat betweene our Saviour CHRIST and SATAN.

- The Description of this Combat betweene Christ and Satan containeth
  - A Preface, or Preparation, consisting of
    - Christs going forth to the place of Combat, — Vers. 1.
    - Christs abode and conversing in that place, — Vers. 2.
  - The Combat it selfe consisting of three great conflicts:
    - First, tending to bring Christ to unbeleefe: and is consisteth of
      - Satans preparation thereto, — Vers. 3.
      - The temptation it selfe, — Vers. 3.
      - Christs repulse thereof, — Vers. 4.
    - Second, tending to bring Christ to presumption: containing
      - Satans preparation, — Vers. 5.
      - The assault or temptation, — Vers. 6.
      - Christs repulse and answer, — Vers. 7.
    - Third, tending to bring Christ to Idolatrie: containing
      - Satans preparation, — Vers. 8.
      - The assault or temptation, — Vers. 9.
      - Christs repulse and answer, — Vers. 10.
  - An happie issue and event thereof, consisting of
    - Satans departing from Christ, — Vers. 11.
    - The Angels ministring unto Christ, — Vers. 11.

Resist the Devill and he will flee: Draw neere to God, and he will draw neere to you, *Iam.* 4. 7, 8.

The true grace of faith enables us to both: for
- 1 *Pet.* 5. 9. Whom resist stedfast in the faith.
- *Heb.* 10. 22. Let us draw neere with a true heart in assurance of faith.

# THE COMBAT BETWEENE CHRIST and the Devill expounded.

## MATTH. 4. 1.

*Then was Jesus led aside of the spirit into the wildernesse to bee tempted of the Devill.*

THe eleven first verses of this chapter do containe a briefe description of Christs temptations, whereof I have chosen to treat, having formerly handled the doctrine of *Conscience*, because all that endevour, either to get or keepe a good conscience, are most of all subject to temptations. Now here wee have the speciall temptations of the Devill, wherewith he assaulted our Saviour Christ, and in Christs example the best way to avoid the same. This description consisteth of three distinct parts: First, A Preface or preparation to a combat betweene Christ and the Devill, vers. 1, 2. Secondly, The combat or conflict it selfe, vers. 3, 4, 5, 6, 7, 8, 9, 10. Thirdly, The issue or event of this combat, vers. 11.

I. *Part.* The Preparation to the combat hath two parts: First, Christs going forth to that place where the combat was to be fought, vers. 1. Secondly, his abode and conversing in that place, vers. 2, 1. Christs going forth to the place is set out by sundrie circumstances of the Evangelists: as, The *time when* he went; The *author* of his going; The *manner* how hee went furnished; The *place whither* he went: And the *end* wherefore.

I. *Circumstance.* The *time* when Christ went forth to be tempted is noted in this word, *Then:* what time this was, wee shall see in the end of the former chapter, where is set downe the baptisme of our Saviour Christ by *Iohn* in the river Jordan; as also the great honour and majestie wherewith he was there renowned: for it pleased Christ for speciall end and purpose, to bee baptized, not as we are, to put off sinne, for hee had none; but to be ordained a Mediator for us, that putting on our sinne, hee might beare the burden thereof in our stead. Againe, in his baptisme he was distinctly proclaimed, *The Doctor of his Church:* for immediately thereupon, *The Holy Ghost descended upon him like a dove*, and a voice came from heaven, saying, *This is my wel-beloved sonne, whom I am wel pleased.* Now so soon as Christ was thus solemnly inaugurated into his office, & proclaimed from heaven to be the sole Doctor & Prophet of Gods Church, even *then* immediately without any delay was he driven forth, as *Marke* saith, chap. 1. 12.

*The Vse.* In that Christ is no sooner baptized, but hee is presently tempted, wee learne, that all those who are truly baptized into Christ, must make account to bee tempted, and prepare for a combat with the Devill, even through the whole course of their lives: for if Satan durst bee so bold, as to encounter with Christ Jesus the head of the Church after his baptisme, then doubtlesse he will not spare any of his members, who are but weake and sinfull men. Againe, in baptisme a man gives up his name unto God, promising therein for ever to renounce all service to the Devill, the flesh, and the world; and contrariwise, to beleeve in God, and to serve him: and this vow being thus made, it is the will of God hee should bee tempted, that in the schoole of temptation, he might learne to practise his baptisme. But here most men will say, they never felt by experience in themselves the truth of this doctrine; for they have not perceived any such combat in themselves, though they have beene baptized many yeares agone. *Answ.* Such men whatsoever they be, have indeed the outward baptisme of water, but they never yet received the inward

Everie Christian must looke to be tempted.

ward baptisme of the spirit; they weare Christs liverie, but as yet they doe service unto Satan: and though they have beene made partakers of the seales of the covenant, yet still they abide within the kingdome of darknesse; for Christ here teacheth by his owne example, that all those who have received the inward baptisme of the spirit, whereby they have effectually put off sinne, and put on the Lord Jesus, are as sure to be tempted by Satan as himselfe was; therefore let such persons as never yet felt in themselves this spirituall conflict, now begin to reforme their lives, and to performe their vow of baptisme, and they shall undoubtedly finde in themselves the truth of this doctrine, *That all that are baptized into Christ, shall be tempted of the Devill.* So long as the children of Israel continued under *Pharaohs* bondage, they were not pursued by his armie; but when they set their faces toward the land of Canaan, then presently he makes after them, with all his might and malice; even so, while men live in sin, and submit themselves to Satans spirituall bondage, hee will suffer all things to bee in peace with them; but if once they set their hearts on the heavenly Canaan, and give themselves sincerely to Gods service, then will he with all his force pursue them, and meet them with armies of temptations to turne them backe into their old way of sinne againe. The silly bird that is in the snare, or under the net, so long as she lieth still, feeles no harme; but when shee stirs and offers to get away, then beginnes her paine, and the more shee strives, the more shee findes her selfe ensnared: So fareth it with silly men, while they live in sin securely, they are not troubled with Satans temptations; but when they begin to leave their bad courses, and settle themselves to serve the Lord, then presently the Devill seekes to spread his net to intangle them in the snare. The consideration whereof must teach us, to *watch and pray, that we enter not into temptation*; and (as *Paul* saith) *to put on the whole armour of God, that wee may bee able to stand against the assaults of the Devill*, Ephes. 6.11.

Men set apart for some speciall calling, must looke for temptations.

Secondly, in that our Saviour Christ after his solemne inauguration into his Mediatorship, was immediately to go to be tempted, we learne, that all those that are set apart by God to any speciall calling, even at their verie entrance thereinto must looke for temptations. This befell the head, and therefore all the members must reckon for it. When *Moses* was first called to bee the guide and conductor of Gods people out of Ægypt, having slaine an Ægyptian in defence of one of his brethren, upon knowledge of the fact he was faine to flie from *Pharaohs* Court into the land of Midian, and there to live a shepherds life, for many yeeres with his father in law *Iethro*. And *David* was no sooner appointed by God to bee King over his people Israel, but *Saul* began to persecute him, and so continued all his dayes. And our Saviour Christ, having called his Apostles to their office of preaching his Kingdome, tooke them soone after to the sea, and there falling asleepe, suffered their ship to bee so tossed with waves in a great tempest, that they looked for nothing but present drowning, so as they cried out, *Master, save us, wee perish.* And this the Lord doth in great wisdome for the good of his children: first to teach them, that no man is able of himselfe to carrie himselfe in any acceptable course of his calling, without Gods speciall assistance and grace. Secondly, to stirre up in them those good gifts and graces, which hee hath formerly bestowed on them; as the feare of his name, the love of his majestie, the gifts of prayer, faith, patience, and many other which he would have tried in the entrance of their callings, and exercised in the continuance thereinto unto the end.

Thirdly, seeing Christ begins his Prophetical office of teaching his Church, with temptations; this should admonish all Ministers of the Word, that howsoever all Gods people must prepare themselves against Satans temptations, yet they must doe it above the rest; for looke as in a pitched field, the enemie aimeth principally at the Standard-bearer; even so Satan and his instruments doe among all Gods people bend their greatest forces against the Ministers of Christ which hold up his scepter, and display his banner in the preaching of the Gospell. *When Iehoshuah the high Priest stood before the Lord, Satan stood at his right hand to resist him*, Zach. 3.1. And when *Ahab* went to fight against the King of Syria, Satan became a lying spirit in the mouth of 400. Prophets and moe, 1 King. 22.22. This is that *great red dragon, that with his taile drew downe the third part of the starres of heaven*, that is, of the Ministers and Preachers of the Word, *and cast them to the earth*, Revel. 12.3, 4. This is he *that desired to winnow the Disciples as wheat*, Luk. 22, 31. And as the King of Aram said of *Ahab*, *Fight not against small nor great, but against the King of Israel only*, 1 King. 22.31. So Satan fighteth not against any so much as the Prophets of Israel, the Ministers of the Church.

Ministers specially must looke for temptations.

It is good for Ministers to bee tempted.

Fourthly, in that Christ is tempted before he goe to preach, we learne that it is good and profitable for Gods Ministers to bee exercised with temptation even of Satan himselfe, and that for sundrie causes; first, that they may know what temptations meane; Secondly, that they may be the more able to minister help and comfort to those that are tempted; Thirdly, to make them understand the word of God aright; for many places of Scripture cannot so well be understood by bare studie only, as by *temptations therewithall*: and it is true which one saith well, *Reading, meditation, prayer, and temptation, make a Divine.*

2 Cor. 2.11.

1 Cor. 1.4.

Acts 5.24, 25.

11. *Circumst.* The author or efficient cause of Christs going forth, to wit, *the Holy Ghost*, noted in these words, *was led by the Spirit.* The word *led*, in the originall signifieth thus much; that

Exod. 2.15.

1 Sam. 18.9, 11.

Matth. 4 vers. 1.

Matth. 8.23, 24.

1. Reason why.

2

that Jesus was carried apart by the Spirit; which must not bee understood of any locall transportation of his bodie, from the river to the wildernesse, as *Elias* was carried from earth to heaven; or as *Philip* was taken away from the Eunuch, and carried to Azotus; but it was a motion of the Holy Ghost, wherewith Christ was filled above measure, and made willing to encounter with Satan in that combat: for so are the words by Saint *Luke, being full of the Holy Ghost, he returned from Iordan, and was led by the Spirit into the wildernesse*, that is, by the inward motion and instinct of Gods spirit. Againe, Saint *Marke* saying, *the Spirit drove him into the wildernesse*, giveth us further to understand, that this motion in Christ from the Spirit, was a peculiar motion; not forced or constrained, but voluntarie, and yet verie *strong and effectuall*.

2 King. 2. 11. Acts 8. 39. 40.

Luk. 4. 1.

Mark. 1. 12.

Againe, by the *Spirit* here is not meant the Devill, or an evill spirit, but *the holy spirit of God*: hee it was that moved Christ to goe into the wildernesse; so that the meaning is this: After Christ was baptized in Jordan by *Iohn*, he willingly tooke his journey into the wilderneſse, being moved thereunto by a speciall and strong instinct of Gods Holy Spirit, wherewith he was filled above measure. If any aske, how Christ could be led by the spirit, seeing he sends the spirit: *Answ.* These two may well stand together: for Christ must bee considered two wayes; first, as man in the forme of a servant; secondly, as God, even the Son of God, yea God himselfe. Now as Christ was man, he was subject to Gods providence, and so was led and guided by the Holy Ghost: but as he is God, he is not subject to providence, but is the author thereof, and is not himselfe led or sent, but together with the Father, sendeth the Spirit.

The holinesse of Christs manhood.

*The Vse.* In this circumstance wee may observe, first, the exceeding holinesse of Christs manhood, in that hee moved not from one place to another, without the speciall instinct and direction of the Spirit of God. By which example wee are taught, to suffer our selves to bee ordred and guided by the spirit of God, in everie thing wee take in hand; yea, in all our thoughts, words, and deeds; for this is the true note of everie childe of God, *to be led by the spirit*, Rom. 8. 14. where the Apostle useth the same word that S. *Luke* doth, speaking of this leading of our Saviour to be tempted: we must therefore labour to be of *Davids* disposition, to have our hearts pliable to all Gods testimonies. When God said, *Seeke ye my face, Davids* heart answered, *I seeke thy face, O Lord*, Psal. 27. 8. and thus doing, we shall suffer our selves to be directed and guided by the Holy Ghost: for he teacheth and guideth men by the Word.

Temptations come not by chance.

Secondly, from this that Christ was led unto temptation by the spirit of God, we learne, that temptations come not by chance, nor yet by the will & pleasure of the Devill only: for he could not touch *Iob*, or ought hee had, *till God gave*

Iob 1. 12.

A *him leave*: or enter into the herd of Swine, till Christ said, *Go*: but temptations come by Gods most just permission, and not without his speciall providence and appointment. This combat of Christ with Satan was decreed of God, by his speciall appointment in his eternall counsell. And therefore was Christ led by the spirit to encounter with the Devill, that hee might performe this one work of a Mediator, namely, in temptation overcome him, who by temptation overcame all mankinde. And as God appointed this combat of our Saviour, so hath he also ordained the temptations of everie Christian, and the circumstances thereof. The theater or place of this combat, is this present evill world: the actors are Satan & everie Christian; B the beholders are men and Angels, 1 Cor. 4. 9. The Umpire and Judge is God himselfe, who overruleth Satan, so as the issue cannot but bee happie and blessed to those that fight manfully; *For hee casteth away none that bee mightie and valiant of courage*, Job 36. 5. *Hee will give an issue with the temptations*, 1 Cor. 10. 13. from whence we learne sundrie good instructions.

Matth. 8. 32.

First, when we are tossed and tried by manifold temptations, we must not thinke it strange, but *rather count it exceeding great joy*, Jam. 1. 2. because it is Gods blessed will and ordinance, that Satan and everie Christian should enter combat and conflict, for the triall of his graces in them.

Secondly, wee are hereby taught to labour C with patience to beare all trials and afflictions, not using unlawfull meanes to winde our selves out of them, because they come by the speciall providence of the Almightie.

Thirdly, Christ went not to be tempted, till he was led by the spirit; therefore no man must wittingly put himselfe into danger, without a calling from God, least therein he tempt God: indeed a man may bee moved extraordinarily, to offer himselfe into places of danger; thus *Paul went bound in the spirit to Hierusalem*, that is, he willingly followed the motion of the Holy Ghost, which inwardly enforced him to goe thither. And the same may be said of many holy Martyrs, who though they might have escaped by flight, yet did willingly offer themselves into the hands of their persecutors, and endured D the violence of their torments, which we must think they did by a speciall motion of the Holy Ghost; otherwise, for a man to offer himselfe into danger without all warrant from God, is to swarve from the practice of Christ in this place.

Acts 20. 22.

Fourthly, Christ being lead by the Spirit, did not seeke to shroud himselfe from this combat; so likewise if a man follow his calling according to Gods wil, & thereupon fall into troubles and temptations, hee may not seeke to escape them by neglecting his dutie, but with courage and patience must inure himselfe to beare them, waiting on the Lord by well-doing for his deliverance. Here it may well be asked, whether a man can lawfully & with good con-

science

*Matth.4. verſ. 1.*

*Queſt.* Of abode in places hanted by ſpirits.

ſcience abide in thoſe places which are certainly knowen to be hanted with evill ſpirits? *Anſw.* Some indeed are ſo venturous and bold, that they feare nothing: yet the truth is, no man ought on his owne head, abide or lodge in ſuch places, unleſſe it be within the compaſſe of his calling, or elſe have a true extraordinarie motion of Gods ſpirit ſo to doe; we are therefore to avoid them rather, than wittingly and willingly thruſt our ſelves into the danger of ſuch places; for if God have given libertie unto Satan, to poſſeſſe ſuch places as have been conſecrated to idolatrie, or defiled by oppreſſion and bloud, or ſuch like abhominations; why ſhould wee without warrant from God, put our ſelves into his hands? This alſo may ſerve to reprove thoſe men, who preſume ſo much upon their ſtrong faith, that they never ſticke to thruſt themſelves into moſt lewd companie: but let ſuch perſons beware, for places of bad companie are places of danger, by reaſon of that power and libertie which Satan hath among them, for there he hath a throne, Revel. 2.13. How then can it be, that they ſhould cleane eſcape the infection of ſinne, who doe uſually converſe with thoſe that commit it without controlment? *He that walketh with the wiſe* (ſaith *Salomon*) *ſhall be wiſe: but a companion of fooles ſhall be made worſe:* ſo the words ſignifie; and therefore his counſell is, *not to conſent when ſinners entice us:* not to *make friendſhip with the angrie perſon, nor to goe with the furious, leſt wee learne their wayes, and receive deſtruction to our ſoules.*

Prov.13.20.

Prov.1.10.

Prov.22.24.

Fifthly, in this leading of Chriſt by the ſpirit, we learne a further thing: ſo long as Chriſt was a private man, he lived with *Ioſeph* and *Marie* a private life; but being baptized, and thereby inſtalled into the office of Mediator, he returnes not to Bethlem or Nazaret where he was borne and brought up, but gets him preſently into the wildernesſe, there to encounter with Satan, and that by the motion of the ſpirit: wherin we may ſee, that all that are appointed and ſet apart by God for any ſpecial calling, are in ſome ſort changed by his ſpirit, and as it were made other men. When *Saul* was anointed to be king, the Text ſaith, *God gave him another heart,* 1 Sam. 10.9. And when *David* was made of a Shepherd a King, he was furniſhed for that place, as his behaviour ſhewed, which was ſuch as did beſeeme a King. Thus the Apoſtles of our Saviour Chriſt, of poore fiſher-men, altogether *unlettered,* by the gift of Chriſts calling, *were made able Miniſters of the New Teſtament,* and ſo became indeed *fiſhers of men,* Mark.1.17. Which ſerves to confute ſuch men as plead extraordinarie callings, as many have done: ſome ſaying they were *Elias,* ſome *Iohn Baptiſt,* &c. For if theſe were ſuch men, and had received ſuch extraordinarie callings, then ſhould they withall have been endued with extraordinarie gifts fit for thoſe callings; but no ſuch thing befalleth them; nay it is plaine, they remaine the ſame men they were before, without any change at all in reſpect of gifts fit for ſuch perſons as they pretend themſelves to bee. And to apply this to our ſelves; wee are all by nature the children of wrath, and enemies unto God; but by grace we are made Kings, Prieſts, and Prophets: Kings to rule over the world and the Devill, in reſpect of their provocations unto ſinne, as alſo to ſubdue in our ſelves our owne evill luſts and affections: Prieſts, to offer up ſpirituall ſacrifices unto God, as prayers and praiſes for his daily bleſſings: and Prophets, to inſtruct our ſelves and others in the wayes of God, according to our gifts and calling. Now then it behoveth us all to become new men, and to lead new lives, fitting and ſutable to our holy calling, giving our ſelves wholly to the honour and ſervice of God, ſhewing hereby that wee are hereunto called by his ſpirit of grace and holineſſe: ſo ſhall we walke *worthy of the Lord, and ſhew forth the vertues of him that hath called us,* 1 Pet. 2.9.

Pſal.78.71,72.

Acts 4.13.
2 Cor.3.6.

*Vſe.*

Col.1.10.

III. *Circumſtance.* How Chriſt went furniſhed into this place of combat: which though our Evangeliſt *Matthew* hath omitted, yet hath S. *Luke* plainly noted, ſaying, *Hee was filled with the Holy Ghoſt,* Luk.4.1. If any ſhall ſay, this ſeemes to import that Chriſt wanted the fulneſſe of the ſpirit all the former part of his life, if now only after his baptiſme hee were filled therewith: I anſwer; This fulnes of the ſpirit is aſcribed unto Chriſt after his baptiſme, not as though hee formerly ſuſtained any want of the ſpirit, but becauſe at his baptiſme he received a greater meaſure of the ſpirit, than hee had before: for this we muſt know, that Chriſt was alwayes filled with the ſpirit; being an infant, he had a full meaſure of gifts fit for his infancie, and ſtill as his growth in yeeres required more graces of the ſpirit, hee increaſeth therein, having in his youth, and in his riper yeeres full meaſure of gifts fit for his eſtate in thoſe times. And at his baptiſme, being inaugurated into his Mediatorſhip, he received ſuch fulnes of the ſpirit, as was behovefull for ſo high an office, which becauſe it was far greater than before he needed, therefore is he now ſaid *to be filled with the Holy Ghoſt:* ſo that though Chriſt were alwayes full of grace, yet he increaſed therein, as his ſtate and calling did require.

*The Vſe.* This ſerves to confute the Papiſts, who teach that Chriſt had all fulnes of ſpirit in his infancie, even from his conception & birth; and did not grow in grace at all, ſave only experimentally, as he had occaſion to manifeſt the ſame more and more in practice. But S. *Luke* ſaith plainly, that *Ieſus increaſed in wiſdome, & ſtature, and in favour with God & men,* Luk. 2.52. Againe, Chriſt was like unto man in all things, *ſin only excepted,* & therfore did increaſe in grace, as man doth in gifts from time to time.

Further, Chriſt goeth thus furniſhed to this combat, that hee might bee able to encounter with Satan hand to hand, and at the end give him

him the finall overthrow. Thus hee furnished *Moses* for his ambassage unto *Pharaoh*; and *David* for his combat with *Goliah*; *Aholiab* and *Bezaliel* for the worke of the Tabernacle; and everie one whom God imployeth about any speciall worke, is furnished and fitted thereto of God with speciall gifts: whereby in everie age wee may see whom God placeth in any calling, for they are well qualified for the duties thereof; and therefore those that want gifts meet for their callings, doe thrust in themselves thereto, and are not placed therein of God.

Exod. 4. 11, 12. 1 Sam. 17. 15. Exod. 35. 30, 31.

IV. *Circumstance.* Whither was Christ led to be tempted? namely, *into the wildernesse*, that is the place chosen of God for this combat. There bee divers opinions touching this place; some thinke it was a little wildernesse betweene Jerusalem and Jericho; some the desart of Palestina; others the great desart of Arabia, where *Elias* fasted fortie dayes and fortie nights; and where the Israelites wandred fortie yeeres. But seeing the Holy Ghost doth not define what wildernesse this was, we are not curiously to inquire after it, but only know it was a desart and solitarie place. Let us rather search into the reasons, wherefore hee chose a desart place for this combat, and they are divers: First, because he was to worke our redemption in great humilitie, even in the base and low estate of a servant, for the satisfying of Gods justice in that nature which had sinned, therefore hee would not goe to Jerusalem, there to shew his glorie and God-head, as a little before hee was proclaimed in his baptisme; but he gets himselfe to a desart place, void of all pompe and glorie, where he meant to begin this great work for us, by encountring with our chiefest adversarie. Secondly, he chose this place for the more easie encountrings with our adversarie Satan, whom he was to overcome for us: for if Christ after his baptisme should have shewed the glorie of his God-head, Satan durst not have meddled with him: therefore as the fisher hides the hooke, and shewes the bait to entice the fish, so our Saviour Christ with the vaile of his flesh, in this base estate, and solitarie place, did cover the glorie of his God-head, that Satan seeing him only in this low degree, might bee the more eager and bold to set upon him. Thirdly, Christ was willing to give unto his adversarie the advantage of the place, that therewithall he might give him the greater overthrow; for the Devill delights in desart & forlorne places, and there hee would chuse to practise his temptations, because in such places men want those helps and comforts which in societie they may finde: hence *Salomon* saith, *Woe be to him that is alone:* yea, God himselfe said of man in the state of his innocencie, *It is not good for man to be himselfe alone.* And that Satan takes advantage of such solitarinesse, appeareth by his tempting of *Eve*, when she was apart from her husband, Genes. 3. 1. Fourthly, the praise and

Why Christ chose a desart for this combat.

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Mark. 5. 5.

Eccles. 4. 10.

Genes. 2. 18.

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honour of the victorie over Satan, was peculiar to Christ, and not communicable to any creature: and therefore Christ chose a desart place for this combat, apart from all humane society, that no man might challenge any part of this glorie to himselfe, but that it might bee wholly Christs, as of right it was. Fifthly, he went into a desart place for a time, that afterward hee might thence returne with more credit, reverence, and authoritie, to exercise his Prophetical office: for we see by experience, that when a man hath beene abroad for some time, hee is received with more reverence at his returne.

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*The Vse.* From hence the Church of Rome would fetch a ground & warrant for their monasticall life: saying, that as Christ went apart into this desart, so may men sequester themselves from ordinarie societies, & live as Monks and Heremites in cloysters, woods, and desarts. But this collection is absurd, as may appeare by these reasons: First, Christ went not thus apart on his owne head, but by the instinct and motion of the Spirit of God: but the Papists admit and undertake the state of hermiticall & monasticall life without any warrant in Gods word. Secondly, Christ did thus sequester himselfe but once for a certaine time: but with them, an hermiticall estate is ordinarie and perpetuall for their whole life. Thirdly, our Saviour Christ fasted truly all the while hee abode in the wildernesse: but Papists in their Cloisters & Hermitages doe plentifully enjoy the wealth of the world in great ease and libertie. And therefore how soever solitarinesse for a time may be commendable in some cases, as to *meditate on* the works or word of God, as *Isaac* did, Gen. 24. 63. or for the exercise of *prayer* and fasting in more earnest manner: yet the Hermites life being a perpetuall forsaking of humane societies, is neither warrantable by Gods word, nor commendable in Gods childe.

Luk. 5. 16.

V. *Circumst.* The *end* why Christ went into the desart; namely, to be tempted of the Devill: wherein observe three points; *How hee* was tempted; *wherefore*; *by whom*. For the first; To *Tempt*, in Scripture is ascribed to God, to man, and to the Devill; *God* tempteth man, when he *proveth* him: that is, when hee maketh manifest what is in his heart for grace or sin, which before were hid to the world: thus God tempted *Abraham* in the offering up of his sonne, Gen. 22. 1. and Christ the Ruler, Luk. 18. 22. *Man* tempteth God, when hee proveth by unlawfull meanes, whether God be so powerfull, just, and mercifull, as the Scriptures doe affirme him to be: and thus the Israelites tempted God, when they *required meat for their lust*, and said, *Can God prepare a table in the wildernesse?* Psal. 78. 18, 19. The *Devill* tempteth when hee allureth unto sinne, by inward suggestions, or outward objects: and hereof must wee understand Christs tempting in this place: to wit, that he was led into the wildernesse for this end, that Satan might assault him: and use what meanes

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he could not bring him unto ſinne. If any ſhall thinke it was too much derogatorie to the dignitie of Chriſt to be thus tempted; I anſwer; If it had ſo pleaſed him, Chriſt could have confounded the Devill with the leaſt word of his mouth: for as he is Creator of heaven & earth; ſo Satan hath no power to tempt him, for *God cannot bee tempted with evill*, Jam. 1. 13. But here Chriſt ſtood in our roome and ſtead (as hee did upon the croſſe) encountring with Satan for us, as if we in our owne perſons had been tempted. This therefore muſt be underſtood as a part of Chriſts humiliation in his manhood, whereto he ſubjected himſelfe for our ſakes, otherwiſe the Devill could not have tempted him. *Object.* This ſtands not with the holineſſe of Chriſt, as he is man to bee tempted with Satan. *Anſ.* Yes, he might be tempted of Satan without ſin, as our firſt parents were before their fall: this will plainly appeare, by comparing Chriſt with other men in their temptations.

The Devill in tempting a man to ſinne, firſt, conveyes into his minde, either by inward ſuggeſtion, or by outward object, the motion or cogitation of that ſinne which hee would have him to commit. Thus hee tempted *Iudas*, by caſting into him this evill thought, *Iudas betray thy Maſter*. And ſo dealeth he with Chriſt in this temptation, hee conveyeth to his minde or apprehenſion the unrighteous cogitation of unbeleefe, idolatrie, and covetouſneſſe; yet ſo as Chriſt received them not, but with all power of grace repelled them. Secondly, as Satan conveyes evill ſuggeſtions into mens mindes, ſo the ſame are full of trouble, ſorrow, and vexation; at leaſt to the godly: for when Satan preſſeth upon man his temptations, the whole man is diſquieted, his thoughts and affections are troubled, and his heart is vexed. And this alſo was in Chriſt: he felt ſorrow and moleſtation in himſelfe through theſe temptations, as appeareth by his *Avant Satan*, upon his laſt aſſault. And thus farre was Chriſt tempted like unto men. Thirdly, in temptations uſually bee corrupt motions; for though a man doe not approve, neither entertaine with delight, the Devils temptations, yet ſhall hee hardly keepe himſelfe from the ſtaine and taint of ſinne, becauſe the imaginations of his owne heart are naturally evill. Now herein Chriſt differeth from all men in temptation; for being perfectly holy in his humane nature, he did not in the leaſt meaſure receive any corruption into his minde, but by the power of grace did repell them more ſtrongly than they were offered. Put a burning match to tinder or gunpowder, and it will kindle preſently; but put it into water, and that will quench it ſtraight: ſo it fareth in temptations; our corrupt hearts like tinder doe eaſily ſuffer corruption to kindle in us; but Chriſts moſt holy heart did preſently like water quench the evill of Satans motions. And thus wee ſee how Chriſt was tempted, and yet without ſinne.

Ioh. 13. 27.

Similitude.

*The Vſe.* Hence we may obſerve a good direction for their comfort that are troubled with blaſphemous thoughts. Among other temptations that befall men in Gods Church, the Devill doth mightily aſſault ſome men, by caſting into their minds moſt fearefull motions of blaſphemie againſt God the Father, the Sonne, and the Holy Ghoſt, whereby he doth greatly aſtoniſh them, and bring them to deſpaire. Now the ground of their ſtay and comfort hence is this: There be incident to the minde of man two kindes of evill thoughts: Firſt, ſuch as ariſe from the fleſh, that is, from our corrupt nature; and the verie firſt motions of theſe are ſinnes, forbidden in the tenth Commandement. Secondly, there bee others that riſe not inwardly from the fleſh, but are from without conveyed into the minde by the Devill, as theſe moſt horrible blaſphemies againſt God, which would make a godly heart to tremble and quake, once to thinke upon. Now theſe are our heavie croſſes indeed, when wee bee aſſaulted with them, but the Devils ſinnes wholly, and become not ours, till wee receive them by ſome degree of delight or aſſent, as may hence appeare; for Chriſt was tempted to infidelitie, covetouſneſſe, and idolatrie, yet his holy heart received them not, and ſo they never became his ſinnes.

The ſecond point to bee conſidered in this circumſtance is, wherefore Chriſt was tempted: for it may ſeeme ſtrange, that Jeſus Chriſt the Sonne of God, yea verie God, equall with the Father, ſhould bee tempted. The reaſons therefore that moved him to bee tempted, are theſe; Firſt, that he might foile the Devill at his owne weapon; for the Devill overcame the firſt *Adam* in temptation, therefore Chriſt the ſecond *Adam* would in temptation overcome him. Secondly, that in his example hee might give us direction whereby to know the ſpeciall temptations wherewith the Devill aſſaults the Church, as alſo how to withſtand and repel the ſame: for this cauſe no doubt hath the ſpirit of God ſo diſtinctly ſet downe Chriſts victorie over them all: which plainly confuteth the common opinion of ignorant people, who thinke thoſe that are tempted by the Devill to be moſt vile and wicked men, ſuch as have forſaken God, and therefore God hath forſaken them; but behold Chriſt Jeſus, the moſt holy perſon that ever was, *even the holy one of God*, was tempted of Satan, and that exceeding ſore, having the ſame troubles and vexations thereby ariſing in his minde that we have, inſomuch as the Angels came to miniſter comfort unto him, verſ. 11. Gods deareſt children therefore may and muſt be tempted; for that is no token of a childe of wrath, unleſſe we will ſay, that Chriſt Jeſus was the childe of wrath, which once to thinke were moſt blaſphemous. Thirdly, Chriſt was tempted, that he might be a mercifull *high Prieſt unto them that are tempted*, Hebr. 2. 17, 18. for himſelfe knowing the trouble and anguiſh of temptation, muſt needs in a more com-

Reaſons why Chriſt was tempted.

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Matth. 4. verſ. 1.

compaſſionate fellow-feeling of their miſeries bee readie to helpe and comfort his members when they are tempted.

The third point is, the author of Chriſts temptations, to wit, *the Devill:* the name *Devill* ſignifieth a caviller, a ſlanderer, and an accuſer. He is an accuſer three wayes: hee accuſeth *God* to *man*; man to *God*; and *man* to man. Firſt, *God* to man; as when he told *Eve*, they ſhould not die, though they did eat of the forbidden fruit, Gen. 3.4. which was as much as if hee had ſaid, God doth but deceive you with that threatning, yee ſhall not die at all. Secondly, he accuſeth *men* to God, and therefore is called the accuſer of *the brethren:* and Apoc. 12.9. *our adverſarie who goeth about like a roaring* 1 Pet. 5.8. *Lion:* which word *adverſarie* ſignifies one that enters plea or ſuit againſt us: thus he dealt with godly *Iob* by the Lords owne confeſſion, *Iob* 2.3. Thirdly, he accuſeth *man* to man, by ingendring ungodly and uncharitable ſurmiſes and ſuſpicions, in one man againſt another, and in cauſing one man to ſlander and injurie another: and for this cauſe is he ſaid to *worke in the children of diſobedience*, Epheſ. 2.2. and their wiſdome is ſaid to be *devilliſh*, who have *bitter envying and ſtrife in their hearts*, Jam. 3.14,15.

1 *The Vſe.* From this verie name we are to be admoniſhed of two things. Firſt, to beware of falſe-accuſing, tale-bearing, and ſlandering: for in theſe practices wee put on the Devils name, and ſhew forth the infection of his nature: *Paul* telling *Timothie*, that a *Minister* 1 Tim. 3.6. *muſt not be a novice, leſt hee bee puffed up, and fall into the condemnation of the Devill*, uſeth ſuch a word for the Devils name, as ſignifieth a falſe *accuſer* or ſlanderer; to ſhew unto us that ſuch an one is a Devill incarnate. And yet this is the common ſinne of this age, to ſpeake evill, and to backbite, when they ſpeake one of another. Secondly, hereby wee are taught to beware, how at any time, or any way, wee diſſwade any one from embracing or obeying true religion: for herein wee ſhew our ſelves to bee the children of the Devill. When *Elymas* the Sorcerer would have turned *Sergius Paulus* Acts 13.10. from the faith, *Paul* cals him, full of all ſubtiltie and miſchiefe, *the childe of the Devill*. And this I doe the rather obſerve, becauſe it is an unſuall thing to draw others back from the power of godlineſſe; though not in plaine termes, yet partly in reproaches, and partly by bad example of life. Now all ſuch had need to looke to their eſtate; for the children of the Devill are like to have their portion with the Devill and his Angels. And thus much for the author of Chriſts temptations; as alſo for the firſt part of Chriſts preparation to this Combat.

**2. *And when he had faſted fortie dayes and fortie nights, he was afterward hungrie.***

A Here is the ſecond part of Chriſts preparation to this Combat, namely, his abode in the wilderneſſe; which is ſet out unto us by foure arguments: I. By his faſting fortie dayes and fortie nights, noted in the words of this verſe. II. By his abode with wilde beaſts, noted by Saint *Marke*, chap. 1.12. III. By his enduring of temptations within the ſpace of theſe fortie dayes and fortie nights, *Luk.* 4.2. though in particular thoſe be not ſet downe by any Evangeliſt. IV. By his hunger after fortie dayes faſting, in the end of this verſe. Of theſe in order.

I. *Circumſtance. Chriſts faſting fortie dayes and fortie nights.* There bee three kindes of faſts, if wee take the word in a generall ſenſe; Three kindes of faſts. 1

B firſt, the *daily faſt of temperance and ſobrietie*, whereby wee uſe Gods creatures for our ſuſtenance with that moderation and abſtinence, that wee give rather leſſe to natures appetite, than that which it deſireth. This Chriſt enjoyneth to everie Chriſtian, *Take heed leſt at any time* Luk. 21.34. *your hearts be oppreſſed with ſurfetting and drunkenneſſe*. The ſecond kinde of faſt is, the religious abſtinence of Gods Church from all meats and drinkes for a time, for the furtherance of their prayers, when they humble themſelves unto God for the preventing or removing of ſome heavie judgement: thus the Jewes faſted, ſometime for one day, ſometime for three dayes and three nights, as *Heſter* 4. *verſ.* 16. yea, ſometime for ſeven dayes together; but C then it is like they received ſome ſuſtenance in the evening: for ſo *Daniel faſted for three* 1 Sam. 31.13. 1 Chron. 10.12. *weekes of dayes, eating no pleaſant things*, *Daniel* 10.2,3. But of neither of theſe muſt Chriſts faſt here bee underſtood. The third kinde of faſt is miraculous, done by the power of God reſtraining the appetite for many dayes together without meat or drinke, beyond the power of nature: Thus *Moſes* faſted fortie dayes and fortie nights in mount Sina, where hee enjoyed the preſence of God ſo long. And ſo did *Elias* faſt in mount Horeb, and our Saviour Chriſt in this wilderneſſe. We read indeed, that *Paul* in his converſion *faſted three dayes and three nights eating nothing*, *Acts* 9.9. So did the Jewes with *Heſter* and her maids, *Heſt.* 4.16. And experience teacheth, that a ſicke man may live ſeven or nine daies together without meat or drinke; yea, (as ſome learned Phyſitians write) foureteene dayes: And *Pauls* companions ate verie little or nothing at all for *foureteene dayes:* for the words are plaine, *eating nothing:* And it may bee ſo, ſith the like hath beene found true by experience in our age. And this is the longeſt that a man can faſt and live, to wit, foureteene, or fifteene, or ſeventeene dayes: for ſo much is recorded of ſome, that after ſo long abſtinence have lived, though with ſome weakneſſe of nature: but for a man ordinarily, being of good conſtitution of bodie, to faſt fortie dayes and fortie nights together, it is impoſſible. Indeed it hath beene avouched

avouched that a man might faſt moneths, yea, a whole yeare together without meat or drinke, and yet live; but we may perſwade our ſelves it is not true. Now our Saviour Chriſt, which is yet more, during this faſt felt no faintneſſe nor weakning of his bodie, as we ordinarily doe with a little abſtinence; ſo that his faſt was not ordinarie, but miraculous altogether.

Iub. Parad. 2. decad. 1.

Reaſons why Chriſt faſted fortie dayes.

I

The reaſons why Chriſt faſted thus long in the wilderneſſe, may bee theſe; Firſt, that hee might performe his miniſterie, which now hee was to begin, with more reverence and authoritie: for this cauſe would God have *Moſes* to faſt fortie dayes and fortie nights, before hee delivered the Law written in the two Tables of ſtone unto the people of God; and ſo muſt *Elias* doe, before he did reſtore religion in his dayes. Secondly, that it might appeare he was no whit inferiour to *Moſes* and *Elias*: and thirdly, that he might ſhew his full conſent with them. *Queſt.* Seeing Chriſt did excell *Moſes* and *Elias*, why did he not exceed them in the length of his faſt, for threeſcore dayes, or a whole yeare? *Anſw.* Hee did it not through want of power to have faſted longer, but becauſe hee would not give occaſion thereupon, that any ſhould call into queſtion the truth of his manhood, which might eaſily have happened, if he had faſted a whole yeare together.

2

3

*The Vſe.* Hereon the Church of Rome would build their Lent faſt, but verie fondly: for firſt, Chriſt did not thus faſt to give us example to follow him herein, but to prepare himſelfe to the great worke of his miniſterie: ſecondly, there is great difference betweene Chriſts faſt and theirs: Chriſt faſted thus but once, and that by the inſtinct of the Holy Ghoſt; they keepe their faſt yearely, and that on their owne heads: Chriſts was a true faſt, without all meat or drinke; but theirs is a mock-faſt: for they eat the fineſt fiſhes, and other dainties, and drinke wines, wherein is as much nouriſhment to the bodie, and as good as in fleſh: neither can they juſtly build it on the practice of the Primitive Church: for they uſed to faſt (at leaſt in ſome places) but two or three daies before Easter: and their Lent faſt was not ordained nor impoſed till many yeares after Chriſt; ſo as everie one might chuſe whether he would faſt, or not.

Ante paſchale Ieiun. Zanch. de redemp. l. 1. c. 19. in theſi de quadr. Ieiun.

II. *Circumſtance.* S. *Marke* doth further ſet out Chriſts abode in the wilderneſſe, by his being and converſing with wilde beaſts, Mark. 1. 13. which ſome thinke Chriſt did for this end, that wilde beaſts might come to him, and doe him homage due to their Creator and Governour: but this is a device of man without likelihood of truth; for howſoever Chriſt in himſelfe deſerved all homage and reverence of all creatures; yet becauſe hee abode among wilde beaſts to bee abaſed and humbled in the low eſtate of a ſervant, therefore it is not like he went to receive homage from them. The true cauſe rather is this: we finde in Scripture that among the Jewes were two ſorts of deſarts; one in part peopled and inhabited, having here and there cities and villages; in ſuch a deſart was *Iohn Baptiſt* borne, and did baptize and preach: that the prophecie of *Iſai* might be fulfilled, *The voice of a crier in the wilderneſſe, make ſtrait the way of the Lord.* The other not inhabited at all by men, being a place of abode only for wilde beaſts, as Lions, Beares, Tygres, Wolves, &c. which lived therein continually: Now in ſuch a deſart as this was our Saviour Chriſt led by the ſpirit, and made his abode among ſuch wilde beaſts; which circumſtance is therefore noted, to give us to underſtand, that in this combat our Saviour had no aid, protection, ſuccour, helpe, or comfort from any man, or other creature whatſoever: for by nature his companions were ſo farre from being an helpe and comfort unto him, that they would rather ſeeke to devoure him. Whereby we plainly ſee, that the praiſe of victorie in this combat, is proper to Chriſt alone, and not communicable to any creature whatſoever.

Matth. 4. verſ. 2.

Iſa. 40. 3.

*The Vſe.* In this eſtate of Chriſt in the wildernes, we may behold the condition of Chriſts militant Church; to wit, that it is in this world as in a wildernes, and deſart of wild beaſts: for during their abode on earth, Gods children live with men, who in diſpoſition and affection are like *Wolves, Beares, Tygres, Lions,* and *Cockatrices,* untill ſuch time as the Holy Ghoſt by grace ſhall turne their hearts, as we may plainly ſee, *Iſa.* 11. 6, 7, 8. in regard whereof they muſt arme themſelves with patience againſt manifold aſſaults and vexations, comforting their hearts with this conſideration, that Chriſt their head hath undergone this eſtate before them.

III. *Circumſtance.* S. *Luke* obſerveth, that while Chriſt abode in the wilderneſſe, within the ſpace of thoſe fortie dayes and fortie nights, hee was tempted of the Devill, before the three great temptations: the words are plaine, *And was there fortie dayes tempted of the Devill: And when they were ended, then the Devill ſaid, &c.* what theſe temptations were either for matter or forme, the holy Ghoſt hath not ſet downe; and yet wee may probably thinke they were more milde and gentle temptations than thoſe three which are ſet downe; the Devill making them as it were an entrance to his ſtrongeſt and moſt dangerous temptations: for his manner is, when it makes for his advantage, not to ſhew his violence and extremitie at the firſt, but to proceed by degrees, and by little and little to inſinuate himſelfe, till he have gotten his beſt advantage, and then will hee ſhew the ſtrength of his malice. Thus hee dealt with *Caine*, firſt hee provokes him to anger and malice againſt his brother, becauſe his brothers ſacrifice was accepted, and his rejected; then having ſettled hatred in his heart, hee never leaves, till hee had cauſed him in his rage to ſlay his brother: and yet he ſtayes not there, but after

Luk. 4. 2, 3.

Matth. 4. Verſ. 2.

after brings him to deſpaire of Gods mercy, in ſo much as he cried out, *my ſinne is greater than I can beare.* Thus alſo he dealt with *Iudas*; firſt, hee caſt this evill thought into his heart, *Iudas betray thy Maſter*, and when he had gotten entertainment for that (for doubtleſſe Judas would not yeeld to ſo vile a thought at the firſt motion) then he cauſeth him to put it in execution, wherupon in fearefull deſpaire he brought him to *hang himſelfe*. This is the ſubtiltie of the old ſerpent; firſt, he conveies one claw or talent into a mans heart, and then another; after that hee gets in his head, and ſo at length windes in all his body. Thus he aſſaied to do with Chriſt, and ſo will he continue towards all Gods children. Which ſhould teach us to labour to bee ſtrong in the Lord, and wiſe in his word, that ſo wee may ſtand againſt all his aſſaults. Yea, this muſt move us to a ſpeciall watch through the whole courſe of our lives againſt the occaſions of ſinnes, that wee may cut off temptations in the beginning, becauſe it is Satans craft, not to ſpit his venom at the firſt, but to ſugar his temptations at the beginning, that no danger may appeare till hee have conveyed into us the bane and poiſon of our ſoules.

Gen. 43.

IV. *Circumſtance.* Chriſts abode in the wilderneſſe is further ſet out by his *hunger*, in the end of this verſe; *He was afterward hungry:* that is, after hee had faſted fortie dayes and fortie nights by the power of his Godhead, then hee began to wax hungry. But ſome will ſay this ſtands not with the glory and Majeſtie of the ſonne of God to be hungry: for *his fleſh is meat indeed, and his bloud is drinke indeed. Anſw.* Chriſt was content to lay aſide his glorie and Majeſtie, and to take upon him our baſe and fraile nature, becomming like unto us in all things ſave ſinne; now in this his abaſement and humilitie, he had not onely a true ſoule and body, but the true faculties therof, as underſtanding, will, memory, &c. and though his bodie was free from perſonall infirmities, as palſie, gout, dropſie, or ſuch like; yet he was ſubject to ſuch infirmities as agree to the nature of man, as hunger, thirſt, wearineſſe, &c. Yea, this was one part of his humiliation, to become not onely man, but man with infirmities: and therefore though he could by the power of his Godhead have preſerved himſelfe fortie yeares without meat or drinke, as well as fortie dayes; yet that he might abaſe himſelfe to the loweſt degree of a ſervant, hee was content to ſuſtaine the infirmitie of his humane nature in being an hungred. And that for theſe cauſes:

Mat. 4.

Reaſons why Chriſt was an hungred.

First, to confirme unto us the truth of his man-hood: for ſome man might ſay, it was an eaſie thing for him to faſt forty dayes and forty nights, ſeeing he had not a true body, but only the ſhew and ſhadow of a body; therefore to ſhew that hee was true man, and had a true naturall bodie as wee have, he was content to ſuſtaine hunger as wee doe, and that truly. Secondly, that thereby hee might caſt an object before the Devill, to cauſe him to be the more eager and violent in his temptations, & to ſhew his malice in full meaſure againſt him; for by vertue of his office whereto he was now called, Chriſt was to encounter with Satan our common enemie; and therefore gives him not only the advantage of the place, but alſo the opportunity of eſtate, that Satan perceiving his infirmity of bodily hunger, might thereby bee emboldened to give the more violent aſſault upon him. And thus much of the ſecond part of Chriſts preparation to his combat.

## V. 3. *Then came to him the Tempter, and ſaid, If thou be the Sonne of God, command that theſe ſtones may bee made bread.*

Here begins this ſtrange combat betweene our Saviour Chriſt and the Devill, conſiſting of three great conflicts: The firſt whereof is contained in this verſe and the next, being indeed the greateſt of them all, as after ſhall appeare. In this temptation obſerve theſe three things: firſt Satans *preparation* to this conflict: ſecondly the *temptation* it ſelfe: Thirdly, Chriſts *anſwer* and repulſe made thereunto.

Satans preparation.

I. *Point.* The Devils preparation is in theſe words; *Then came to him the Tempter, and ſaid:* herein obſerve foure things: firſt, the title given to Satan the Author of this temptation, *the Tempter*: So *Paul* calleth him, 1 Theſſ. 3. 5. *I ſent to know of your faith, leſt the Tempter had tempted you in any ſort.* And Satan is called the *Tempter*, becauſe his continuall ſtudie and practice hath beene and is, by all meanes to tempt all men; hee omits no times, neither ſpares any paines day or night, but by all meanes ſeekes to draw men from God, and to bring them to deſtruction: the conſideration whereof ſhould move us to the practice of theſe duties.

Vſe 1.

First, to be watchfull in all manner of praiers and ſupplications againſt Satan, for the gracious protection of God againſt his aſſaults: If any of us had our dwelling among Lions, Beares, or Tigers, which were hungerbit, and therefore would ſeeke greedily for their pray, we would be ſure never to goe out of our dwelling houſes without preparation for reſcue and defence, whereby wee might avoyd their danger. Well though we have no ſuch wilde beaſts to endanger our bodies, yet our ſoules are daily aſſaulted by a more deadly enemie, even the Devill, whoſe continuall ſtudie and practice is by temptation to devoure us, 1 Peter 5. 8. and therefore we muſt alwaies be watchfull againſt temptations, putting upon us the whole armor of God, that wee may be able to ſtand againſt his aſſaults.

Secondly, as it is the Devils practice alwayes

Matth. 4. Vers. 3.

to tempt, and to seeke to draw men from God, so because wee must be unlike him in all things, wee must draw neere to God in the practice of all good duties: Jam. 4. 7, 8. *Resist the Devill and hee will flie: draw neere to God, and he will draw neere to you:* The conjunction of these two duties shewes, that the neerer wee come to God, the more wee oppose our selves to Satan; now *he that commeth unto God must beleeve*, Heb. 11. 6. and therefore by faith we *exercise our selves unto godlinesse*, as *Paul* exhorteth *Timothy*: and unlesse wee thus strive to bee unlike him, wee shall never bee able to with-stand his temptations.

1 Tim. 4. 7.

3 Thirdly, we must hence learne to beware of the practice of the seducers in seeking to draw backe others from the love or practice of religion, or in hindring the good meanes whereby religion is begun and furthered in men: for if either by endevour in action, or by bad example we shall doe thus, doubtlesse wee become tempters and the children of the Devill; for to tempt and draw to sinne is the propertie of Satan, and hee that in tempting fulfils the *lusts of Satan*, must needs be his *child*, Joh. 8. 44. hence it was that our Saviour Christ cals *Peter Satan*, when he went about to dissuade him from that worke, for which his Father had sanctified him, and sent him into this world, saying, *Get behind me Satan*, Matthew 16. 23. And when *Elymas* sought to turne away the Deputie from the faith, *Paul* cals him *enemie to all righteousnesse, full of all subtiltie, and child of the devil*, Act. 13. vers. 10.

The second thing in this preparation is, the *time* when Satan began to tempt our Saviour Christ in a more strong and violent manner, noted in this word *Then*, that is, when Christ had now fasted fortie dayes and fortie nights, and was an hungred: when the Devill saw Christ not only to be alone in the wildernesse, but also perceived that he was afflicted with hunger, & so the more weake, being in the low estate of a miserable man, *Then* hee prepares to assault Christ with a most violent temptation.

Satans policy in tempting.

*Then se.* This discovereth unto us the deepe policie of Satan in making choise of the fittest time for his assaults: hee will not tempt all men at all times, neither alwayes with the greatest temptations; but hee fore-casts for the time of mans greatest weaknesse, and thereto hee reserveth his strongest assaults. Now usually a man is most weake when hee is under some grievous affliction, either in body, minde, or both; or when he lieth in the pangs of death: these times doth Satan observe, and keepe his strongest temptations against they come, as doth notably appeare by his dealing with Christ, not onely at this time when hee was an hungred, but also and especially at his passion: for the Scripture saith, *Hee spoiled principalities and powers upon the crosse*: whereby it is apparant that the devil with his greatest power did then assault him; thinking either then or never to give him the foile, when as he did sustaine the wrath of God due unto the sinnes of man: and so will he handle all the members of Christ; in their greatest extremities they shall bee sure to feele Satans deepest malice, unlesse God restraine his power. Which must teach us in the day of peace and strength, to prepare against the day of weaknesse by any affliction or by death it selfe, that so wee may by Gods grace bee able to stand against the rage of Satan: for then will hee bee sure most eagerly to seeke our ruine, and unlesse we prepare before hand, we shall never be able to stand. Now our best preparation is, to come to *keepe the words of Christ, and to doe the same*: for then, *though the winds blow, the raine fall, the waves beat*, and Satan doe his worst, yet being built upon the *rocke Christ Iesus*, wee shall never fall, Matth. 7. 24, 25.

Col. 2. 14, 15.

A

B

The third thing in this preparation, is the occasion of Satans onset at this time, namely, *Christs bodily hunger*, as the knitting of this verse to the former will plainely shew: for *Christ being an hungred, Satan came unto him, and tempted him*. He could not finde in Christs most holy manhood any blemish of sinne, or inclination thereto, whereon to build his temptation; yet such is his malice, that rather than Christ should escape his hands, he will take occasion from the infirmitie of his nature in bodily hunger to provoke and allure him unto sinne.

Satan grounds his temptations on somthing in us.

C

Herein wee learne a speciall point: namely, that the Devill will have some ground in us for those temptations wherewith hee doth assault us; for as we may see by his dealing herewith Christ, he observes not onely the inclination of mans heart and soule, but the state and constitution of the body, that if either body or minde will afford him the least advantage, thereon he will be sure to take occasion to tempt. If we regard the seed and root of sinne, it is true that every man hath all sins in him; but yet through the worke of God, restraining corruption in some, and renewing grace in others, it comes to passe, that each man is more inclined naturally to some sins than to others, which thing Satan doth observe most diligently; and as an enemy that besiegeth a citie will goe about it, and espy where the wall is weakest, and most fit for his entrance, and there will bee sure to give his strongest onset; and as a man that would strike fire with a flint, will turne it about in his hand, to see what part is fittest: even so the Devill, he goes about a man, and as it were turnes him to and fro, to spie out his weaknesse, and to what sinnes he is most inclined, and there hee will bee sure to trie him often, and to assault him with the greatest violence. *Example*: If a man bee impatient of poverty, hee will seeke to carrie him to picking and stealing: If a man bee prone to covetousnesse, hee will provoke him to fraud and oppression: If hee bee inclined to ambition, Satan will puffe him up with pride and vaine glory: nay which is

D

farre

Matth. 4. Vers. 3.

farre more, Satan will take occasion from the very constitution of a mans body to draw him unto sinne; if choller bee predominant in him, Satan will labour to stirre him up to wrath, anger, fury, and if he can to bloodshed and murther: If a man bee of a sanguine complexion, Satan will seeke to carry him to immoderate mirth, and to excesse in pastimes, pleasures, and delight, that if it be possible he may drown him therein, whether they be good or bad: If a man be melancholike, Satan will sometime take occasion by that humour, to strike him with exceeding sadnesse, with terrours and feares; and other while to intoxicate his brain with strange fantasies and delusions, causing him to thinke himselfe to be *Elias*, *John Baptist*, *Christ*, &c. So that it is true which an ancient Divine saith of this humour, that it is the Devils bait wherewith hee sports himselfe. See the experience hereof in the *lunatike person*, whose disease was to bee exceedingly troubled certaine times of the moneth, by reason of melancholy oppressing the braine. Now Satan (as it there appeares) tooke advantage of that humour to abuse him most fearefully, not onely in making him deafe and dumbe, but also causing him to cast himselfe into fire and water. So that looke how many sinnes and infirmities we have in us, so many darts wee carry about us, wherewith Satan will seeke to wound us. He taketh ground or occasion from us of all the advantage hee hath against us; his temptations are like fire and bellowes, and our infirmities and corruptions are wood and fewell.

Matth. 17. 15.

*The use.* 1. Here then wee may behold our miserable estate by reason of sinne; for thereby it comes to passe, that wee beare about us those darts, wherewith the Devill doth wound us. And sith Satans craft and malice is such to take advantage from us; for to worke our woe, wee must labour the more diligently, to be throughly acquainted with our naturall dispositions and inclinations, yea, with our bodily infirmities, for the Devill will search us: and when we have truly found out our owne estate, wee must set strong watch and guard about our owne hearts in respect of our infirmities, and so shall wee be the better able to breake the necke of Satans temptations.

The fourth thing in this preparation is, Satans comming to Christ; *The Tempter came unto him*: By which phrase it is probable, though not certaine, that the Devill tooke upon him the forme of some creature, and so appeared unto Christ; thus hee came to *Eve* in Paradise, abusing the serpent to further his assault against the first *Adam*: and it is like, that in his combat with the second *Adam*, hee came in the shape of some creature, for otherwise hee could not properly be said to come and speake. Some indeed thinke that these temptations were inward in minde onely, and by vision; others think they were altogether visible and done actually; but the safest way is to hold that they were in part actually done in bodily manner, and partly shewed in vision. And thus much for the preparation to the conflict.

A

II. *Point. The temptation it selfe*: containing matter of great importance, being indeed the maine temptation of all, in these words, *If thou be the Sonne of God, command that these stones be made bread.* The Devill being well provided for time and place, and advantage also by Christs bodily hunger, doth here assault our Saviour Christ like a cunning Sophister, and frame his argument Syllogistically, thus:

Satans Sophistry.

*If thou be the son of God, thou canst make these stones bread:*
*But thou canst not make these stones bread:*
*Therefore thou art not the sonne of God.*

B

The ground of this temptation is this: It is no reason that the Sonne of God should starve for want of food; but thou must starve unlesse thou canst make these stones bread: and therefore unlesse thou canst doe so, thou maiest perswade thy selfe it was but a false voyce which thou heardest from heaven; *This is my welbeloved Sonne, &c.*

The scope and drift of Satan in this temptation stands in two things: First, hee labours to overthrow the faith of Christ. Secondly, to bring him to a practice of unbeleefe. For the first, by *faith* I meane, a gift or grace in Christ, whereby as hee was man, hee beleeved his Fathers words to bee true, which said, *This is my welbeloved Son in whom I am well pleased*: whereby we may see, what the devill aimes at principally in his temptations against Gods children; for these his assaults against our Saviour Christ are set down for our instruction in this behalfe.

C

Satans maine drift then in temptation, Is to overthrow our faith, whereby we beleeve every part and parcell of Gods word to bee true. See this in his tempting of *Eve*: first hee labours to weaken her faith in the truth of Gods threatning; which done, he easily brought her to actuall disobedience in eating the forbidden fruit. The same course he holdeth at this day; first he will seeke to nuzzell men in ignorance, that hee may keepe them in unbeleefe: if hee faile that way, then will hee endevour to plunge their soules into some damnable errour and heresie: and by one of these meanes doth he destroy the faith of many; for while a man remaines in ignorance, he can have no faith; and if he misse of the truth of God, he wants ground for his faith. Now the reason why the Devill labours so much against our faith, is because wee cannot truly rely upon Gods mercy, nor depend upon his providence, nor yeeld any acceptable obedience to his Commandements, unlesse we beleeve his Word.

Satan seekes the ruine of our faith.

D

More particularly, wee are to observe that speciall branch of Gods Word which the Devill would have Christ not to beleeve; even that voice of his Father, which a little before Christ heard from heaven at his baptisme; *This is my welbeloved Sonne in whom I am well pleased:*

Matth. 4. Vers. 3.

Satan seekes to deprive us of assurance of adoption.

*sed:* And this hath the holy Ghost recorded in great wisdome and mercy to Gods Church; for hereby doth appeare a maine drift of Satan against Christs members in his temptations, namely, to make them doubt of their adoption, and to destroy this perswasion in them, that they are the sonnes and daughters of God: for if herein he spared not the head, doubtlesse the members shall not escape his hands. This appeares by his usuall assault against them, specially when God shall lay upon them any singring crosse or affliction, either in minde, in bodie, or in goods; then the Devill will suggest this into their minds, If thou were't the child of God, hee would never lay his hand upon thee so long a time, and in so grievous manner; never was any childe of God in this case that thou art in: But God lies his hand thus heavy on thee; and therefore thou maiest perswade thy selfe that thou art not the childe of God.

*The use.* The consideration hereof must move us above all things to labour for assurance of our adoption, even to have our consciences assured out of Gods word, that wee are the Sons and daughters of God in Christ. The Devils drift is to overthrow this perswasion in us, and therefore our endevour must bee, to confirme and settle our hearts herein. This is the charge of the holy Ghost upon every childe of God, 2 Pet. 1. 10. *Give all diligence to make your calling and election sure:* that is, get the assurance thereof sealed up in your hearts, by the saving graces of Gods spirit, *joyning vertue with your faith, and with your vertue knowledge, and with your knowledge temperance, and with temperance patience, and with patience godlines, and with godlinesse brotherly kindnes, and with brotherly kindnesse love,* v. 5, 6, 7. and indeed if we would have true peace and comfort in every estate, whether adversity or prosperitie, let us labour for the knowledge of our Adoption. This will bee our joy in want, in wealth, in bondage, in freedome, in sicknesse, in health, in life, and in death: herein *is that joy of Christ which never can be taken from us,* Joh. 16. 22. We cannot doe the Devill a greater pleasure, than to neglect the getting of this assurance; for hereupon hee will take occasion (specially in time of distresse) fearefully and dangerously to seek to break the necke of our soules; hee cares not much otherwaies what men professe, and what knowledge and other common gifts of the spirit they have, so that they want this blessed assurance: and therefore with the Apostle *Paul,* wee must account all other things to be but *drosse and dung in respect of this excellent knowledge of Christ,* to bee our Saviour and Redeemer. True it is, that unto many this exhortation will seeme needlesse: for ignorant persons that have nothing in them but meere presumption, will bragge most of this perswasion; but they that have felt the smart of this temptation, doe know what it is that will stand us in stead, even that assurance onely which is rightly founded upon

Phil. 3. 8.

A the word of God: and therefore forsaking the vaine conceit of our ignorance, let us with all diligence unfainedly endevour to get this resolution; if we cannot of our selves attaine unto it, wee must use the direction and helpe of Gods faithfull Ministers: for howsoever it pleaseth some to thinke otherwise, yet this is the undoubted truth of God, that a man in this life may ordinarily bee resolved and assured of his salvation.

Satan would bring Christ to a practice of unbeleefe.

The second thing which the Devill aimed at in this temptation, was to bring Christ to a practice of unbeleefe, namely, in want of bread to turne stones into bread, for the present satisfying of his hunger; for the Devill would needs perswade our Saviour Christ that he must have bread to save his life, and therefore in the want of bread would have brought him to this distrustfull course, to turne stones into bread.

B And as the devill here deales with Christ, so he assaies to doe with all his members; as he labours to worke unbeleefe in their hearts, so hee seekes to bring them to the practice of unbeleefe in their lives. See the truth hereof in the course of this world; Is a man oppressed with outward want and povertie? The Devill will tell him, he must needs live, and therefore will perswade him to rob, and steale, and to filch for his living. If a man be sicke, and want present helpe in lawfull meanes, or else be afflicted somewhat extraordinarily, then will the devill move him to seeke to Wizzards and Witches, C suggesting this into him by one meanes or other, that they can doe more good in such a case, than all the Physitians in the world. This is a most vile practice of unbeleefe, and yet too common in the world, wherein men for the removall of some outward evill, will not sticke to hazzard the losse of their soules. We therfore must labour to be acquainted with these wiles of Satan, and by the practice of faith in our lives, labour to expresse the power of faith in our hearts, as in all manner of godly conversation, so especially in using only lawfull meanes for our releefe in the time of miserie and distresse.

But to come more particularly to the words of this temptation; *If thou be the Sonne of God command these stones, &c.* It may be demanded why the devil should make choice of this question wherewith to tempt our Saviour Christ, rather than any other? *Ans.* The reasons hereof may be these: First, hee knew well, that if Christ were the true and proper sonne of God, then hee must needs be the true Messias; and if hee were the annointed of God, then also hee it was that must accomplish that old and ancient promise made to our first Parents *for the bruising of the serpents head.* This was the thing that of all other the Devill was most afraid of, and could not indure to heare; and therefore by moving this question hee intends to infringe, yea, and (if hee could) quite overthrow our Saviour Christ in the right of this title. Secondly,

D

Gen. 3. 15.

Matth.4. verſ.3.

ly, The Devill ſince his fall, beares an unſpeakable deadly hatred againſt God himſelfe, and according to his nature as occaſion ſerves, hee cannot but ſhew the ſame. Now in this queſtion he doth notably bewray his malice and ſpight againſt God; for whereas in Chriſts baptiſme a little before, God had proclaimed him *to bee his beloved ſonne in whom hee was well pleaſed*: hereby the Devill goes about to prove the cleane contrary, and ſo as much as in him lieth, ſeekes to make God a liar; which becauſe it fitteth his nature ſo well, hee makes choice of at this time.

*The uſe.* I. In this practice of the devill, wee may learne what to judge of ſundry falſe teachers; for as well in the primitive Church, as alſo ſince that time, there have beene ſundry men of great fame for wiſdome and learning, as *Ebion, Cerinthus, Carpocrates, Samoſatenus*, and *Arrius*, who have all laboured ſeverally, to prove that Jeſus Chriſt the Son of *Mary* was not indeed the Sonne of God, very God, but onely a worthy Prophet. Now of them wee may ſafely think with the Church of God in former times, that they were falſe Prophets, heretikes, and ſeducers; yea, the profeſſed enemies of Chriſt, guided by the ſpirit of Satan; for herein they doe directly tread in his ſteps.

II. In this his practice wee may obſerve the malicious and contradicting ſpirit of Satan againſt God himſelfe: for here he labors to conclude that Chriſt was not the Sonne of God, notwithſtanding God himſelfe had a little before avouched that he was. And this is his continued practice unto this day; for where God in his Church pronounceth grace, mercy, and love, there on the contrary will the Devill pronounce a curſe, hatred and damnation. Againe, where God denounceth his curſe and judgment, there will the devill ſeek to perſwade a conceit of grace and favour. If a man bee the childe of God, and have received the ſeale of grace for his aſſurance thereof; the Devill will ſeeke to weaken this aſſurance, and perſwade him if hee can, that he is the childe of wrath. And if a man be void of grace, and ſo indeed the child of the devil, then will Satan ſuggeſt into his heart preſumptuous thoughts, and make him thinke hee is the childe of God; ſo that every way he ſheweth himſelfe contrary to God.

Yet marke the devils words a little further; *If thou be the ſonne of God, command theſe ſtones &c.* that is, doe but ſay the word, and bid theſe ſtones to become bread, and it will bee done. And here in the very propounding of this temptation, we may obſerve the deepe policy of Satan; for in theſe few words (the better to effect his purpoſe) hee toucheth three moſt true and notable points in divinitie: *Firſt*, that hee that is the Sonne of God by nature, is alſo true and very God: for here hee aſcribeth unto the Sonne of God, the true prerogative of God himſelfe; a point wherein the Phariſies withſtood our Saviour Chriſt, and which many heretikes ſince have denied. *Secondly*, that the true God can without paine or labor, yea without all meanes, at his very beck doe whatſoever he will; and by his word onely make ſtones become bread. *Thirdly*, that to worke a miracle of himſelfe, is a propertie and prerogative of him alone that is true God; as to turne ſtones into bread in this place. Now when the Devill acknowledgeth all this, a man would not thinke that herein he ſhould intend any hurt to Chriſt, or to his Church; but in very truth his drift herein is, to deſtroy the faith of Chriſt in that word of his Father which ſpake from heaven, and to overthrow the foundation of the Church, by proving that Jeſus Chriſt the ſonne of *Mary* was not true God.

Here then obſerve a tricke of the Devils cunning; when he ſpeakes a truth, he doth it not to confirme the ſame as loving it, but indeed his meaning is to overthrow the truth thereby: which muſt admoniſh us, that when Satan ſhall any way aſſault us in temptation, we never give credit unto him, no not then when hee ſpeaketh the truth, becauſe therein his purpoſe is to deceive us, and to deſtroy the truth: hence it was that Chriſt forbad the uncleane ſpirits to teſtifie of him, though they acknowledge him to *bee the holy One of God*: hence alſo *Paul* was grieved at the teſtimonie of the foule ſpirit that was in the maid, though in it ſelfe a moſt worthy truth, to wit, *That they were the ſervants of the moſt high God, which ſhewed unto men the way of ſalvation.*

Satan ſpeaks ſome truth to overthrow another truth thereby.

Mar.1.24,25.

Act.16.17,18.

Further, in comparing our Evangeliſt Matthew with Saint Luke, there may ſeeme ſome difference betweene them in propounding this temptation; for in Matthew the words are thus, *Command theſe ſtones, &c.* And in Luke thus, *Command this ſtone.* But they are reconciled thus; Matthew ſets downe this temptation as the devill firſt propounded it: and S. Luke ſhews how the devil urged it: for firſt the devill comes to Chriſt, and bids him, if hee bee the Sonne of God, command all the ſtones which hee ſaw round about him to be made bread; this S. Matthew ſets downe: or if that ſeemed too much, command one ſtone to bee made bread, and it ſhould ſuffice; and this S. Luke noteth.

Luke 4.3.

*The uſe.* By this comparing of the Evangeliſts we may obſerve, that when the devill hath once begun to tempt a man, hee will not eaſily leave off, but will ſet an edge upon it, and enforce and urge it by all the meanes hee can, that if it be poſſible he may prevaile. Which ſhould teach us on the other ſide, to bee moſt earneſt and reſolute in reſiſting Satans temptations; he will take ſmall advantage before he leave; wee therefore muſt not *give place*, nor yeeld one jot unto him: *Reſiſt the Devill and hee will flie.* This muſt every member of the Church doe: the Miniſter by ſound and through applying of every part of Gods truth to the heart, whereby it may bee armed againſt the enemy; and the people by faithfull embracing and obeying of

Eph.4.27. Iam.4.7.

Mmm 3 the

the ſame, as alſo by earneſt praier unto God for the aſſiſtance of his grace in all aſſaults.

Deut. 8. 3. **V. 4. *But he answering, said, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.***

The words containe Chriſts gracious anſwer, whereby hee repelled the Devils temptations: and in it wee may obſerve three points: Firſt, that Chriſt did anſwer: Secondly, whence hee borrowed his anſwer: Thirdly, the very words of his anſwer.

For the firſt, that Chriſt did anſwer, is noted by the holy Ghoſt in plaine words, *And Iesus answering, said*; Whereby he would give us to underſtand, that Chriſt Jeſus our Saviour being in the wilderneſſe, was not onely willing and ready to encounter with Satan, but alſo able to withſtand him, yea and to vanquiſh Satan without receiving any foyle at his hands. Which is a point of ſingular comfort to Gods Church and children; for was Chriſt Jeſus able in this low and baſe eſtate of a ſervant, being diſadvantaged alſo by a deſart place, and bodily hunger; was he then (I ſay) able to encounter with Satan, and to overcome him in his moſt violent and ſubtile aſſaults? Then how much more is he now able even in all his members to give Satan the foile, having ſpoiled him in his death? ſeeing hee is advanced to the throne of majeſty and glory, and ſet at the right hand of his Father, having a name above all names given unto him, at which every knee ſhal bow, both of things in heaven, and in earth, and under the earth? we therfore may now ſay with that *loud voice*; *Now is ſalvation in heaven, and ſtrength, and power, and the kingdome of our God, and the power of his Chriſt: for the accuſer of the brethren is caſt downe.*

Rev. 12. 10.

The ſecond point here noted is, whence Chriſt borroweth his anſwer, namely, from the Scriptures. *It is written.* It had beene an eaſie thing for Chriſt being the Son of God, to have confounded the Tempter with the breath of his mouth, or to have commanded innumerable legions of holy Angels to have driven him away; but he betakes himſelfe to the written word for his defence. And this hee did eſpecially for our inſtruction: namely, that we might know, *that the written word of God*, rightly weilded by the hand of faith, is the moſt ſufficient weapon for the repelling of Satan, and the vanquiſhing him in all his temptations: hence *Paul* calleth it the *ſword of the ſpirit*; becauſe it ſerves not onely for our defence, but alſo to wound Satan, and to put him to flight.

The written word our beſt weapon againſt Satan.

Eph. 6. 17.

*The uſe.* I. This fact of Chriſt doth diſcover and condemne the damnable practice of the Church of Rome, who locke up the Word of God from their people in an unknowne tongue, and commend unto them for their defence againſt ſpirituall enemies, other devices of their owne, as *holy water, croſſing, croſſes, &c.* which they highly commend as meanes of ſpeciall ſtrength and force to vanquiſh the devill; when as indeed the Word of God is the onely true and truſty weapon, whereof while they deprive their people, they ſend them forth naked and unarmed to encounter with Satan.

Secondly, here alſo behold the miſerable eſtate of all thoſe that either through covetouſneſſe, or any other prophaneneſſe are drawne to neglect or contemne the written word of God: their caſe is moſt fearefull; for they caſt away thoſe weapons, whereby they ſhould defend themſelves againſt the Devill, and quench all his firy darts; and ſo betray their owne ſoule into his hands: And doubtleſſe all contemners and neglecters of the Word are guiltie of their owne damnation, becauſe God hath given us his Word for our defence, and for the confounding of Satan, ſo as without guilt of wilfull murther, not of our bodies, but of our ſoules, we cannot neglect this heavenly weapon.

Thirdly, hereby wee may ſee the cauſe why ſin ſo much abounds in all eſtates every where, namely, want of love unto, and knowledge in the word of God: wherupon the moſt are ignorant of it, or elſe know not how to handle this ſpirituall weapon, wherby Satan is reſiſted and foiled. Hoſea 4. 2. The Lord complaineth of *lying, ſwearing, killing, ſtealing, and whoring, yea of blood touching blood*; and the cauſe is laid downe in the firſt verſe, *There is no knowledge of God in the Land.* This *David* knew well; and therefore ſaid, *He hid Gods ſayings in his heart, that he might not ſinne againſt him*, Pſal. 119. 11. For as *Sauls* ſpeare ſtood in readineſſe at his head even *when he ſlept*, ſo ſhould Gods word, which is the *ſword of the ſpirit*, bee ever in our hearts, as it were ready drawne, that to what ſinne ſoever the Devill allures us, we may be able to ſay for our defence, *It is written:* through want hereof it comes to paſſe, that the Devill at his pleaſure leads men captives into all impieties.

1 Sam. 26. 7.

Laſtly, this excellent uſe of the word underſtood, beleeved, and obeyed, muſt move all ignorant perſons to labor for knowledge herein, and withal endevour after growth in knowledg by holy obedience, to ſhew forth their faith. If we had an enemy that had ſworn our death and vowed to ſee our blood, how careful would we be for our naturall life, both to get us weapons, and alſo ſome knowledge to uſe the ſame, not only for our defence, but alſo for the annoiance of our deadly foe? oh then how carefull ſhould wee be for the ſafety of our ſoules, to put upon us the whole armour of God, and to learne to uſe aright *this ſword of the Spirit*; that when we meet with Satan our irreconciliable enemie in the field of temptation, which is this miſerable world,

Matth. 4. vers. 4.

world, wee may bee able both to award his blowes, and to wound his head? It is lamentable to see how ignorant people wil blesse themselves in their ignorance, and say they defie the Devil, and spit at him in defiance, and yet they know not how they are intangled in his snares of their owne sinnes, he little regards such defiance, so long as their soules lie naked and bare before his daily darts. Let two men meet that be at enmitie, the one armed, the other naked, what will it availe for the naked man to defie his enemy with bigge words, while in the meane time, his armed enemie takes away his life? Loe, Satan is this strong man armed, and ignorant persons are poore naked caitiffs, they defie the devil, and spit at him with their mouth, but in the meane time the Devill wounds their soules unto death. They will say they feele no such wounds, and therefore they feare him not; but they must know that the lesse they feele, the more cause they have to feare: for Satans wounds are most deadly whē they are least felt.

The third point is Christs Answer it selfe: *Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God:* This answer is borrowed from Deuteron. 8. 3. And it is that lesson which *Moses* sought to teach the children of Israel, after the Lord had fed them with food from heaven in that barren wilderneſse where they were afflicted with hunger. The words are something hard, and therefore I will shew the meaning of them. *Man shall not live*; that is, shall not preserve his temporall life in this world; for of eternall life, neither *Moses* nor Christ did intend to speake. *By bread only*, that is, onely by such ordinary meanes as food and raiment, sleepe, physicke, &c. Which God hath appointed in his providence for the ordinary preservation of naturall life. *But by every word that proceedeth out of the mouth of God.* This title *word*, betokens divers things in Scripture: I. The *substantiall word of God*, the second person in Trinitie: John 1. 1. *In the beginning was the word, and the word was God.* II. It is usually taken for the *written word* contained in the booke of the old and new Testament, 1 Peter 1. 25. Thirdly, it is sometime taken for Gods will and decree, and it is called his *good pleasure*: so Heb. 1. 2. *Christ sustaineth all things by the word of his power*, that is, according to his will and decree, by his powerfull appointment: and by his word were all things made in the beginning, and hereby have they beene preserved ever since; that is, that word that melteth the Ice, Psalm. 147. 18. And in the last sense must wee understand *word* in this place; meaning that man doth not preserve this naturall life by ordinary meanes only, but withal by Gods good pleasure, will, and decree, sanctifying the meanes for his good. Note further that it is said *by every word*, and therein lieth the substance of this sentence: for the understanding whereof we must know that this powerfull and working word of God may be distinguished according to the matter whereabout it is occupied: Thus, sometime God will have men to live by *bread* the ordinary food of naturall life; and this is his *ordinary word*. Sometime his will and appointment is that man shal live by extraordinary meanes: as the Israelites did in the wildernesse, while they lived upon Manna; and this is his *extraordinary word*. Otherwhiles hee ordaines that men shall live without all meanes, as *Moses* did in Mount Sinai, *Elias* in Mount Horeb, and our Saviour Christ in this wildernesse, for the space of fortie dayes and fortie nights together. And lastly hee ordaines sometime, that men shall live against meanes, and contrary to the course of nature; Thus *Daniel* lived in the Lions Denne, and the three children in the fiery furnace; both which last may be called Gods *miraculous word*. So that wee see the good reason of this clause, *every*, for hereby wee learne, that man doth not preserve his life onely by ordinary meanes ordained of God; but likewise by *every word proceeding out of the mouth of God*; that is, by every appointment and decree of God, whether *extraordinary*, above the usuall meanes, or *miraculous* without all meanes, or against the course of nature: this wee must labour to know and be perswaded of. Nature teacheth that man liveth by Gods blessing and appointment in ordinary meanes; But nature knowes not this, that God preserveth mans life by his Word, above meanes, without meanes, yea and against meanes. The beleeving heart will hardly yeeld to this, which *Moses* would teach the Israelites, and therefore we must take the more paines to bee resolved of it. If any shall thinke hereupon that a man may live by the written word without meat and drinke, he is deceived; for Christ meaneth not that every word that God hath spoken shall preserve naturall life, but that whatsoever way hee hath appointed whereby man shall live, whether by ordinary, or extraordinary meanes, whether without meanes, or against meanes, the same shall be effectuall for mans preservation: Thus much for the meaning.

The applying of this testimonie to the Devils temptation, is thus to bee conceived: The Devils temptation was this; *If thou bee the Sonne of God, then command these stones to bee made bread: But thou canst not make these stones to become bread: Therefore thou art not the Son of God.* To this Christ answers, by denying the proposition or first part of this argument: the ground whereof was this (which the Devill tooke for granted) that when a man is hungry hee must needs have bread, or else hee cannot live: and this our Saviour Christ doth flatly deny, saying, *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God:* And this application is most excellent, teaching us that thing, for the learning whereof the Israelites were trained up forty yeares in the wildernesse, and fed with Manna from heaven,

Word in Scripture, sundry things.

God, powerfull word distinguished.

heaven, and with water out of the rocke; to wit, that God by his Word can preſerve the life of man without ordinary meanes, even what way ſoever hee appointeth for that purpoſe; and if we ſhould ſpend our lives in learning hereof, no doubt the time were not miſpent.

*The vſe.* Firſt, hereby we are taught to conſider aright of all creatures whereby our life is preſerved, as meat, drinke, apparell, &c. and that is thus; Beſides the bodily ſubſtance of the creature, we muſt labour to ſee a further matter, even the bleſſing of God in the creature proceeding from his Word, decree, and appointment, whereby it is made fit and able to yeeld ſuſtenance and nouriſhment. The Scripture calleth this, the *Staffe of bread:* and ſo it is indeed; for as an aged and impotent man falleth to the ground, if his ſtaffe be plucked from him; ſo the beſt creature that ſerves for our uſe, without Gods bleſſing becomes fruitleſſe unto us. This reaſon may teach us; for how ſhould that thing of it ſelfe preſerve and further life, which in it ſelfe is void of life? And how ſhould that give heat and warmeneſſe to our bodies, which of it ſelfe is void of heat? Let us therefore confeſſe, that it is not the ſubſtance of food that doth refreſh us, nor the matter of our raiment that keeps us warme, but the bleſſing of him that by his word hath ordained them for theſe ends: if hee withdraw his bleſſing, the *ſtaffe and ſtay is gone:* men may *eat*, (as *Haggai* ſaith) but they ſhall not have *enough*; *drinke*, and yet not be *filled*; they may *cloath* themſelves, and yet not be warme: It is Gods bleſſing that makes Gods creatures doe us good: how elſe ſhould it come to paſſe, that the poore mans childe which is barely clad, and homely fed, ſhould bee as healthfull, comely, and well liking, as the child of a Prince, but that God bleſſeth as well the homely food of the poore, as the dainty fare of the richeſt?

Lev.26.26.

Pſa.3.8. Hag.1.6.

Secondly, hereby we muſt learne *Sobrietie and Temperance*, in the uſe of all Gods creatures: when wee uſe our food and raiment, it is Gods bleſſing alone that makes them doe us good; the Lord as it were ſtands by us to put his bleſſing upon every morſell that wee eat, and every draught that wee drinke, and upon our raiment when wee put it on; how then dare wee abuſe them in ſurfeting and drunkenneſſe, in pride and wantonneſſe? may wee not feare in ſo doing, that while the meat or drinke is in our mouthes, the wrath of God will fall upon us, as Pſal. 78. 30, 31.

Thirdly, hence wee muſt learne to ſanctifie Gods creatures, as food and raiment which we uſe for our comfort, by invocation on the name of God: for wee doe not live by the creatures ſimply, but by the word and appointment of God bleſſing them unto us: and therefore wee muſt not bee like bruit beaſts which receive Gods bleſſings, but yet never look up to heaven from whence they come; or like to the ſwine that gathereth up the maſt, not looking up to the tree from which it falleth.

Fourthly, hereby we ſee the common errour of the world, who place the ſtaffe and ſtay of their life in the abundance of outward bleſſings, whereupon they labour to enrich themſelves herewith as much as poſſibly they can: theſe men doe little conſider that mans life ſtands not in abundance, neither doth hee live by bread, but by the bleſſing of God, which is and may bee as well upon a little, as upon the treaſures of a kingdom. This was the practice of the *rich foole*, who ſpake peace to his ſoule for *eaſe and paſtime*, becauſe he had *much goods laid up for many yeares*. But ſith Chriſt teacheth us, that man liveth not by bread only, it muſt needs be a flat note of unbeleefe, to carke and care immoderately for the things of this life.

Luk.12.19.

Fifthly, hereby we are alſo taught, not to entangle our ſelves overmuch with the cares of this world; nor to ſuffer our hearts to be oppreſſed with deſire of food, raiment, lands or living: becauſe our life and welfare conſiſteth not in theſe things, but in the bleſſing of God on whatſoever hee ſends, bee it more or leſſe: the gripple minde after much, is a deadly *ſnare*, wherewith many a ſoule is intangled to *perdition and deſtruction*; this choakes the heart in ſuch ſort, as the ſeed of grace can take no root, nor bring forth any ſaving fruit: this made *Paul* to lay a charge upon *Timothy* for rich men, that *they ſhould truſt in the living God, and not in uncertaine riches*, 1 Tim.6.17. Let us therefore be content with food and raiment, and rather ſeek the kingdome of God and his righteouſneſſe, and then all thoſe things whereof wee ſtand in need ſhall bee given unto us, in the moderate uſe of lawfull meanes. Indeed the worldlings excuſe is, that food and raiment is his living, which he muſt needs looke unto; but wee muſt ſtil remember, that our life ſtandeth not in theſe things: for when death comes, theſe cannot ſave us from the grave: It is Gods bleſſing by which we live, hee can preſerve us above meanes, nay without meanes, and againſt meanes; and therefore wee muſt not give place to ſuch thoughts and cares as ſhew diſtruſt in God.

1 Tim.6.9.

Sixthly, hence wee muſt learne contentation and patience in extreme povertie, and in all other miſeries of this life. If God ſhould deale with us as hee did with his ſervant *Iob*: If for our religion hee ſhould bring upon us the loſſe of goods, of children, of health, and all that we have, with baniſhment alſo from our friends and countrey, yet then muſt we labour to ſhew the fruit of patience, and not ſuffer our hearts to be ſwalowed up of overmuch griefe; becauſe our life ſtands by Gods word, and not in any of theſe things: indeed, if in theſe outward miſeries a man ſhould bee deprived of the comfort of Gods providence, then might hee ſorrow without meaſure: but ſeeing all ſuch as feare God, doe ſtill enjoy the bleſſing of God in their greateſt calamities, (for Gods bleſſing is not locked up in bread, but above meanes without

out meanes and against meanes can he manifest his power and goodnesse in their preservation) therfore in the extremity of evill must we comfort our selves in *the Lord our God*, as *David did in great sorrow*, having lost his two wives, and being in danger to be stoned of his own followers; and learne to say with *Iob*, *Though the Lord kill me, yet will I trust in him.* What if the Lord should send a famine among us, as he may justly doe for the sinnes of this Land? should wee then despaire, or use unlawfull meanes for our releefe? nay, then wee must learne *Moses* lesson, *That man liveth not by bread only*; and labour to depend on him that can increase *the oile in the poore widdowes cruse, and the meale in the barrell*, till plentie come.

1 Sam. 30. 6.

Iob 13. 15.

1 Kin. 17. 14.

Seventhly, this must teach us moderation of our affections in all estates that doe befall us; in health and plentie wee must not bee puffed up with pride; in weaknesse and want we must not be oppressed with sorrow; for mans life standeth not in these things, neither can wee hereby know love or hatred: hee that is in want may have as good a portion in Gods blessing as the wealthiest man in the world: herein hungry *Lazarus* full of sores, went farre beyond the rich glutton in all his riot.

Luke 16. 19, 20.

Lastly, seeing our life depends upon Gods word, wee must hereby learne to acknowledge Gods providence, and to relie thereupon in all estates. In the dayes of peace, wherein (as *Iob* speaketh of himselfe) *men wash their paths in butter, and have the rockes to powre them out rivers of oile*, men wil soon be brought to say so much; but we must labour to see and feele the blessing of his providence, even then when we tread (as it were) the winepresse of his wrath: as well in sicknesse as in health, in want as in plentie, in the depth of distresse as in the height of all prosperitie: this is the counsell of the holy Ghost, *Roll thy workes upon the Lord. Cast all your care upon him, for he careth for you*, 1 Pet. 5. 7. It is a brutish property onely to looke upon the creatures whereon they feed; and therefore our eyes and our hearts must be fixed on him, who feedeth the *young ravens that cry unto him; and beareth up all things by his mighty Word*: we must not content our selves with a bare speculation hereof in our heads, but labour to feele the comfort of it in our hearts, and to expresse the power of it in our lives. And thus much for the first conflict.

Iob 39. 6.

Prov. 16. 3.

**vers. 5. *Then the Devil tooke him up into the holy Citie, and set him on a pinnacle of the Temple.***

**6. *And said unto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written*** A

Psal. 91. 11, 12.

***ten, that he will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.***

**7. *Jesus said unto him: It is written againe, Thou shalt not tempt the Lord thy God.*** Deut. 6. 16.

B These words containe the second conflict of Satan with our Saviour Christ: for howsoever by Saint Luke this is put in the third place, which Matthew here placeth in the second, yet this breedeth no difference between the Evangelists, who tie not themselves to a strict observation of time, place, and order, how every thing was done which they relate; as in the story of this conflict, S. Luke respects the substance of it onely, but S. Matthew observes the order of it also. Now in this second conflict we are to observe three points; I. Satans preparation thereto: II. The assault it selfe: III. Christs answer and repulse thereof.

*1. Point. Satans* preparation to this conflict is contained in the 5. verse: wherein wee are to note, both the *time* and the *parts* thereof: The C *time* in the first word *Then*: that is, so soone as the Devill had received a foile of Christ in his first assault, presently he addresseth himselfe unto a second.

Herein behold the exceeding malice of Satan, in that the end of one temptation with him is but the beginning of another: he ceaseth not with one assault, but as he is a deadly foe to the Church of God, so hee shewes himselfe by his continuall seeking whom he may devoure, hee will never make truce with any childe of God, upon any condition lesse than the hazard of his soule; neither is he wearie of his worke, but day and night is either plotting or performing some mischievous attempt against the childe of God. The consideration whereof must teach us, upon our victory and conquest over one temptation, D presently to prepare for a new. This was the state of the sonne of God our head, and we his members may not looke for better; our life in this vale of teares is a continual warfare against the enemie of our soules; wee must not therefore here looke for rest and ease, but ever keepe watch and ward against their assaults. If this dutie were well learned and put in practice, it would prevent much impatience, and become the ground of much peace in our soules: mans nature cannot brooke the doubling and renuing of sorrowes; when one evill lights in the necke of another, oh then hee thinketh never any was in his case; but looke unto Jesus the Author and finisher

finisher of thy faith, hee endured no lesse; and herein he is an example that thou shouldest follow his steps. If therefore thou wilt bee his disciple, prepare to take up thy crosse every *day and follow him.*

Luke 9.15.

The parts of Satans preparation are two; first, he conveies Christ from the wilderneſſe to Jeruſalem; ſecondly, hee placeth him on a pinnacle of the Temple. For the firſt, in theſe words, *The devil tooke him up into the holy City*, that is, into Jeruſalem, as Luke expoundeth it, Chap. 4. 9. This the Devill might doe three wayes; In viſion; or leading him up the ordinary way; or carrying him thorow the ayre. I. It might be in viſion; for that was uſuall with the Prophets: ſo Jeremie went to the river *Perath*; and *Ezekiel* was carried from Meſopotamia to *Jeruſalem*: but Christ was not thus tranſported: for then Satans perſwaſion unto Christ, *To caſt himſelfe downe*, could have been no temptation.

Ier. 13. 4.
Ezech. 8. 3.

II. Christ might be lead of the Devill the ordinary way from the wilderneſſe to Jeruſalem; ſo much the words will beare: but (as I take it) he went not ſo: for if Chriſt were lead by the Devill, it was either willingly of his owne accord, or by the Devils perſwaſion: but of his owne accord he would not goe; for he came into the wilderneſſe to bee tempted, which as yet was not fully accompliſhed, and therfore would not willingly depart thence, before that worke for which he came was ended. Againe, hee would not depart thence upon the Devils perſwaſion: for Chriſt would never gratifie the Devill ſo much, as to doe ought himſelfe, which the Devill would have him, as in all his temptations doth appeare; for this is a rule to bee obſerved; Wee muſt not doe any thing which the Devill perſwades us to in his temptations, though in it ſelfe the thing be lawfull and good. III. The Devill might carry the body of our Saviour Chriſt thorow the ayre, by his power through Gods permiſſion. This is the moſt likely way, and ſo it is thought to bee of the beſt Divines: and the words following confirme it much; for it is ſaid, *The Devill ſet him on a pinnacle of the Temple*: Now, if hee had power to ſet him there, why might hee not alſo carry him thither, God ordaining this as well as his temptation.

Rule. Doe nothing Satan perſwades thee to in temptation.

*The uſe.* By this wee ſee, that men may bee tranſported by the Devill from place to place, as the records of all ages doe report: this one thing yet obſerved (wherein the common opinion faileth) that the Devill cannot convey a man alive ſo farre in a little time, as many men thinke, as a thouſand or two thouſand miles in an houre; for no man is able to indure ſuch violent motion, & yet live, as experience teacheth: let a man fall from ſome high ſteeple, and his breath will be gone, and he dead before he come at the ground, by reaſon of the violence of his motion. Indeed the Devil can carry a man very ſwiftly, but yet for the ſafety of mans life, hee muſt prolong his time farre more, than otherwiſe of himſelfe hee needs to doe.

A

Secondly, hence wee learne that by Gods permiſſion, the Devil may have power over the bodies of Gods owne children which are true beleevers, to tranſport them from place to place, for dealing thus with the head Chriſt Jeſus, why may hee not doe ſo with any of his members? beſides, we finde, that (God permitting him) hee hath done more than this to the Saints of God; he may poſſeſſe their bodies, as hee did the woman of *Canaans* daughter, Mat. 15. 22. Hee may torment them long, as hee did exceeding grievouſly bow the body of a daughter of *Abraham* eighteene yeares, Luke 13. 16. Yea, he may kil the body, as he did to *Iobs* children, who no doubt were holy perſons, Job. 1. 19. And therefore much more may he tranſport them from place to place.

Satans power over mens bodies if God permit.

B

Here this queſtion may fitly bee anſwered, whether a true beleever may bee bewitched, *Anſw.* Hee may: there are none upon earth ſo faithfull and holy, but if God permit, Satan can afflict their bodies grievouſly, and therfore alſo they may be bewitched. It is but the fancy of preſumptuous perſons, when they ſay their faith is ſo ſtrong, that all the witches in the world cannot hurt them: for if God permit, Satan can grievouſly afflict mans body, as he did the body of *Iob*; yea he can kill the body, as hath been ſhewed. *Salomon* ſpeaking of outward things, ſaith truly, *All things come alike to all, and the ſame condition is to the juſt and to the wicked*

Eccl. 9. 2.

C

now the wicked man may bee bewitched, as all will grant; why then may not the godly alſo, ſeeing it is but an outward evill? This therefore muſt abate their pride that ſtand ſo much on their ſtrong faith: behold this fact of Satan to the holy bodie of Chriſt, and hereby learne for thy humiliation, that if God permit, Satan is able to bring upon thy body great affliction.

Further, obſerve the place whither Satan carries our Saviour Chriſt, *into the holy city*, that is, *Jeruſalem. Queſt.* Why is it called *holy*, ſeeing now it was a polluted place full of ſinfull people? *Anſ.* It is called *holy* for theſe cauſes; 1. Becauſe here was the Lords Temple, the place of his ſolemne worſhip, wherein were the holy rites and ceremonies preſcribed for Gods worſhip. Secondly, in Jeruſalem, as alſo in all the Synagogues of *Judea*, was *Moſes* chaire, the law and the Prophets were read and expounded. Thirdly, Jeruſalem was the mother Citie of all the world in reſpect of religion: here God ordained that his Church ſhould firſt be planted, and from hence muſt religion bee derived to other nations.

D

*The uſe.* Hence we may obſerve, that as in time Jeruſalem was the true Church of God: indeed it was very corrupt both for doctrine and manners, as Chriſts ſevere reproofe of both doth plainely ſhew, Matthew 5. 21, &c. and Matth. 23. 13, 14. &c. and yet a true Church; elſe the holy Ghoſt would not have called it the

holy

*holy citie.* Now if Jerusalem at this time were the true Church of God then, then may wee well say, that in England God hath his true Church: for let the corruptions of our Church be as they are, yet shall it match Jerusalem in the prerogatives of Gods Church. They had the Law and the Prophets read & expounded; so have we, and the Gospell also, which is the power of God to mans salvation. They had the Sacraments and ceremonies of the Law; answerable thereto we have the Sacraments of the Gospell, and also a true and holy forme of serving God. Their Jerusalem was a mother city; and though we cannot say so much in that behalfe, yet hath our Church beene a nurse to neighbour Churches in Germany, France, and other places round about, for many yeares; in regard whereof, the Lord, no doubt, hath bestowed many blessings upon us. And therefore though our sins and abuses be many and grievous, yet in regard of Church-prerogatives we may bee called a holy nation, and a true member of the Church of God: so that as our Saviour Christ and his disciples joyned themselves to the congregation of the Jewes in their legall service, and forsooke them not till they became no Church: so ought it to be among us, till we separate from Christ, none should sever themselves from our Church, ministerie, and service of God. Those therefore that make a separation from our Church, because of corruptions in it, are farre from the spirit of Christ, and his Apostles. If any shall say, this makes well for the Church of Rome, if so corrupt a place as Jerusalem, in regard of Church-prerogatives were an holy City: for they have as many prerogatives for religion, as the Jewes then had, and therefore are the Church of God, and so we do not well to separate from them. *Ans.* Some indeed that are no Papists, say the Church of Rome is the Church of God; but the truth is, the present Church of Rome is spirituall *Babylon*, the mother of abominations, no spouse of Christ, but a strumpet. But they plead their prerogatives: as first, their succession from *Peter*: secondly, true baptisme for substance according to the first institution: Thirdly, the Apostles Creed, which they hold and believe: fourthly, the Word of God, in the writings of the Prophets and Apostles: and lastly, that theirs is the mother Church. *Ans.* All this is nothing when the truth appeares: for first, succession in person, without succession in doctrin, is no note of a Church: now let them shew succession in the Apostles doctrine, and wee yeeld. Secondly, their baptisme alone, though for substance true baptisme, cannot prove them a true Church: Circumcision was the Sacrament of Gods Church, yet Samaria and Colchis were not the Church of God, though they used it: Againe, the theefe may shew the true mans purse, but that proveth him not to be true and honest; no more doth baptisme justifie the Church of Rome to be a true Church.

Rome is spirituall Babylon.

A Lastly, though they have outward baptisme, yet indeed they overthrow inward baptisme, the life of that Sacrament, to wit, imputed righteousnesse & renewed holinesse, which in Gods Church must goe together with the outward element, else it is nothing. Thirdly, for the Apostles Creed, they have it in word, but they deny it in deed; For though they say, *they beleeve in God the Father, and in Iesus Christ*: yet in effect they deny both God and Christ. For the God of the Papists is an Idol-God, and the Christ of the Papists a false Christ, as wee have shewed in handling of the Creed. Fourthly, for the Scripture: we must know the word of God stands not in bare words and letters, but in the true sense and meaning of the holy Ghost contained in the Scripture of the Prophets and B Apostles. Now though they have the bookes of Scripture, yet in sundry maine grounds of religion, they overthrow the foundation of the Prophets and Apostles. Againe, they keepe the Scripture as a lanthorne holds a candle, not for it selfe, but for passengers: so is the Scripture with them, not for their Synagogue, but for Gods secret ones among them: for even in the midst of popery hath God ever had some of his elect, who have not embraced their cursed doctrine. Lastly, for their plea to bee the mother *Church*; we must distinguish betweene the ancient Church of Rome, and the strumpet that now is; the ancient Church of Rome to whom *Paul* writ, was a true and famous Church, and a C mother Church; but shee is now dead and buried, and the now Romane Church is no mother Church, no spouse of Christ, but the *whore of Babel, the mother of abhominations*, from which we are commanded to depart, Rev. 18.4.

Secondly, in that Christ is brought to Jerusalem, that holy Citie, there to be tempted, wee learne that no holinesse of place on earth can debarre the Devill from his temptations; hee brings Christ from the wildernesse, to tempt him in the holy City, even upon the holy Temple: he will thrust himselfe on *Iehoshuahs right hand to resist him*, though *Iehoshuah* stand before the Angell of the Lord to minister to the Lord. And therefore the folly of Papists is egregious, that thinke the signe of the crosse, holy water, reliques, and such Massing inchantments have vertue in them to free their houses, or their D bodies from the assaults of Satan.

Lastly, hereby we see that change of place is but a silly cure for a troubled minde; indeed change of aire may much further bodily cures; but a troubled minde both comforts and vexes the Devill, who will not leave for change of place; Jerusalem will fit his turne as well as the wildernesse.

The second part of the Devils temptation to this conflict is this, *he set him on a pinacle of the Temple*: the word translated *pinacle* signifieth properly a wing of the Temple, whereby some take to be meant the sharpe bodies and spires on the top of the Temple; some re-

of

Vse 2.

Zach. 3.1.

of there were diuers; but these (as I take it) are not here meant; for such a spire cannot wel be called a wing: others take it for some part of the battlement, made on the top of the Temple, which was flat, as the Jewes used to build, to keep men from falling: others take it for any top corner of the Temple; and whether of these it was, we cannot certainly define; but this wee must hold, that it was some dangerous steepe downe place, on some corner of the Temple, or on the battlements, from which a man might easily cast himselfe: whereby we see the Devill will omit no advantage that may further his temptations; which should make us the more carefull of our standing against him.

A

V. 6. *And said unto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, that he will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.*

B

These words containe the second maine point in this conflict, to wit, Satans assault upon Christ: wherein wee are to observe, First, his temptation: then the reason whereby hee doth enforce it. His temptation here is framed as the former was, in a kinde of reasoning, thus:

*If thou be the Son of God, then shew the same by casting thy selfe downe from this pinnacle of the Temple:*

*But as I see, thou art certainly perswaded that thou art the Sonne of God:*

*Therefore cast thy selfe downe, and thereby declare it.*

C

Seeing this is a distinct temptation from the former, I doubt not but it must be thus framed with this conclusion: for if it had the same conclusion with the former, it should bee the same temptation. Satans meaning then is this, as if he had said; I have made triall to see expresly whether thou be the Sonne of God or not, and it seemes thou doest undoubtedly beleeve that voice of thy Father to be true, which said, *This is my welbeloved Sonne in whom I am well pleased*. Now if this be so indeed, it is convenient thou shouldest confirme the same by some miracle, and the fittest place thou canst doe it, is this; therefore cast thy selfe downe headlong from this pinnacle, and yet preserve thy selfe in safetie without all hurt in the fall.

D

The drift of Satan in this temptation was, to bring our Saviour Christ to a vaine confidence in his fathers protection, and indeed to flat presumption upon his extraordinary providence in the neglect of lawfull ordinary means; as by Satans conclusion, and the answer of Christ will easily appeare. And hereby wee may observe, that one maine drift of Satan in his ordinary temptations in Gods Church, is to carry men to presumption, and vaine confidence in the love, favour, and mercy of God: this appeares by the strange reasonings for libertie in sinne which many frame to themselves, and some are not ashamed to utter; as first, God is mercifull, and Christ shed his bloud for their redemption, and therefore they will not bee so strict and precise in hearing Sermons, and reading and conferring about the Word, as many are, but they will take their pleasures, and seeke the profits of this life. Thus reasoned some in the Apostles dayes: *Let us continue in sin that grace may abound*: of such *Iude* complaineth, saying, *They turne the grace of God into wantonnesse*. Such there have beene ever since, and at this day they do every where abound. Secondly, some say, they are either ordained to salvation or damnation: now if to salvation, they are sure of it how ever they live; and if to damnation, they cannot escape it, though they live never so holily; for Gods decree is unchangeable; and therefore they will take their pleasure, and live as they list. Thirdly, others say, they have ever found Gods goodnesse towards them, and they are perswaded he will never see them want, and therefore they will not toyle themselves with labour and care as others doe, but take their ease and pleasure while they may have it: and so neglect their charge and calling, and give themselves wholly to their sports and pleasures, to company-keeping, or such like. Yea, by this temptation to presumption, Satan oft prevailes with the better sort; for if a man favour the truth, and give himselfe to know religion in any sort, the Devill will straightway goe about to perswade him, that that which he doth is sufficient to his salvation; and thus will keepe him from using further meanes to come by the certaine knowledge of his election, and full assiance in Christ Jesus, to become a perfect man in Christ, (which is the end of Gods holy ministery, Ephes. 4. 13. whereunto wee should give all diligence, 2 Pet. 1. 16. See the truth hereof in the five foolish virgins, who carried *burning lamps, but took no oile with them*, never minding that till it was too late; and so doe most men content themselves with the blazing lampe of an outward profession, never looking for the oyle of grace, till the time of grace be past.

Satan seekes to carry men to presumption.

Rom 6. 1. Iude 4.

Matth. 25. 1, 2.

*The use.* Hereby then wee are all taught, in speciall manner to beware of presumption; this is the common snare of the devil wherin he intangles many a soule. It is true indeed that he oft prevailes by bringing men to desperation, but a thousand perish through presumption, almost for one by desperation: for despaire is a painfull

Matth. 4. vers. 6.

painefull things to flesh and bloud, and as the Devill knowes well, doth sometimes turne to a mans more sound conversion; but to presume is sweet and pleasant to the flesh, and most agreeable to mans corrupt nature; in regard whereof, we ought to keepe our heart with all watch and ward, as *David* prayeth, *Keepe thy servant from presumptuous sinnes*, Psalm. 19. vers. 13.

Againe, observe the order of Satans temptations by comparing this with the former. There he sought to overthrow Christs faith, and to bring him to distrust the truth of Gods Word uttered from heaven; but finding he could not that way prevaile, here he takes the cleane contrarie course, and seekes to bring him to presume.

Satans cunning in tempting.

This serves to discover unto us the deepe guile and subtilty of the Devill, that can so cunningly turne himselfe from one extreme unto another. And looke as he dealeth here with Christ the head, so doth he continue towards all his members; if he cannot bring them to one extreme, he will assay them hard in the other. If he cannot bring a man to covetousnesse, and keepe his heart to the love of money, then let him beware of riot and prodigalitie. Is a man given to pleasures and delight, and at length is deprived of them? then let him beware the devill swallow him not up with overmuch griefe, as he sought to doe with the *incestuous person* of Corinth. Doth a man come to love religion, that formerly was given to loosenesse of life? then if it be possible the Devill will carrie him to schisme and heresie. The Devill cannot abide that a man should keepe the meane according to Gods Word, Isa. 30. 21. He would have our first Parents to be *Gods*, or no body, Genes. 3. 5. And so still he laboureth to bring a man to some extreme. We therefore in all estates during life, must labour to keepe the golden mean, as Christ here did, neither doubting on the one hand, nor presuming on the other, but retaining still that blessed faith, whereby his blessed heart was firmely settled in these assaults. Thus much for Satans drift. Now come to the words of this temptation.

2 Cor. 2. 7, 11.

*If thou be the Sonne of God, then cast thy selfe downe:* that is, shew by this miracle that thou art the Sonne of God. Marke here, the Devill perswades him not, to shew himselfe to be the Sonne of God by doctrine in the execution of his ministerie; but *Cast thy selfe downe*; shew a miracle: wherein we may behold the very lively image of that naturall disposition which is in all impenitent persons; they affect Christs miracles, but they care not for his doctrine. Herod longed to *see Christ, and was glad of his comming*, when *Pilate* sent him; yet not to heare his doctrine, for that he could not endure; else he would not have imprisoned *Iohn*, and also put him to death; but *he hoped to see a miracle*. The wicked Jewes desire a signe, that put Christ to death for his doctrine; yet if *hee will*

Luk. 23. 8.

A *come downe from the crosse*, and so miraculously save himselfe, then *they will beleeve*, Mark. 15. 32. And this venome of the old serpent hath poysoned the hearts of many Students in the Scriptures, who care not at all to ground themselves in the fundamentall points of religion, as faith and repentance; and yet are wonderfull eager after quiddities and difficulties, wherein may appeare some outward shew of wit and learning; like the hypocriticall *Pharisies*, that would *tithe mint and rue, and yet passe over judgement, and the love of God*, Luk. 11. 42. And the cause hereof is the want of sound grace: for naturall men indeed cannot savour the things of the spirit of God; the knowledge of Christ crucified seemes foolishnesse unto

B them.

Secondly, the Devill tooke occasion of his former temptation from Christs infirmitie of hunger; but perceiving Christs sure faith in his fathers word by his gracious answer to that assault; here he borrowes his temptation from that profession of his faith; as if he should say, Thou seemest to be resolved of the truth of thy Fathers word, that thou art the Sonne of God: and if that be true indeed, then shew it by this miracle, *Cast thy selfe downe*.

Here then behold another tricke of Satan; if he cannot prevaile by assaults drawne from our infirmities, then will he assay us by temptations drawne from Gods good gifts and graces in us. If he cannot keep a man in ignorance that hath

C good gifts of wit and memory, then will he seeke from his knowledge to puffe him up with pride, and so mingling his poison with Gods good gifts, doth cause many a one to become a bane to Gods Church, that otherwise might have proved an excellent instrument therein; as might easily bee shewed in sundry particulars.

Satans malice restrained.

Thirdly, here marke how Satans malice is restrained, & his power limited: By Gods permission, he is able to carry Christ from the wildernesse to Jerusalem, and there to set him in a most dangerous place on a wing of the temple; the thing he now desireth is his destruction, by casting him downe headlong, but that he cannot doe, and therefore perswades Christ to cast

D himselfe downe: wherein we see the speciall providence of God over Christ Jesus in all these temptations, restraining his enemy in the thing he most desired. And the same providence doth he still continue over his Church for the effectuall preservation of Christs members in all their temptations. The devils unwearied desire and drift is, to bring contentions, hurliburlies and ruines into all societies, in Church and Common-wealth: therefore the peace and tranquillitie of these, is, and so must be acknowledged, a notable fruit of Gods blessed providence, restraining the spite and malice of Satan. Againe, hence it is evident, that in temptation Satan cannot goe beyond the permission of God; he can tempt Christ, yea, transport his body, and

set him in a dangerous place, for thus farre God permits him to goe; but to cast Christ downe from the pinacle hee cannot, therein comes Gods restraint. So it fareth with Gods children, for the triall of his graces in them, and to chastise them for some sins, he suffers Satan to buffet them; but yet one jot of his malice beyond Gods permission hee cannot shew, as in *Iobs* affliction by him may notably appeare. Which wee must carefully remember for our speciall comfort in our most grievous assaults: Gods will permitting Satan so farre, must make us patient; and yet his power restraining Satan from doing worse, must give us comfort. Thus much for the temptation it selfe.

A

The reason whereby Satan enforceth his temptation, is taken from a testimonie of Scripture: *For it is written, he shall give his Angels charge over thee, &c.* Satan hearing Christ alleage Scripture for his defence against the first assault, comes now upon him with his own weapon, that if it were possible he might foyle him, after this sort: *Thou shewest thy selfe to bee the Doctor of the Church, by thine alleaging of Scripture, and that, it seemes, thou makest the rule of thine actions: well then, thou maiest well and safely cast thy selfe downe hence if thou bee the Sonne of God: for it is written, hee shall give his Angels charge over thee, and with their hands they shall lift thee up, &c.*

B

From this dealing of Satan, we are taught, not to embrace an opinion in religion, because a shew of proofe by testimony of scripture may be given for it. But *we must trie the spirits*, that is, the doctrines of men, *whether they be of God or not*, 1 Joh. 4. 1. For the Devill can alleage Scripture to move Christ unto presumption, and it is his usuall practice, when he carries men into schismes, errors, and heresies. Reason with a man that minds to live in sinne, and tell him of that dangerous state, by reason of the shortnesse and uncertainty of this life: will hee not tell you straight, he will doe as he does, and repent when he is old: for it is written, *At what time soever a sinner doth repent him of his sinne, I will put all his wickednes out of my remembrance, saith the Lord:* And some thinke three or foure good words at a mans last end will serve his turne: for the theefe on the crosse said no more, but *Lord remember me when thou commest into thy kingdome.* And all such as are trained up in the schoole of Satan, can easily alleage Scripture to further them in evill.

C

D

Ezec. 18. 27.

Luk. 23. 42.

But let us come to the Scripture which the Devill doth notoriously abuse by his allegation: it is written in the 91. Psal. v. 11. in the alleaging whereof he would seeme very carefull and precise, at the first not omitting so much as this particle [*for*] which might have bin left out, and yet nothing have beene wanting to the force of his reason: But herein is the deepnesse of his policy, to cause Christ not to suspect any falshood afterward: for towards the end, he leaveth out that, on which the promise is grounded, of being kept by the Angels, to wit, to *keepe thee in all thy waies*, that is, in all the good duties of thy lawfull calling wherein thou shalt glorifie God, and doe good to others; to such as so walke in their wayes doth that promise belong.

Matth. 4. vers. 6.

Here then behold Satans notable fraud and craft, that can so cunningly leave out that which makes not for his purpose, and so pervert the true meaning of Scripture; this is his usuall practice, in enmitie against the word, to deprave the true meaning by cutting off some part, when he cannot utterly overthrow the whole. The like is the dealing of all heretikes, who by cutting off, and leaving out, play legerdemain with the Scripture. The *Arrian* holds the Bible for the word of God; but such places as serve to prove the Godhead of Christ, he doth notably abuse and pervert. The family of Love also doth hold the Bible for the word of God: but come to the true meaning of it, therein they faile, turning all into Allegories, even most true histories, as the fall of our first Parents, and such like, which are maine grounds of religion in their naturall sense: and the Apostaticall Church of Rome doth hold with us the Books of the old and new Testament; but yet they put in and take out at their pleasure, and take from it all sense and meaning which agrees not with the determination of their holy Father the Pope; and thereby they overturne the Word of God, and strongly maintaine their mysterie of iniquitie.

Satans mincing of the word of God.

This dealing of Satan and his wicked miscreants with the Scripture, must make all Gods children willing to spend their strength in searching out the Scripture; for that is the onely way to descrie their fraud in depraving of it. This caused Christ to bid the people in his time to search the Scriptures, to learne to know him to be the true *Messias*, which the Jewish teachers did then deny. In regard whereof we must say with *Moses, Oh that all the Lords people were Prophets, and that the Lord would put his spirit upon them!* Oh that all could read and understand the word of God! This is it, wherein all that either be, or intend to be Ministers, must labour especially, even to get sound knowledge and judgement in the text of Scripture. The Minister must not onely be able to teach the truth; but also to discerne, to discover, and to confute errors and heresies; which he can never soundly doe without good understanding in the text it selfe. The Devill knows the whole Scripture, and he will spare no text therin if he can corrupt it; therefore to rescue Gods truth out of his hands who is the Father of lies, the Minister must shew himselfe a good souldier of Jesus Christ, as *Paul* exhorteth *Timothie:* giving such attendance to the word, that all men may see his profiting therein; yea with *Ieremie*, the Minister must eat the books of God, and digest them in his understanding, and rejoyce therein, labouring to feele them the joy

Num. 11. 29.

of

Matth. 4. verſ. 6.

of his heart. The Devill knowes that Scripture truly underſtood and well applyed, is the only engine for the batterie of his kingdome; and therefore, even from the beginning, but ſpecially ſince the comming of Chriſt, he hath laboured by all meanes to keepe men from the knowledge and true underſtanding of them; he it is, that hath brought men from the reading of the Scriptures, to betake themſelves to the writings of men, as Schoolemen, Fathers, and ſuch; by this meanes he hath for many yeares even to this day in the Church of Rome, locked up the Scripture in an unknowne tongue: yea even in Gods Church the devill workes mightily this way, by ſtealing away the affections of young ſtudents from the Bible, and raviſhing them with delight in the writings of men; for thus he keeps them from the fountain of truth, that they either fall into errour themſelves, or bee leſſe able to diſcerne and confute it in others. And hence come diſſentions and errors into the ſchooles of the Prophets, which cannot bee avoided while men leave the text of Scripture, and addict themſelves ſo much to the writings of men, for thereby he can more cunningly convey ſtrange conceits into mens minds: and therefore every one that would maintaine the truth in purity and ſincerity, muſt labour painfully in the text.

Secondly, Gods Miniſters muſt hereby bee admoniſhed, to bee carefull in alleaging any text of Scripture, that the ſame be fit and pertinent: for to wreſt the ſame from the proper meaning of the holy Ghoſt to ſerve their owne conceit, is the practice of Satan, which every ſervant of God muſt bee farre from, and therefore muſt not doe it hand over head. Which alſo may ſerve for a good advertiſement to thoſe that uſe to heape up manifold allegations of Scriptures in the doctrine of a Sermon; for as in many *words there cannot want iniquitie*, as *Salomon* ſaith; ſo in affected multiplicitie of quotations can the abuſe of Scripture bee hardly eſcaped. If wee deliver but a mans teſtimonie, honeſty will compell us as neere as we can to keepe both his words and his meaning; much more ſhould conſcience move us in alleaging the teſtimony of the Lord, to have carefull reſpect to the evidence of truth: and therefore that ſparing courſe is very commendable whereby in quoting of Scripture men make ſure to keepe themſelves to the Lords true meaning, leſt by depraving his Word they become followers of Satan. And thus much for the manner of Satans allegation.

Prov. 10. 19.

The truth and proper meaning of that text is now briefly to be diſcuſſed. The *ninetie one Pſalme*, from whence it is alleaged, is a moſt heavenly part of Scripture, penned for the comfort of Gods people in the time of ſome grievous plague or ſickneſſe; and it containes a notable preſervative againſt the plague, and by conſequent againſt any judgement of God; to wit, *true affiance and confidence in the Lord*, that

A is the ground of all comfortable ſafety; thereto among many other, is this gracious promiſe made of the protection of Gods holy Angels, (which the Devill doth here alleage) who ſhall be as carefull for the ſafety of Gods children in common calamities of famine, plague, peſtilence, &c. as the nurſe is over her tender child to hold it in her hands, and beare it up in her armes, leſt it ſhould fall and hurt it ſelfe; alwaies provided that the child of God keepe himſelfe in his wayes, that is, in obedience to Gods commandements, and in the duties of his lawfull calling. It is true indeed, *that judgement begins at the houſe of God, and the righteous are taken away from the evill to come*: yea many times the ſame outward judgement lights upon the B good, that doth upon the bad: yet this taketh not from Gods child the comfort of this protection in common calamities; for all promiſes of temporall bleſſings muſt be underſtood with the *exception of the croſſe*: as here, Gods Angels ſhall guard his children in time of plague, famine, and peſtilence, unleſſe it pleaſe God herewith to chaſten them for ſome ſinne paſt, or to prevent ſome ſinne, or greater evill to come, or to make triall of their faith and patience: in which caſes alſo the child of God doth greatly differ from the wicked: for through the fruition of Gods love in Chriſt, the evill of the puniſhment is taken away, and the outward ſmart thereof ſanctified to the greater good of his ſoule: but out of this caſe their protection is C certaine: ſee Exod. 12. 23. Pſal. 105. 16, 17. and Ezec. 9. 4, 6.

1 Pet. 4. 17.

verſ. 11.

See Iob. 23. 10. Pſal. 119. 71.

*The uſe.* The conſideration of this gracious protection of Gods Angels over ſuch as keepe themſelves in their wayes, muſt move every one to labour to know and practiſe the duties of his calling, both generall of Chriſtianitie, and particular for the ſtate of his life, in all good conſcience: ſo doing let come what will, in all dangers he ſhall have ſafetie: for Gods Angels pitch their tents about him, they are as watchfull over him, as a nurſe over her child; but if we forſake our wayes, we loſe the comfort of their protection, and expoſe our ſelves to all Gods judgements.

D

## V. 7. *Ieſus ſaid unto him, Againe it is written, Thou ſhalt not tempt the Lord thy God.*

Here is the third generall point in this conflict: to wit, Chriſts anſwer and repulſe made to Satans aſſault, taken as the devils temptation was, from a text of Scripture; for he ſaith, *Againe it is written*; where yet he meanes not to oppoſe Scripture to Scripture, but to confute the abuſe of Scripture by Scripture, after this ſort; as if he had ſaid to Satan; It is true indeed that God hath made many worthy promiſes of aid and protection to his children in his Word, yet they ſhall not bee performed

to thoſe that preſume to *tempt God*, as thou wouldeſt have me to doe.

Scriptures are ſufficient to expound themſelves.

From this dealing of Chriſt with Satan, we may obſerve, that the Scriptures of God are ſufficient in themſelves, truly to interpret and expound themſelves. The Devill alleaging Scripture, did wreſt it from the true ſenſe: this our Saviour Chriſt ſheweth, by alleaging another text out of *Moſes*, which being applyed to the place which the Devill abuſed, doth ſhew the true meaning thereof. So *Ezra* expounding the law unto the Jewes, *read diſtinctly in the law of God, and* (as the words doe ſignifie) *gave the ſenſe by Scripture, and cauſed the people to underſtand*: much more then at this day may the Scriptures be thought ſufficient for the expounding of themſelves, ſith to the Canon thereof ſince *Ezra* his time, there is added the whole new Teſtament by the hand of God, wherein the deepe things of God are plainly revealed.

Deut. 6. 16.

Neh. 8. 8.

The Church of Rome cannot away with this, that Scripture ſhould bee ſufficient to expound it ſelfe. And therefore againſt it they reaſon thus: *That which muſt expound Scripture, muſt have judiciall power to determine of the ſenſe thereof: but the Scriptures have no ſuch judiciall power*, for they are but a dumbe letter: and therefore no ſufficient judge to determine of their owne ſenſe and meaning. *Anſ.* The Scriptures have judiciall power to determine of their owne true ſenſe and meaning: for they ſpeake evidently, to all that are inlightned by Gods Spirit, and thereby made able to know what the Scripture ſaith: we know a man may ſpeak to his friend not only by word of mouth, but alſo by letter, and thereby expreſſe his meaning ſufficiently: even ſo, though God ſpeake not now unto his Church by created voice, yet by his written word he ſpeakes ſufficiently, for the cleare manifeſtation of his will and pleaſure concerning them: and therfore it is a ſhamefull ſlander and blaſphemy againſt the Scripture to call them an *inkie letter*, and *dumbe judge*. And let them ſhew, if the Scriptures be not, where is that ſpeaking Judge who hath power judiciall to expound the Scripture. Indeed their anſwer is, that the Church is this Judge, and that wee muſt conſult at her mouth for the true meaning of the Scripture. *Anſ.* The Church hath a miniſterie and diſpenſation committed unto her, in the execution whereof ſhe delivereth the meaning of the Scripture unto Gods people; but that is not from any judiciall authoritie committed unto her, to determine of the ſenſe of Scripture of her ſelfe; but onely by comparing Scripture with Scripture, and expounding one place out of another; even as the Lawyer gives the ſenſe of the Law, not from any judiciall power given unto him above the Law, but by obſerving the words with the ſcope and circumſtances of the law. But here I would know, if the Church muſt needs be judge, by what means muſt ſhe determine? they anſwer, by the *rule of faith*, the *conſent of Councels and Fathers*; and if theſe faile, then *by the Pope*. *Anſ.* By their rule of faith, they underſtand, *unwritten traditions*, that is, ſuch truth beſide Scripture as hath beene kept by tradition from hand to hand ſince the Primitive Church. But theſe are meere forgeries, and ſhame it were to ſubject the truth of God to the device of man: if theſe be made jndge of Scripture, then ſhall the faith of the Church depend upon the *wiſdome of man*, and not upon the *power of God*: a thing abhorred of the Apoſtle, 1 Cor. 2. 5. The only rule of faith is the Scripture, and true faith will admit no other judge beſide the Scripture, to determine of that whereon it muſt depend. Secondly, for their conſent of Fathers and Councels, that is no ſufficient meanes to determine of the true ſenſe of Scripture: for their ſeverall errours and contradictions, one to another, and many times to themſelves, ſhew that they wanted the immediate aſſiſtance of the Spirit. And the ſame is true of the Pope, as might eaſily be proved at large, by their groſſe ignorance and errors. And therefore it remaines that the true judge and expounder of the Scripture is Scripture it ſelfe, as Chriſt himſelfe by his practice ſheweth in this place.

The place alleaged by Chriſt, is this commandement of God unto his people, *Thou ſhalt not tempt the Lord thy God*. For the underſtanding whereof, we muſt ſearch out three things: firſt, what the *tempting of God* ſignifieth: ſecondly, the *manner* how God is tempted: and thirdly, the *cauſe and root* thereof. For the firſt, to tempt God ſignifieth to make triall and experience of God, and to prove whether he be ſo true, juſt, merciſull, provident, and powerfull, as his word reporteth him to be. Thus did the Iſraelites often tempt God, as the Lord ſaith, *When your fathers tempted me, proved mee, and ſaw my workes*: which latter words ſhew what it is to tempt God, euen to ſecke to have proofe by his works whether he be ſuch a one as his word ſaith he is. If any ſhall ſay, we are commanded *to taſte and ſee how gracious the Lord is*, Pſal. 34. 8. yea the Lord bids his people *prove him*, Malach. 3. 10. *Anſ.* Thoſe places doe ſufficiently expound themſelves: for *Davids* taſte and ſight is by the grace of true faith and affiance, for in the ſame verſe he pronounceth ſuch bleſſed: and in *Malachie* the Lord bids them prove him, but yet in their way of obedience in providing for his Sanctuarie according to his ordinances. Therefore wee muſt know for the ſecond point, that every triall of God is not ſimply evill, but that which is needleſſe, when without warrant from his word, we preſume upon him beyond the meanes of his ordinarie providence. Thirdly, the root of this ſinne, is an unbeleeving heart, whereby a man doubts of the truth of Gods word, of his power, preſence, and providence. Pſal. 78. 18. *The Iſraelites tempted God in their harts*, there is this ſinne: the manner how followeth, *in requiring*

Deut. 6. 16.

To tempt God.

Pſal. 95. 9.

Matth. 4. verſ. 6.

meat

Matth. 4. vers. 7.

*meat for their lusts, &c.* not contenting themselves with Gods present providence; the root and ground whereof is set downe, vers. 22. *because they beleeved not in God, and trusted not in his helpe.* When a man doubts of the fidelitie of his servant, he will lay something in his way, as a peece of silver, his purse, &c. to try him withall; so when a man beginnes to doubt of Gods goodnesse and fidelitie towards him, he will easily be brought to make needles triall of him by some worke of God beside his ordinarie providence. The meaning then is this, *Thou shalt not tempt the Lord thy God*, that is, thou shalt not make any needlesse triall of Gods goodnesse, mercie, power, or providence, from a distrustfull heart in the truth of his word.

God is tempted five waies. 1

Here yet further for our instruction wee are to know, that God is tempted five waies, as the Word of God doth manifest: first, when a man shall appoint unto God, either the *time* when, the *place* where, or the *manner* how God shall helpe him, and performe his Word unto him; herein hee seekes experience of the truth and power of God. Thus the Israelites tempted God in the wildernesse when they wanted water; saying, *Is God among us or no?* God had promised to be with them in all their journey to Canaan, but that they will not now beleeve, unlesse he will shew his presence by giving them water in that place. And so likewise they tempted him in the want of food, Psal. 78. 19. *Can God prepare a table in the wildernesse?* The consideration whereof must teach us in all our petitions which wee make unto God for the accomplishment of his promises unto us, to beware of *limitting God*, as the Jewes did, by prescribing unto him time, place, and manner, for the accomplishment thereof; but wait with patience his good leisure. For hee that beleeveth will not make haste, but will *commit his way to the Lord*, Psal. 37. 5.

Exod. 17. 7.

Psal. 78. 41.

2

Secondly, God is tempted when men require a signe at his hands. Thus the *Pharisies* tempted Christ: Matth. 12. 38. *Master, we would see a signe of thee*: meaning thereby to be certified whether he were the Messias: and S. *Luke* saith, they *tempted him*, Luk. 11. 16. And thus doe all those tempt God, which refuse to embrace the doctrine of the Gospell, because they cannot see the Ministers thereof confirme the same by miracles. Thus doe many Papists plead against our religion, embracing rather the mysterie of iniquitie, because it is confirmed unto them by lying wonders; not considering that the truth which we professe was once sufficiently confirmed to be the truth of God, by his owne testimonie thereunto in signes and wonders through the hands of the Apostles. *Quest.* Is every asking of a signe a tempting of God? for *Gedeon* asked a signe when he was to bee a Judge and deliverer of Gods people, Judg. 6. 17. And so did *Hezekias* to be assured of the lengthning of his dayes, 2 King. 20. 8. And yet we read not that God charged them with tempting him, but did condescend to their requests. *Answ.* There be two causes in which we may require a signe of God, and not tempt him: first, when God commands a man to aske a signe at his hands: so might *Ahaz* have asked a signe of God, for his assurance of the victorie according to Gods promise; yea he is blamed for not asking it when the Lord commanded him. Secondly, a man may aske a signe of God, when it serves for the necessarie confirmation of an extraordinarie calling, or some speciall promise of God made to man: in this case did *Gedeon* aske a signe of God for the further confirmation of his extraordinary calling, to be a deliverer unto Gods people. And so did *Hezekiah* for his further assurance in the lengthning of his life, by an extraordinary promise, fifteene yeares. But out of these cases to aske a signe of God, is to tempt him: as the Pharisies did, who would prescribe unto God what kinde of miracle they would have, even a signe from heaven, not contenting themselves with those miracles which Christ did ordinarily worke among them.

Isa. 7. 11, 12.

3

Thirdly, a man tempts God when he goeth on in any sinne against Gods commandements; for hereby he makes needlesse triall of Gods justice, mercy, and patience. The Lord said of his people, *they tempted him ten times, and have not obeyed his voice.* Malac. 3. 15. *The people murmuringly say, they that worke wickednesse are set up, and they that tempt God are delivered*; where working wickednesse and tempting of God are allone. Which serves to admonish us, that with all speed we breake off the course of our sins by repentance, for while we continue in sinne we tempt God, and so lie open to all his judgements, depriving our selves of the guard and protection of Gods holy Angels, nay they will become our enemies, and in stead of protection, execute Gods heavie vengeance upon us.

Numb. 14. 22.

4

Fourthly, they tempt God, that impose upon Gods people the religious observation of legall ceremonies abolished by Christ: Act. 15. 10. *Why tempt yee God (saith Peter) to lay a yoake on the Disciples neckes, which neither our Fathers, nor wee were able to beare?* This is to make triall of Gods power in the saving of his people. Whereby we may see how wicked and damnable the Romish religion is, which wholly stands in the observation of ceremonies, partly heathenish, and partly Judaicall, whereto when men submit themselves, they doe nothing else but tempt God.

5

Fifthly, they tempt God, that refuse or neglect the ordinary and necessary meanes of their preservation, either for body or soule: as hee that being to goe over a water, will leave the bridge which is the ordinary way, and adventure dangerously thorow the water: for herein hee seekes a needlesse experience of Gods power: so doe they also that neglect or con-

Matth. 4 verſ. 7.

temne Gods holy ordinance for the ſaving of mens ſoules in the miniſtery of the word. Now to this kinde of tempting God, doth Chriſt apply this commandement in this place; as if he ſhould ſay, When God hath afforded unto men an ordinary meanes for their helpe and ſafetie, they are not to refuſe the ſame, and to ſeeke for ſafety from God extraordinarily. I am now in a dangerous place, I confeſſe, upon this pinacle, yet there is ſome ordinary way to get downe, as ſtaires or ladder; and therefore unleſſe I would tempt *the Lord my God*, I may not caſt my ſelfe downe, and thereby ſeeke for extraordinarie preſervation, as thou perſwadeſt me. Thus alſo they ſin that goe into places of great danger without a calling: ſo *Peter* ſinned in thruſting himſelfe into Caiphas hall, a place of temptation, as by lamentable experience hee found too true. Thus *Davids three Worthies* ſinned in adventuring upon their enemies hoſt, for the fetching of a little water out of the well of *Bethlehem*; and therefore when it was brought unto him, *David would not drinke thereof, but powred it out for a ſacrifice unto the Lord*, 2 Sam. 23. 16.

A

B

Here ſome may aske, whether they doe not tempt God, that adventure to climbe on high places, to ſtand on ſpire ſteeples, or runne on the ridge of high houſes, and to goe on ropes a great heighth from the ground. *Anſ.* Men may doe ſuch things in a twofold eſtate; either having a lawfull calling thereto, as Carpenters and Maſons, who are to worke upon high buildings; now they without tempting of God may climbe and ſtand on high and dangerous places; or elſe having no lawfull calling thereto, as they who uſe to doe ſuch things to make knowne their activitie, or onely to afford delight and admiration unto others, for their private gaine and advantage; and ſuch tempt God fearefully; for Chriſt was better able to have caſt himſelfe downe from this pinacle, and have preſerved himſelfe without hurt, than theſe men are to ſave themſelves in their adventures; and yet he refuſed ſo to doe, becauſe he would not tempt the Lord his God. Thus much for the meaning of this commandement.

C

The doctrine for inſtruction hence, is to be gathered from this command applyed to the text, which the Devill alleageth: and it is this; *Whoſoever looketh for the accompliſhment of Gods promiſes unto him, muſt be carefull to walke before God in the wayes of his commandements, and in the works of his calling with all good conſcience.* God indeed hath made many gracious promiſes in his word, of bleſſings temporall and eternall, but they that tempt God ſhall not find the comfort of them; mens ſinnes hinder theſe things from them; Gods goodnes is to be ſeene and taſted in the wayes of faith and obedience. God hath promiſed the guard of his Angels to his children while they keepe themſelves in their wayes: if therefore thou wouldeſt have this protection, thou muſt keepe thy ſelfe in

D

thoſe waies that God would have thee to walk in. And in the riches of his love God hath made a promiſe of everlaſting life with freedome from eternall perdition, to thoſe that beleeve in Chriſt, Joh. 3. 16. Thou therefore that wouldeſt enjoy the comfort of this promiſe to thine immortality and life, muſt get true faith into thy heart, and thereby live all the dayes of thy life. The ſame may be ſaid of every promiſe of God pertaining either to ſoule or body, the fruition of them both depend upon the practiſe of ſome part of obedience; which if thou doeſt neglect, thou doeſt but preſume in making title to the promiſe: *Peter* tels *Simon Magus* plainly, *he had no part with them in the gifts of the ſpirit*, while his heart retained a purpoſe to live in ſin, Act. 8. 21. Breake off therefore the courſe of ſinne, and inure thy ſelfe to the practice of obedience, ſo ſhall Gods promiſes bee ſweet unto thine heart; and the more thou proceedeſt in obedience, the more comfort thou ſhalt find in Gods gracious promiſes: but if thou doe lay hold on ſinne, the comfort of the world will depart from thee. And thus much for the ſecond temptation.

v. 8. *Againe the Devill tooke him up into an exceeding high Mountaine, and ſhewed him all the kingdomes of the world, and the glory of them:*

9. *And ſaid unto him, All theſe will I give thee, if thou wilt fall downe and worſhip me:*

10. *Then ſaid Ieſus unto him, Avoid Satan: for it is written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.*

Theſe words containe the third conflict betweene our Saviour Chriſt and Satan; wherein conſider three points: I. Satans preparation; v. 8. II. Satans aſſault upon Chriſt; v. 9. III. Chriſts anſwer thereto; v. 10. For the firſt, before we come to the hādling of it in particular, we are to conſider that unto every aſſault the Devill prepares himſelfe afreſh: which ſhould teach us to labour to furniſh our hearts every day afreſh to be able to repulſe his new aſſalts. Now particularly; this preparation hath two parts: firſt, *Satan takes Chriſt into an exceeding high*

Matth. 4. verſ. 8.

*high mountaine:* ſecondly, *he ſheweth him all the Kingdomes of the world, and the glory of them all.* For the firſt, it may be demanded, what way Satan tooke up Chriſt into this high *mountaine? Anſ.* He might doe it two wayes; either by viſion, or by reall and locall tranſportation of his body from the temple to ſome high mountaine. Some thinke this was done by viſion onely in Chriſts minde, as *Ezechiel* was carried by the Lord from Babylon to an exceeding high mountaine in the land of Iſrael. But I rather thinke that Chriſt was really and locally tranſported by the Devill in body from the Temple to ſome high mountaine; for Chriſts temptations were not imaginarie, but true and reall. Againe, the words import a true and reall tranſportation, without any mention of a viſion.

Ezec. 40. 2.

The reaſons why the Devill carries Chriſt to an high mountaine, may be theſe: firſt, the devill hath a great deſire to imitate God in his glorious workes, that ſo he may diſgrace the works of God, yea and God himſelfe as much as he can. Now wee read, that God tooke up *Moſes* into mount Nebo, from whence hee ſhewed him all the land of Canaan; ſo Satan, that he might ſeeme to goe beyond God, takes up Chriſt into an exceeding high mountaine, to ſhew him all the kingdomes of the world, and the glory of them. Secondly, he did it for the furtherance of this laſt aſſault wherewith hee tempted Chriſt: for he meant to entice Chriſt with the glory of the world; and therefore brings him where hee might take the faireſt view thereof.

Deut. 13. 14.

Satan may have power over the bodies of Gods children.

Now in that Satan tranſports the bodie of our Saviour Chriſt this ſecond time, we ſee that by Gods permiſſion, Satan may have power over the bodies of Gods children, to tranſport the ſame from place to place, or otherwiſe to vex them, and that not once only, but ſundry times. This wee muſt obſerve and remember carefully, as a ſtay and prop againſt diſtruſt and deſpaire, if God ſhould ſuffer Satan to vex us, by ſuch tranſporting of our bodies from place to place, or by any outward calamities; and that not once or twice, but divers times; for that which befell the head Chriſt Jeſus, may well befall any of his members.

The ſecond part of the Devils preparation is this: *he ſhewes unto Chriſt all the Kingdomes of the world, and the glory of them.* This he could not doe actually: for there is no mounraine ſo high in all the world, whereon if a man were placed, he could ſee one halfe or one quarter of the kingdomes of the world, as they are ſeated and placed upon the face of the earth; nay, if a man were ſet in the Sunne, and from thence could looke unto the earth, yet he could not ſee paſt the halfe thereof. And therefore wee muſt know, that the devill did this in a counterfeit viſion; for herein he can frame an imitation of God.

Of Diabolicall viſions.

Now the Devils viſions be of two ſorts; either in outward ſenſes, or in the minde and underſtanding. His viſions in the outward ſenſes be deluſions, whereby he makes men beleeve they ſee that which indeed they do not ſee; this might eaſily be proved by manifold examples recorded in the Hiſtories of all times, but that one ſhall ſuffice, of his counterfeit reſemblance of *Samuels* forme and attire to the witch of *Endor* for the deluding of *Saul*; when as indeed *Samuels* true body was in the grave, and his ſoule with the Lord.

1 Sam. 28. 14.

Secondly, the devill hath viſions whereby he deludes the underſtanding: Zach. 13. 4. the Lord ſaith hereof, *The Prophets ſhall be aſhamed every one of his viſion.* Theſe viſions the Devill ſhewes to men ſometime ſleeping, ſometime waking: even as the Lord doth ſhew his viſions to his owne ſervants. The viſions of Satan ſhewed to men ſleeping are called *dreams:* Deut. 13. 1. *the falſe Prophet hath his dreame.* His viſions ſhewed to men waking, are to ſuch as have crazed braines, whom he perſwades ſtrange things of themſelves: as ſome, that they are Kings or Princes; others, that they are Chriſt, John Baptiſt, and ſuch like: examples hereof in all ages are many. Now touching this viſion of Satan to Chriſt; ſome thinke it was inward in Chriſts minde, but I rather take it to have beene in his outward ſenſes onely, as the words of the text doe import; the Devill by his art did cunningly ſet forth and repreſent unto the eies of Chriſt a notable ſhew and repreſentation of all the kingdomes of the earth, and the glory of them.

Herein the Devill ſheweth great power and skill, in that he can repreſent unto the eie in his counterfeit viſions ſuch ſtrange and admirable ſights. And it teacheth us, that the practices of Sorcerers and Magicians, undertaking to repreſent unto the eie, partly in the aire, and partly in glaſſes, either the perſons of men that lived long ſince, or actions done in far countries, or long before, are not meere fancies, as ſome thinke, who deny altogether that ſuch things can bee ſhewed: for the Devill can reſemble things done long ſince, and a farre off; for if he could ſet ſuch a ſight before the eye of our Saviour Chriſt in viſion, as the view of the whole world, and the glory thereof, then much more can he repreſent unto the eye of man ſtrange and marvellous things.

The Devils drift in this reſemblance unto Chriſt is this; hereby he intended moſt cunningly to inſinuate himſelfe into the heart of our Saviour Chriſt; for before he propounds this third aſſault, he ſhewes unto Chriſt all the kingdomes of the world, and the glory of them, that Chriſt might take a liking of them, and ſo deſire them, and at length accept of them upon Satans offer. Thus he dealt with our firſt Parents; upon their firſt communication hee ſhewes unto *Eve* the outward beauty of the forbidden fruit, *that it was faire to looke upon:* and tels her of the good eſtate they ſhould attaine unto by eating of it, and ſo at length

Gen. 3. 6.

brings

brings her to yeeld to his temptation.

Looke well to hearing and seeing.

Hence we must learne to have speciall care in the good ordering of all the outward senses of our bodies, specially the two senses of learning, *seeing and hearing*: for by them the devill can cunningly convey his temptations into our hearts; the senses (specially these two) are the windowes of the heart and soule, and if wee keepe them not well, Satan will be sure to convey some evill into us. We must therefore obey *Salomons* counsell, *Keepe thy heart above all watch and ward*; this we cannot doe unlesse we looke well to our outward senses, for they are the doores of the heart. This made *David* to pray, *Lord turne away mine eyes from beholding vanitie*: and *Iob* to make a covenant with his eyes. And so must we make conscience of hearing and looking, lest hereby we give advantage to the Tempter.

Prov. 4. 23.

Psal. 119. 37.
Iob. 31. 1.

Further, in this sight observe the deepe policy of the Devill: there are in the kingdomes of the world besides glorie and dignitie, many troubles, hurliburlies, and vexations; now these the Devill conceales from Christ, and shewes him only the glory, pompe, wealth, and dignity of the world, that so he might the more easily winde his temptation into the heart of our Saviour Christ. And the same course he still observeth in tempting men to sin; he hides from their eyes all the miseries, plagues, and punishments which are due to sin, and that will follow upon it; and shewes them only all the profits and delights that they may reape thereby: thus he sugars over the poison of his temptations, that men never feele the bitternesse of them, till their soules be therby deadly infected; but then he takes a cleane contrary course, and shewes to the wounded soule all the woes and terrours of Gods wrath, that if it be possible he may bring a man to despaire. And therefore we must be most watchfull of being insnared with the deceitfulnesse of sinne in false shew of profit and pleasure.

Secondly, the Devils policie doth notably appeare, in reserving this temptation for the last place: for hee knowes full well how forcible with man be the temptations of profits, pleasures, and honours. From whence we may also learne, that temptations fetched on the right hand, from honour, pleasure, and commodity, are the most dangerous, and doe soonest creepe into the heart of man, prevailing far more than temptations on the left hand, which are taken from adversitie. The Devill foiled *David* worse in the time of peace and ease, than ever he could do during the time of *Sauls* grievous persecution against him. And he prevailed more against the Church by errours and heresies under *Constantine* and other Christian Emperors, than he could doe by most bloudy persecution for the space of 300. yeares before. Yea, in these our dayes, worldly hopes have drawne those from the sinceritie of religion, whom outward violence could not move: prosperity is a slippery path, wherein a man doth soone catch a fall; and therefore we must learne to be most watchfull over our owne hearts, when wee have faireſt weather with the world.

Temptations from the right hand most dangerous.

2 Sam. 11. 2.

Matth. 4. vers. 9.

Luk. 4. 5.

Lastly, S. *Luke* addeth this circumstance of time, that the Devill shewed all these things unto Christ in as short a time as might be, even in *a moment or point of time*: whereby we may perceive the devils great celeritie and speed in doing any thing he takes in hand, herein hee goes beyond all men in the world; for being a spirit he is able to worke wonders, and though hee cannot goe beyond the strength and compasse of nature, because his power is finite, yet by reason of his agility and speed, hee can goe beyond the ordinary course of nature in the manner of working the things he takes in hand. And this exceeding quicke speed the devill here useth, to stirre up in Christ a more eager desire after those strange and goodly things, whereof he had but as it were a glimpse, that so by degrees hee might worke in Christ a liking of them, for the nature of man doth more eagerly affect strange things when they be sudden, and the eye of man doth more wistly behold them. And this also, as the former, must make us watchfull against all Satans crafty wiles, that we be not beguiled by him. Thus much for Satans preparation.

The second point in this conflict, is the temptation it selfe, in these words; vers. 9. *And said unto him, All these will I give thee if thou wilt fall downe and worship mee.* The drift of Satan in this assault (which we must carefully observe) is to draw Christ to commit idolatry by the hope of worldly kingdomes, and the glory of them: herewith he proves him, when he could neither weaken his faith by his first temptatiō, nor worke presumption in him by the second. And looke how he dealeth here with Christ, so doth he commonly in the world: many an ones conscience and religion doth hee quite overthrow, by worldly hopes of riches, pleasures, and preferments: hereby not only ordinary professors, but Ministers and Preachers of the Gospell have been drawne to abjure and renounce that truth which formerly they have taught, & to betake themselves as the Popes vassals, to professe and maintaine his blasphemous idolatries: hereby also Protestant-merchants are drawne to become very serviceable to the Popish Churches, by transporting among them wax, and such like merchandise, which serve as necessary helps & furtherances, to their Idolatrous service. And what else is it that makes the people generally to change religion with the times and states, but because they would still enjoy their worldly commodities? And the more men doe possesse in the world, ordinarily the lesse courage and resolution they have for the religion of God, as experience in Queene *Maries* dayes hath shewed; which in generall may admonish us how dangerous an enemy the world is to the power of true religion.

Satan would bring Christ to idolatry.

This

Matth. 4. vers. 9.

This temptation hath two parts; A promise made to Christ, and the condition thereof. The promise in these words, *All these will I give thee:* he saith not, I will procure God to give them unto thee, but *I will give thee them:* where we may see, that Satans drift is to cause Christ to take him for his Lord, to depend and wait on him for his kingdome, and to acknowledge him to be the giver thereof: which notably bewraies his egregious boldnesse, that dares thus challenge to himselfe the Lords owne right, even in the presence of him who was true Lord and King of heaven and earth. Let no man therefore thinke, that Satan will lose ought for want of adventure; but in regard thereof bee better armed against him.

A

Now that which the Devill aymed at in Christ, doth he commonly effect in the world: he makes men beleeve that he is the giver of all things, and so brings many a one to rely upon him. Indeed with their lips men will confesse that God gives them their daily bread, even all things they have; but their dealings and practices speake aloud, that the devill is governour and giver of all: for how doe many men get their livings? Is it not by lying, fraud, and oppression? Doe not most men hereby seeke to inrich themselves? Well, the just Lord never approveth such meanes; the Devill setteth such courses a flote, and him they serve, and on him they relie that walke therein.

B

Satans enmitie against Christs spirituall kingdome.

Secondly, note a further reach of Satan in this promise of these earthly kingdomes, even to overthrow Christs spirituall kingdome. Satan knew well that if Christ were the true *Messias*, he should be a King, and have a kingdome, though not earthly, yet spirituall in the hearts and consciences of men, which should bee the ruine of his kingdome; and therefore he labours with Christ to entertaine an earthly kingdome, that so his spirituall kingdome might not be looked after. And looke as he seekes to deale with Christ the head, so he perseveres against the Church which is his body: for Gods Church hath it ministery, which in it nature is a soveraignty, to be exercised in the dispensation of the word: now the Devill hath laboured by all meanes to bring this ministery wherein the Churches spirituall soveraigntie doth consist, to become an earthly lordship and dominion, tha by this meanes he might overturne it, and make it fruitlesse in the building and upholding of Christs spirituall kingdome: and how he hath prevailed this way, the church of Rome doth shew to all the world.

C

Thirdly, observe the largenesse of the Devils promise: *he will give to Christ all the kingdomes of the world, and the glory of them:* but this is more than he meant to our Saviour Christ, at least-wise more than he could performe: for all these were not in his power. Now because in all things we must bee as unlike the Devill as may be, hence we must learne to be wary and watchfull to our promises, that therein we be not like unto Satan, promising that which we never meane to performe, or never can performe although we meant it. In all our promises therefore we must looke to two things; first, whether the thing we promise be in our power: secondly, whether it be lawfull for us to performe. This fidelity in keeping promise is a fruit of the spirit, called by the Apostle *faith*, Gal. 5. 25. and a propertie of him that must *rest in Gods holy mountaine*, Psalm. 15. 4. not to change from a mans lawfull oath or promise, though the performance of it doe tend to his great hinderance.

D

Fourthly, in this promise of Satan we may observe, that he knowes all the kingdomes of the world, else he could not have shewed them to him, which here he offers to give; yea his offering of them, with the glory of the all, which he could so speedily represent, doth shew unto us, that he is most expert in the policies and regiments of States and Kingdomes: he goes not to and fro for nought compassing the earth, Job. 1. 7. And his promise of them to Christ, was made to inflame his heart with ambition, after those kingdomes & glories, that he might enjoy some of them at the least. Wherein we may note that one speciall practice of the devill is to overturne States and kingdomes, by putting ambition into mens hearts after earthly kingdomes and glories: his study is to doe mischiefe, and in the ruine of kingdomes he overthrowes many, and therefore hereunto he endevours himselfe with might and maine. Hence come insurrections & rebellions in kingdoms, which no time nor age could ever escape: looke as he stirred up the Chaldeans and Sabeans to inrich themselves by spoyling of Job, so dealeth he by ambitious and covetous persons in all estates, as true records of times doe fully testifie. We may see the truth hereof in our owne land, in the manifold complots and treasons both at home and abroad, that have beene conspired and attempted against our Prince and State, by profane men stirred up by the Devill, through ambition and discontent: howsoever by Gods mercy themselves have beene taken in the snare that they laid for others. In regard wherof we are all bound to yeeld all praise and glory to God, for his gracious preservation and defence both of our Prince and State; and to shew forth our thankfulnesse by all holy obedience unto that God, who hath brought to nought the devillish conspiracies & treacheries of the ambitious instruments of Satan. Secondly, we must pray unto God continually for the preservation of our Prince and State; crying aloud unto God, as the people did at the coronation of *Salomon*, for the safetie of our Prince: yea, we must daily intreat the Lord to bring to nought the counsell of Achitophels, and of all that thinke evill against the Lords anointed among us. *Quest.* But how comes it to passe that any Prince or State can stand, if the Devill have such malice against them? *Answ.*

Q. Elizabeth, and it may fitly be applyed to our present State.

1 King. 1. 39.

Through

Through the good providence of God, who gives his Angels charge to guard and defend, not onely his children in particular, but alſo whole Kingdomes and States. And one part of their office is for the good of Gods Church, to repell the rage of Satan and his inſtruments, yea to ſtand with Gods Church in the execution of judgements upon the enemies thereof. In the ſiege of Jericho, an heavenly captaine of the Lord of Hoſts came to helpe *Joſhuah*: and when the king of Syria ſent a mighty hoſt to take the Prophet *Eliſha* that was in Dothan, the Lord ſent for his defence *horſes and chariots of fire, which filled the mountaines*. And in the dayes of *Hezekiah*, for his comfort, and the joy of Gods people, an Angell of the Lord ſlew in the hoſt of *Zenacherib*, that came againſt Jeruſalem, an *hundred foure ſcore and five thouſand in one night*. And we want not ſure teſtimonie of this good providence of God in the ſtrange diſcoveries of many devilliſh conſpiracies.

Ioſh. 5. 14.

2 King. 6. 17.

Iſa. 37. 36.

Fifthly, Satan ſaith, *All theſe will I give thee*. This is the voice of the great red Dragon: and the ſame is the voice of the Pope of Rome, both regiſtred in their canons, and daily attempted in practice, to diſpoſe of all the kingdomes of the earth; whereby he ſhewes evidently, that he is that *beaſt comming out of the earth, having two hornes like the Lambe, but he ſpake like the Dragon*. For the Lambs hornes he ſhewes in calling himſelfe the ſervant of ſervants; and the voice of the Dragon, that is, of the Devill, in taking upon him to diſpoſe of the ſoveraignties of theſe earthly Kingdomes.

Rev. 13. 11.

Laſtly, Saint *Luke* recordeth a reaſon, which the Devill addeth to his promiſe, to prevent all conceit of impoſſibility in him to performe the ſame; to wit, for that *the power and glory of all the kingdomes of the world is delivered to him, and to whomſoever he will he gives it*. Wherein obſerve in Satan two notorious ſinnes: firſt, a groſſe lie; for Daniel ſaith, that it is *Iehovah, the moſt high God, who beareth rule over all the kingdomes of men; and giveth them to whomſoever hee will*. Secondly, arrogant and ſhameleſſe boaſting, to vaunt himſelfe even to the Lords owne face, as though he were Soveraigne Lord of that which belongs to God alone. The conſideration whereof muſt move us, who in all godly converſation muſt be contrarie to Satan, to renounce all lying, and to make conſcience to ſpeake the truth from our hearts; And alſo to abandon all vaine boaſting of our ſelves, what we are, or what we can doe; yea rather to ſpeak baſely of our ſelves, that ſo God in all good things we do may have glory. Lying and bragging are the properties of Satan, and therefore cannot beſeeme the tongue and heart of the children of God.

Luk. 4. 6.

Dan. 4. 21.

The ſecond point in this temptation, is the hard condition which Satan would have Chriſt to yeeld unto for this gift; *If thou wilt fall downe and worſhip me*: even to commit moſt abominable idolatrie in worſhipping the Devill himſelfe. Herein we may obſerve ſundry things.

First, that it is a principall part of the Devils endevours againſt Gods Church, to ſeeke the overthrow of true religion, and the pure worſhip of God, by ſowing therein the ſeeds of hereſies and idolatries; for if he dares be thus bold with Chriſt the head, as to ſeeke to draw him from the worſhip of his Father to ſuch abhominable idolatrie, what will he not attempt with ſilly and ſinfull men? The Scriptures are plentifull in ſhewing his endevours this way. *Michaiah ſaw in a viſion an evill ſpirit* offering himſelfe unto God, to become a lying ſpirit in the mouth of all *Ahabs Prophets*, even foure hundred at one time. When *Iehoſhuah* the high Prieſt ſtood before the Lord, *Satan ſtood at his right hand to reſiſt him*, he ſought to hinder the building and worſhip of the materiall temple; much more therefore will he ſeeke to hinder the building of the ſpirituall temple, even the worke of the miniſtery in converſion of ſoules, wherby they are pulled out of Satans kingdome, and made pillars in the temple of the living God. Satan is that *envious man that ſoweth tares* of errors and hereſies in the Church of God, which is the *field* of the good husbandman. He hindred *Paul* from comming to the Theſſalonians, whereby it appeares, that he did his endevour to hinder the courſe of the Apoſtolicall miniſterie. In the Church of Smyrna, *he caſt ſome into priſon*, ſtirring up wicked men ſo to doe, thereby to hinder the embracing of the Goſpell. *Iohn ſaw three uncleane ſpirits like frogges come out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet*. Theſe are *ſpirits of the Devils, working miracles, and going to the Kings of the earth*: thither they goe for the ſtoppage of the Goſpell; for if Kings oppoſe themſelves, they become greateſt hinderers to the Goſpell of all other. And theſe frogges, by the common conſent of Catholike expoſitors, are the rabble of Popiſh Friers, Prieſts, & Jeſuites, who ſeeke the infection of States thorow all the world. By all which, the Devils enmitie againſt the Church is moſt apparant.

Matth. 4. verſ. 9.

1 King. 22, 22.

Zac. 3. 1.

Matth. 13. 39.

1 Theſſ. 2. 18.

Rev. 2. 10.

Rev. 16. 13, 14.

*Theuſe*. I. This ſhewes what care and diligence Gods Miniſters ſhould ſhew for the building of Gods Church, and the furtherance of the Goſpell: for they ſhould ſeeke to the uttermoſt of their power to countervaile the envious practice of Satan againſt the Church.

II. Every Chriſtian muſt hence learne, to pray not onely for their owne good eſtate, but alſo for the welfare of Gods Church every where, in free paſſage of the Goſpell, in the eſtabliſhing of true doctrine, and in the continuance of conſtant obedience thereunto. For Satans endevour is to ſubvert and corrupt the truth, and to draw men from obedience; and unto him GODS children muſt ever oppoſe themſelves, the rather becauſe their welfare ſtands in the good of Gods Church.

Secondly, in this condition of Satans offer to Chriſt,

Matth. 4. vers. 9.

Christ, we may obserue that his endeuour is to bring men to worship him: for if he durst attempt a demand hereof at the hands of Christ, who shall think to escape this assault when opportunitie serves him? And howsoever men thinke it impossible, that Satan should thus far prevaile with any, as to bring men to worship him; yet doubtlesse (though he could not prevaile with Christ) herein he attaines his purpose in the world, and that with the greatest part thereof: for the three religions of the Jew, Turke, and Papist, doe at this day over-spread the greatest part of the face of the earth; and in them all, such a worship of God is propounded unto men, wherein God is not worshipped but the Devill. For the evidence whereof, marke these two rules; First, *that all doctrines devised by man in the matter of religion, which either directly, or by just consequence oppugne the Word of God, are doctrines of Devils*, 1 Tim. 4.1.3. Doctrines repugnant to the word, touching marriage, and meats, are doctrines of Devils; and so by proportion are all such like. Secondly, *all devised worship of God by man, against Gods word, is no worship of God, but of the Devill:* 1 Cor. 10. 20. *The things which the Gentiles sacrifice, they sacrifice unto Devils, and not unto God.* Doubtlesse, the Gentiles intended to worship God in their images, but because that worship was not according to Gods will, the Apostle respects not their intent, as a thing that could nothing availe in this case, but saith peremptorily, their worship was done unto the Devill. And in reason it must be so: for why should we think, that God should accept that for his worship, which is not agreeable to his will, but devised by man, according to the will of the Devill?

Two Rules for trial of Religion
1
2

Fom these two rules it will follow, that the best of the three forenamed religions is no worship of God, but of the Devill; for all of them have such worship as is devised by man and not of God. The Jew worships God out of Christ; and so doth the Turke; yea, and the Papists worship God, but yet out of the true Christ: for (as hath beene shewed else-where) the Christ of the Papists is a counterfeit Christ. And in many other points of their religion, there is apparant repugnancie to the word of God; yea, of their *sacrifice of the Masse*, we may as truly say as the Apostle did of Heathen idol worship, that they sacrifice not unto God, but to the Devill: for therein is as vile, accursed, and abominable Idolatrie, as ever was devised by man. So that it is plaine, the Devill doth mightily prevaile, in causing men to worship him. Yea, he prevaileth thus not onely in the world, but in Gods Church; for all such as (notwithstanding their outward profession) have their hearts set upon the world, more eagerly affecting the honors, profits, & pleasures thereof, than God and his word, do indeed and truth worship the Devill: for he is the *God of this world*, ruling in the hearts of the children of disobedience, by the baits of honour, profit, and

1 Cor. 4. 4.

A pleasure: he steales mens hearts from God, and so herein they doing the will of the Devill, must needs worship him; for looke *whereon a man setteth his heart, that he maketh his God.*

Thirdly, here obserue that the Devill would faine make a covenant with Christ; for worship at Christs hands, he will give Christ the glory and riches of the world; hereto is nothing wanting but Christs consent. Whereby we see that it may be true, which sundry times we heare of, and many histories doe record, to wit, that some persons doe make a league with the Devill, wherein the Devill covenanteth to be serviceable unto them in procuring them honour, riches, pleasures, or great renowne for some strange activities, whereto he will enable them, B upon condition that they for their parts give unto him their bodies, their soules, or their bloud. Some indeed are of minde, that such things are meere forgeries and delusions of the Devill, and that no leagne can be made between him and man: but they are deceived; for he attempted in effect such a thing with Christ: what will hee not therefore doe with silly and sinnefull men, especially when he findes them cast downe with discontents? And thus much for the Devils assault.

Some make a league with the Devill.

The third point in this conflict is Christs answer, v. 10. *Then Iesus said unto him, Avoid Satan; for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serve.* C This I will handle as the words lie in order.

Before his answer he propoundeth a speech of indignation and detestation both of the Devill and his offer, *Avoid Satan:* as if he should say, I have heard thee Satan speake injuriously against my Fathers word, and against my selfe; and now againe, thou uttereſt blasphemie against my Father, wherein thou goest about to dishonour him greatly; but I abhor thee Satan, and these thy temptations; therefore hence, avoid, and have no more to doe with me.

In this detestation of Christ towards Satan, for uttering blasphemy against his father, in his challenge to have power to dispose of all the kingdomes of the world, as being his owne, we are taught not onely to grieve at such blasphemies as we shall heare uttered against God, but D to testifie our detestation and indignation towards them. The world is full of black-mouthed Rabshekaes, who will not spare to blaspheme the glorious name of our God, and to scoffe and deride his sacred word: now when we meet with such, we must not be like Stoicks without affection, but in Christian wisdome from bleeding hearts for the reproach of God, shew forth godly zeale and indignation, for the rescue of his glory. The hypocriticall practice of wicked *Iezabel*, in proclaiming a fast upon the false accusation of *Naboths* blasphemie against God and the King, may teach Gods Church to be zealous indeed against all blasphemers. When *Rabsheka* railed on the God of Israel, good King *Hezekiah rent his cloathes*, and

How to behave our selves towards blasphemers.

1 King. 21. 2, 10.

2 King. 19. 1.

and humbled himselfe in great measure for that reproach against his God. *Teares were Davids meat day and night*, while the Heathen among whom he was constrained to live, *said unto him, where is thy God? And just Lot vexed his righteous soule from day to day, with the unlawfull deeds of the filthy Sodomites, living among them.* The practice of these godly men must bee a president for us to follow, that wee heare no blasphemie against God without detestation. And as all Gods children must practise this dutie, so especially Masters of families; *David* would not suffer a *lyar* or a *slanderer to come in his sight, or abide in his house*; much lesse would he have endured a blasphemer of God, or a slanderer of his word. The Law commanded that the *blasphemer should be stoned to death*, who wittingly and willingly spake a word against God: and no doubt this law is perpetuall. Let a man but speake a word of disgrace against an earthly Prince, and it costs him his life, and that justly: how much more then should he die the death, though he had a thousand lives, that shall blaspheme the King of kings? Shall one that hath been baptised into the name of Christ, say there is no God, and that the Scriptures are but a device of man, and yet live? God forbid: for this hellish sinne defiles a kingdome. And therefore the Magistrate with the sword of justice must cry out against such wretches, *Away from us, blasphemers.*

Pſal. 42. 3.

2 Pet. 2. 8.

Pſal. 101. 7.

Lev. 24. 14.

Secondly, in this *Avant* of Christ given to Satan, we learne how to behave our selves against entisers from religion and the obedience of God; we must hold them as limmes of the Devill, and in that regard have nothing to doe with them, but with Christ bid them avoid from us. The Lord commanded that in this case, *Parents should not spare their owne children, nor children, spare their Parents, if they were enticers to Idolatrie; but their owne hands must bee first upon them to put them to death.* Our Saviour Christ would not spare *Peter*, when he gave him bad counsel, to spare himselfe from suffering that which God had ordained for him, but saith unto him, *Get behinde me, Satan.* So that we are without excuse, if we shall reject this counsell of *Salomon*, *Heare no more the instruction that causeth to erre from the words of knowledge.*

Deut. 13. 6. 9.

Matth. 16. 23.

Prov. 19. 29.

Thirdly, hereby wee also learne how to behave our selves towards Satan, when hee is violent and importunate in his temptations and assaults, to wit, that howsoever wee may reply to them out of Gods Word when they are more milde, yet when Satan beginnes therein to shew his force and violence, we must not reason with him; for Christ would not endure his blasphemy, though hee answered his temptations. In schooles of learning, it is counted a simple part to hold alwaies to the conclusion: but in the schoole of Christ when the conscience is to deale with Satan, the safest way is, by both hands of faith, to lay fast hold of the conclusion; cleave fast to Christ, let the Devill say what he will, bee not drawne thence one jot.

Matth. 4. verſ. 9.

After Christ hath shewed his detestation to Satans blasphemie, he answers his temptation: saying, *It is written, thou shalt worship the Lord thy God, &c.* And whereas hee saith the third time, *it is written*, taking his answer from the Scripture; it teacheth us, that Scripture of it selfe is of power sufficient to vanquish the Devill. This the Church of Rome will not admit; for they make Scripture to be of two kinds; *inward* and *outward*; By *inward Scripture* they meane, the universall consent of all Catholikes in all ages. And by *outward Scripture*, they understand the written word contained in the Bible. Now they say, inward Scripture is the more excellent; for the outward Scripture they call *a dead letter, of little or no power*; and they make generall Councels equall with them for substance of doctrine. If this were true, Christ would not have alleaged outward Scripture, as they call it; but he knew the written word was the powerfull weapon, sufficient to vanquish the Devill. And therefore herein they doe shamefully blaspheme the truth of God, and so God himselfe.

Secondly, this allegation of Christ teacheth us how to behave our selves against all enemies of the truth, that would allure us to heresie, as to Popery, Anabaptisme, or such like; namely, to sticke fast to the text of Scripture, and not to suffer our selves by any meanes to be drawne from it. It may be thou art unlearned, and thine adversarie both learned and eloquent; yet here is thy refuge, cleave the faster to this written word, and if thou have one text for thy truth, make more account thereof, than of all the testimonies of Councels, Fathers, or men whatsoever. This instruction is needfull, for it may be God will suffer seducers to try his chidren, and then, unles they keep sure this ground of faith, they shall surely be seduced.

The text which Christ alleageth for his answer, is taken out of Deut. 6. 13. where the words are thus read; *Thou shalt feare the Lord thy God, and serve him.* At the first, it may seeme that Christ misallegeth that text, and corrupteth it: for where *Moses* saith, *Thou shalt feare the Lord thy God*; Christ saith, *Thou shalt worship the Lord thy God*; and to the latter part Christ addeth the word *onely*; saying, *him onely shalt thou serve*, for that which *Moses* saith, *and serve him.* But the truth is, here is no corruption, but a most worthy allegation, as we shall plainly see, if we consider two things: first, that Christ and his Apostles in alleaging the Scriptures of the old Testament, did not so much respect the words, as the true and proper meaning of the place. Secondly, that they oft expound the places which they alleage, and therupon do sometimes vary in word, but still retaine the true sense and meaning. So it is in this text alleaged: *Moses* saith, *Thou shalt feare the Lord thy God*, under-

understanding by *feare, religious awe and reverence:* And Christ saying, *thou shalt worship or adore the Lord thy God,* understandeth by worship, outward adoration in bowing of the body, whereby we testifie the inward awe and reverence of the heart, as when we humble our selves to call upon God by prayer. And this change of words by Christ, serves for excellent use in this place, to wit, to let us more clearely see what this feare of God is. *To feare God,* in that place, is from a reverent awe of the heart towards God, to humble a mans selfe in prostrating his body before the Lord, either to praise God for benefits received, or to pray unto him for gifts and graces needfull. Againe, for the word which he addeth, therein is no fault at all: for the full sense and true meaning of *Moses* Text must needs include so much, as the Prohibition annexed in the verse following doth plainly shew: for saying, *Thou shalt feare the Lord thy God, and serve him:* and adding, *Thou shalt not walke after other gods,* Verse 14. is it not all one, as if he had said, *thou shalt serve him onely?* so that we have just cause to blesse God for the true and plaine explaining of the words, and not to surmise the least corruption in the alleaging of them.

*Verse 13.*

Now then for our further instruction in this Text alleaged, consider two points: first, what worship and service is: secondly, to whom it belongeth. First, *worship generall* betokeneth, the *exhibiting and giving of reverence and honour to another.* This worship is two-fold; Civill, or Divine; Civill worship is that outward reverence and honour which one man gives to another, as by prostrating the body, bowing the knee, &c. The end of Civill worship is, to testifie and acknowledge superioritie and preheminence in another, either for authoritie and office; as the subject worships his king and governour; or for gifts and graces, or for old age; as inferiours in gifts, and yonger in age by due reverence must acknowledge. In this Civill manner did *Iacob bow himselfe seven times to his brother Esau,* thereby acknowledging him for his superiour and better, Gen. 33. 3. Thus also did *Abraham bow himselfe before the Hittites,* Gen. 23. 7. And *Lot unto the Angels that came into Sodom,* taking them to be but men, Gen. 19. 1. And in this civill manner it is lawfull to kneele before Kings and Princes, to testifie our subjection unto them, and loyall acknowledgement of their preheminence over us under God.

*Worship in generall.*

*Civill worship.*

Divine worship is the ascribing of Divinitie to the thing we honour, whereby we make it unto us some divine thing above the order of any creature. A man may ascribe Divinitie unto a thing foure wayes; First, by attributing the god-head unto it, or giving unto it such honour, whereby hee acknowledgeth the same to bee God. Secondly, by ascribing unto it the attributes of God, as omnipresence, omnipotencie, to be most just, to know all things, &c. Thirdly, by accepting and acknowledging it to be the Creator and Governour of all things. Fourthly, by acknowledging it to be the giver of all good things, the defender and deliverer from all evill. And to whatsoever thing in worship a man ascribes any of these, to the same doth he ascribe Divinitie. This divine worship doth principally consist in religion and pietie; for by religion, which indeed is Gods worship, and by pietie, doe men ascribe unto a thing divine and religious honour.

*Divine worship.*

Divine worship is two-fold; Inward in the minde; or outward in the body. Inward divine worship is, when a man gives his heart and soule to any thing, devoting thereto the affections of his heart, as love, feare, joy, hope, faith, and confidence, and that because he conceiveth it to be God, having divine properties, as omnipotencie, infinite wisdome, justice, mercie, &c. or being the Creator and Governour of all; or the giver of all good things unto him, and his preserver from all evill. This devoting of the heart and soule unto God, with the faculties and affections thereof, is the ground and substance of all divine worship, and indeed can be given to nothing but to that which is God, or conceived of as God. Outward divine worship is, when a man shall any way bow, prostrate, or cast downe his body to any thing, thereby to testifie, that his heart and minde are devoted to it: as that he holds it to be God, to be omniporent, &c. Creator and governour, and his preserver, and therefore he doth repose his trust and affiance therein, set his love, joy, and feare thereon above all other things. And here we may observe a difference betweene Civill worship and Divine. By outward Civill worship, we onely acknowledge preheminence and superiorite in another, in regard of authoritie, of gifts, age, or such like. But by outward divine worship, we acknowledge Divinitie to be in the thing whereto wee bow or prostrate our selves. Againe, we must here also remember, that outward Divine worship serves onely to testifie the inward; even to make knowne what thing it is which wee conceive to bee God, and whereto we have devoted the affections of our hearts.

*Difference betweene civill worship and Divine.*

Thus we see what worship is, and the kindes thereof. And here we must understand our Saviour Christ to meane, *outward divine worship:* as if he should say, Thou shalt religiously submit, bow, or prostrate thy body unto God in prayer and thanksgiving, therby testifying that thou hast devoted thy heart and soule unto him; not onely conceiving him to bee the Divine essence, omnipotent, infinite, &c. but also that thou doest rest and relie on him as on thy Creator, who doth blesse thee with all good things, and preserve thee from all evill.

Besides this worship, God doth mention a *serving of God,* which being distinguished from worship must needs import some other thing. *Service* in generall, is nothing else but the giving and performing of obedience to the com-

*Service.*

commandement of another. This ſervice is two-fold; *abſolute*, or *in part*. *Abſolute* ſervice is, when a man obeyes the commandement of another without any condition or exception; and that not onely in body outwardly, but in ſoule and conſcience, in thought, will, and affection. And this abſolute ſervice is proper to God alone: for we muſt never call his commandements into queſtion, but looke what God commands, and as he commands it, ſo muſt we ſimply and abſolutely yeeld obedience thereto, not onely outwardly in body, but inwardly in ſoule and ſpirit, with the powers and faculties therof, and in all the affections of our hearts. *Service in part*, is that which is due to governours and ſuperiours from their inferiours in the Lord: for God hath given power to Magiſtrates here on earth, to make lawes for the good of civill, eſtates; in yeelding obedience thereunto, their inferiours muſt doe them ſervice; yet not abſolutely, but with reſtraint, to wit, in the Lord, ſo farre forth as their commands agree with the will of God, and croſſe not his command. Againe, our obedience unto them is in body and outward converſation: indeed we muſt from the heart yeeld ſervice and obedience unto them: but yet the conſcience properly cannot be bound by mens lawes; they onely concerne the outward man in ſpeech, geſture, and behaviour. Now of theſe two kindes of ſervice, our Saviour Chriſt ſpeaketh here, of ſimple and abſolute ſervice, whereby both ſoule and bodie with all the powers and parts thereof yeeld abſolute obedience and ſubjection to the will and commandement of God.

Abſolute.

In part.

We ſee what worſhip and ſervice is here required: Now we muſt obſerve the perſon to whom the ſame is to be given, in theſe words, *The Lord thy God*. Divine worſhip, whether inward or outward, and abſolute ſervice of the whole man, muſt be given to no creature, Angel, nor man, be they never ſo excellent, but to the true God alone. The ſcope and drift of the firſt and ſecond commandements, is to binde every man to give ſo much to his God, and to beware of giving the ſame to any other beſides the Lord. And the practice of the good Angel that talked with *Iohn*, doth ſhew the ſame thing: for when *Iohn* fell before his feet to worſhip him, the Angel ſaid, *ſee thou doe it not: --- worſhip God*. Where we ſee the good Angels doe ſtrive for the furtherance of Gods right in theſe duties, howſoever this wicked ſpirit tempting Chriſt, doth herein ſeeke Gods great diſgrace. And thus we may perceive that Chriſts applying of this Text againſt Satans temptation is moſt pregnant; for Satan requiring of Chriſt the proſtrating of his body before the Devill, in token that he did worſhip him as the giver of thoſe kingdomes which he offered unto Chriſt, is juſtly repulſed by this Text, which bindeth every man to give outward divine worſhip, whereby the inward worſhip of the heart is ſignified, to God alone, and not to any creature.

Revel. 19. 10.

A Here then we may learne, that it is not lawfull to give to Saint or Angel, or any creature whatſoever, outward divine worſhip or adoration, whereby the inward devotion of the heart is teſtified. This Text is plaine to the contrary, and the reaſon we have heard, becauſe divine proſtrating of the body to any thing is a teſtification that wee aſcribe divinitie unto it ſome way; which without the guilt of idolatry cannot be done to any creature: for let a man worſhip Saint or Angel by prayer or thankſgiving, and therein he doth aſcribe unto them ſome proprietie of the divine nature; as, to know the heart, to be able to heare, to helpe, or ſuch like. The Papiſts here ſay, they doe not thinke the Saints to whom they pray, to be God, neither doe they worſhip them as God. But this will helpe them little; for the Devill moving Chriſt to yeeld unto him outward divine worſhip, never meant, that Chriſt ſhould adore him for God, but onely deſired, that by this outward adoration of proſtrating his body before him, Chriſt would acknowledge him to be the giver of theſe kingdomes (for he durſt not be ſo bold as abſolutely to deſire to bee worſhipped for God) and yet Chriſt tells him, that outward divine worſhip, even in reſpect of the acknowledgement of ſuch a gift, is proper to God alone.

B And yet the Church of Rome doe give unto Saints, that which the Devill demands, and Chriſt denies by appropriating it unto God: for they make ſeverall Saints deliverers and protectors from ſeverall diſeaſes and dangers: as the Virgin *Mary* from ſhipwracke; Saint *Roch* from the peſtilence; *Raphael* from ſore eyes; *Apollonia* from the tooth-ach; and *Catharine* for all manner of afflictions. Yea, they make them patrons and protectors of whole countries and kingdomes, as Saint *Iames* for Spaine, Saint *Denis* for France, Saint *Patricke* for Ireland, &c.

C Now ſith many a one may give a kingdome, that cannot defend it, let all men judge, whether they doe not give more unto Saints, than Satan demanded to bee acknowledged unto him by our Saviour Chriſt: yea, they make them interceſſors for the procuring of the favour of God, and life everlaſting: they call the *Virgin Mary*, *the Queene of Heaven*, and pray to her

D that by the authoritie of a mother, ſhe would command her ſonne to heare their prayers; which is to make Chriſt a punie and underling unto her; which are greater matters than the diſpoſing of earthly kingdomes. Here they ſay, that they may doe that to the glorious Saints in heaven, which is done to earthly Princes; for men adore them, and in their abſence fall downe before their chaires of eſtate. *Anſ.* The adoration given to Princes, is but a civill acknowledgement of their preheminence: and kneeling before the chaire of eſtate, is onely a teſtimonie of of loyaltie and ſubjection; it is not directed to the Princes perſon being abſent, but onely ſerveth to teſtifie his ſubjection to that authoritie and power which is ſet over him in the Lord;

*Matth. 4. verſ. 10.*

*Vſe.* No creature muſt have divine worſhip.

Breviar. in miſſa quotid. de B. Maria. Miſſale & Breviar. Sariſber. in miſſa de ſancto Rocho. Alan. Cop. dial. 3. 29. Kem. exam. concil. Trid. part. 3. cap. de invoc. ſanct. Iac. de Vorag. aur. reg. c. 187.

Matth. 4. verſ. 10.

Lord; there is no divine proprietie aſcribed by either of theſe unto the perſon or authoritie of the Prince. But now in bowing downe to pray to Saints, there is religious adoration given them: for therein be aſcribed unto them theſe divine properties, that they can know the heart, heare, and helpe a farre off, pray for them in particular, and ſuch like; by all which God is robbed of his honour.

And though we condemne the Papiſts for giving to Saints divine worſhip, yet we muſt beware of deſpiſing the Saints of God in Heaven: for there is due unto them a threefold honour; firſt, thankſgiving to God for them, who inabled them by his gifts and graces, to be in their times, ſpeciall inſtruments of good unto Gods Church. Secondly, we are to carry a reverent eſtimation of them being now in heaven, as of the friends of God, and temples of his holy Spirit. Thirdly, we are to follow the example of their godly converſations in the duties of godlineſſe. But from giving unto them divine worſhip we muſt carefully abſtaine.

Worſhip of reliques unlawfull.

Againe, if the divine worſhip of Saints be here condemned, then much more is the worſhipping of their reliques; then alſo is their inſtituting and obſerving faſting dayes and holy dayes unto their Saints here juſtly reproved. Neither can our Church herein bee condemned with them, though we retaine the names of ſuch dayes among us, becauſe it is for another end; our faſts are meerely civill on ſuch dayes; and our holy dayes turned from the adoration of Saints to the ſervice of God, whereon alſo our conſcience knowes her liberty given of God for honeſt labour in a lawfull calling as need requires.

Further, obſerve how Chriſt here joynes the *worſhip of God*, and the *ſervice of God* together: teaching us not to content our ſelves with doing the duties of Gods worſhip, but withall we muſt yeeld unto him abſolute ſervice and obedience. Men commonly thinke they have done enough, if on dayes appointed they come to the Church, and there performe outward worſhip unto God in hearing the word, in prayer, and receiving the Sacraments; theſe, I confeſſe, be worthy workes, if they be well performed: but herein is the common errour, that when they have performed this outward worſhip, they make no conſcience of *abſolute ſervice*, the thing which Chriſt here joynes to worſhip; they thinke that in their callings they may live as they liſt, either idlely or unjuſtly, by fraud and diſſembling: but ſever not thou ſervice from worſhip, which Chriſt hath joyned together, leſt God ſay unto thee for thy worſhip as he did once to the Jewes, *My ſoule hateth your new moones, and your appointed feaſts, they are a burden unto me, &c.* What, doth God hate that worſhip himſelfe appointed? No, but he hates the ſevering of it from ſervice and obedience, wherein they ſhould ſhew forth to their brethren, love, juſtice, and mercie; he rejects all ſervice at their hands, becauſe *their hands were* A *full of blood*, v. 15. Read Mich. 6. ver. 6, 7, 8. The offering of ſacrifice was a ſpeciall part of worſhip under the law, and yet though a man ſhould bring for his ſacrifice *thouſands of Rams, or ten thouſand rivers of oyle*: nay, though he brought *his firſt borne, the fruit of his body for the ſinne of his ſoule*, yet all is nothing without *juſtice, mercie, humbling himſelfe, and walking with his God*, verſe 8. Let us therefore ſerve God ſincerely in our converſations, as we ſeeme to honour him in duties of religion; let us ſhew the feare of God in our lives: for worſhip without ſervice, is like the *cutting off of a dogges head, or offering ſwines fleſh, &c.* as Iſay 66. 3. which is an abhomination to the Lord.

Thirdly, obſerve that Chriſt addeth *onely* to B *Moſes* words, for the better clearing of *Moſes* meaning; which may ſerve for our juſt defence againſt the Papiſts: they blame us greatly for teaching that a man is juſtified by faith *onely*, ſaying the word *onely*, is not in any place aſcribed to juſtification by faith. We anſwer, in all the Teſtament this word *onely* is not joyned to this Command, *Thou ſhalt worſhip the Lord thy God, and ſerve him*; and yet Chriſt ſaith, *it is written, him onely ſhalt thou ſerve*, becauſe the reſtraint and inhibition annexed, from giving this worſhip and ſervice to any other, doth in effect include *onely*: even ſo, though in letters and ſyllables we doe not finde this word *onely* adjoyned to this ſentence, *man is juſtified by faith*; yet becauſe of the excluſion of workes uſually annexed to that phraſe, as that, *We are juſtified by faith without the workes of the Law*, Rom. 3. 28. *and are juſtified freely by his grace*, verſe 24. *and that a man is not juſtified by the workes of the Law, but by faith*, Galat. 2. 16. hereupon I ſay we may hold and teach, and that truly, according to the true ſenſe thereof, following Chriſts example in this place, that the Scripture ſaith, *a man is juſtified by faith onely*.

Laſtly, from this commandement wee muſt learne our duty touching Gods ſervice: in word wee will all acknowledge our ſelves to bee his ſervants, but if herein wee will approve our ſelves to be his ſervants, wee muſt reſolve and labour to yeeld unto him abſolute obedience, as well in heart, minde, will, and affection, as in outward converſation. The end of the miniſtery of the Word, is not onely to reforme the outward man, but to *caſt down* the inward *holds* of ſinne in the imagination; *and to bring into captivity every thought to the obedience of Chriſt*. And this is done, when after true repentance a man endevoureth to yeeld unto God totall obedience, and that from the whole man, in ſoule, and body, and ſpirit, not for a time, but continually.

2 Cor. 10. 4, 5.

Iſay 1. 14, 15.

**V. 11. *Then the deuill left him, and behold the Angels came and miniſtred unto him.***

Christs happie issue in these temptations.

These words containe the third part of this description of Christs temptations; to wit, the happie event and issue thereof, in Christs glorious victorie over the Tempter; which is the principall part, wherein consists the maine comfort of Gods Church; for as in temptation Christ stood in our roome and stead, so is this victorie not his alone, but the victorie of his Church. This issue containes two parts. First, Satans departing from him. Secondly, the Ministerie of good Angels unto him.

For the first, *then the devill left him:* that is, after that by temptations he could nothing prevaile, then he betakes himselfe to flight. In this appeares the unspeakable mercie of God unto his Church, in mitigating, and in due time putting an end unto the afflictions and temptations thereof: for the case of Christ the head in this conflict, is the case and condition of all his members. Now here we see what a gracious issue the Lord put to these assaults of Satan; in due time his enemie flies: and so will the Lord deale in all the miseries of his Church, and children: God promiseth to *David* concerning *Salomon*, that *if he sinne, he will chastise him with the rods of men, and with the plagues of the children of men:* that is, with such punishments as he shall be able to beare, *but his mercie he will not take from him.* The Prophet *Habacuck* in his complaint against the wrong and violence of the wicked done to the just, is somewhat *impatient towards God for his delay*, Habac. 1.2,3. Therefore in the vision afterward shewed unto him, he is bid to wait *for deliverance, for though it tarrie, yet it shall surely come, and shall not stay*, Chap. 2.3. Thus *Paul* comforteth the Christians Corinthians; *God is faithfull, and will not suffer you to be tempted above that which ye are able to beare, but will give an issue with the temptation, that ye may be able to beare it*, 1 Cor. 10.13. *The bodies of the two Prophets who were slaine for the testimonie of the Lord Iesus, are suffered to lie in the streets unburied, for three dayes and an halfe*, that is, for some short time; which being expired, *The spirit of life comming from God shall enter into them, and revive them; then feare shall take their enemies, but they shall ascend up to heaven, and their enemies shall see it.* All these doe plainly manifest Gods great mercie, in giving a gracious issue to the troubles of his children; yea, by good experience we may see the truth hereof, in the happy issue that the Lord hath put to the most fearefull temptations of sundrie in our time, who have beene exercised therein, some for a yeare or two, other for longer time, even many yeares together, and yet in the end have sung the song of joyfull deliverance: it may be some of Gods children beare the crosse to their dying day, yet the Lord sustaines them in it by his grace, and in the end shewes them mercie and peace.

Secondly, in this departure of Satan from Christ, we may observe a notable difference betweene the first *Adam*, and the second. The first *Adam* was tempted and overcome therein; Satan prevailed in that conflict, and brings him captive into his kingdome, having spiritually taken possession of him. The second *Adam* is tempted also, but the devill can finde no meanes whereby to prevaile with him: *the prince of this world commeth, but hath nought in me*, saith Christ, John 14.30. but after his assault is faine to flie away.

Further in this departure from Christ, note two circumstances: *when* Satan departed, and for *how long* a time. First, *when* he departed is noted in this word *then*, that is, after the third temptation; when Christ in indignation for his blasphemie against God, had said, *Avoid Satan*, and withall had answered his temptation out of the written word; then he departs. Hence we learne,

First, that the best way to vanquish Satan is to give him no ground, but to withstand him manfully at the first: Jam. 4.7. *Resist the devill, and he will flie.* Now Satan is resisted, when from our hearts we cast our soules on the promises of God contained in his word, and in the whole course of our lives pray for strength of grace to stand against his assaults; whereby we may see the great error and deceit of those, who account of Satans temptations as of fits of melancholy, and thinke they may be removed by musique, merry company, and such like; but these are no weapons to drive away the Devill. Secondly, this also shewes their dangerous course who yeeld to Satans temptations for a time, taking their pleasure in their youth, purposing to resist him when they are old, and then to repent; too many take this course, but it is fearefull: for thus doing, they set open all the doores of their heart to the Devill, and suffer him to take quiet possession, little considering that it is beyond their power to dispossesse him at their pleasure: For indeed hereby they become like to a man that is sicke of the Dropsie, who the more he drinkes, the more he desires: so he that willingly gives place to Satans temptation, the more he sinnes, the more he may; for the longer he is tempted, the more by yeelding is he weakened, and the greater is the danger of his endlesse confusion: therefore learne of Christ to resist betime.

Secondly, in this circumstance note, that when Christ rebuketh Satan, and bids him avoid, he departs, and is presently gone. Was this any vertue in Satan that he doth thus readily depart at Christs command? No verily, though he obey, it is not praise-worthy; for obedience is two-fold, voluntarie, and constrained; voluntarie, when the creature doth Gods command without compulsion; thus *Adam* did before his fall, and all holy ones that are justified and sanctified doe thus in part in this life. Constrained obedience is, when the creature is made to obey God, will he nill he. This is like to the obedience of rebells, who being attached and arraigned for their treasons, in suffering are made to obey the Princes lawes. And such was this

Matth. 4. vers. 11.

2 Sam. 7.14.

Revel. 11.8,9.

Give Satan no ground.

Satans obedience is not commendable.

Matth. 4. verse 11.

this obedience of Satan, forced upon him by the powerfull command of Christ, who is Prince and Lord of all creatures. And this is to be marked, that when Christ gives forth his powerfull command, then Satan must obey whether he will or not. This is evident by his manifold dispossessions of the uncleane spirits, who came forth at his command, though they accounted him as their tormenter. Now that which here befalls the devill, shall one day be verified of all wicked men; if they will not now obey God willingly, while in the ministerie of the word he bids them *repent and beleeve the Gospel*; they shall one day be compelled, even at the dreadfull day of judgement, will they nill they, to obey that wofull voyce of Christ, *Depart from me ye cursed into everlasting fire*, Matth. 25.41. In regard whereof, we must ever be carefull, now in the day of grace, to yeeld unto Christ voluntarie and cheerefull obedience, unto all his commandements both of the Law and Gospel, lest one day we be constrained to obey in going to our endlesse woe: Satan who is a thousand-fold stronger than man, could not resist his power; how then shall we that are but dust and ashes, stand before so great a God?

Luke 4.13.

This circumstance of time is more fully noted by Saint *Luke*, saying, *and when the Devill had ended all the temptation, he departed from him*: whereby thus much is signified, that looke what knowledge, craft, or power the devill had, that did he employ to the uttermost in these temptations before he left our Saviour Christ. Whereby it appeareth, that Christ was tempted in the highest degree and measure that Satan possibly could attaine unto: herein did the devill shew the extremitie of his fraud and malice against Christ; which further appeares by this, that the Angels of Heaven came and ministred unto him for his comfort; so as though Satan could not taint the sacred heart of our Saviour Christ with the least spot of sinne; yet in these temptations, Christ was troubled with the same sorrowes, griefes, and vexations which Gods children usually feele in their temptations: The consideration whereof serves for speciall use.

A good ground against despaire.

First, to keepe all Gods children from despaire in the greatest extremitie of their temptations, even when they shall feele their conscience (as it were) set on an iron racke, and the flashings of Hell fire already kindled in their soule: for Christ Jesus the head of the Church was tempted by Satan in the highest degree, so as the Angels came to minister comfort unto him, and yet he still remained the welbeloved sonne of God; and so may any of Gods children remaine Gods deere elect, even then when the violence of Satan shall seeme most to prevaile against them.

Secondly, this teacheth us to suppresse all rash judgement in our selves, of all such as shall be exercised by Satan in extreme temptations: for oft it will fall out that the conscience of Gods childe shall be exceedingly tormented in temptation, that hee shall crie out, hee is forsaken of God, and shall be damned; when as indeed hee still remaines the deere childe of God, as Christ our Saviour did Gods welbeloved in the deepest assaults of Satan. And therefore the relation published of *Francis Spira* his desperation, doth inconsiderately tax him for a castaway; considering that nothing befell him in the time of his desperation, but that which may befall the childe of God: yea, our owne land can affoord many examples which match *Francis Spira*, whether wee regard the matter of his temptation, or the deepnesse of his desperation, who yet through the mercie of God have received comfort. And therefore in this case, Christian charitie must ever binde us to thinke and speake the best.

Francis Spira.

Lastly, Satans departing upon the ending of these three temptations, gives us to understand, that howsoever the devill abound with temptations of all sorts, yet these three are the ground of all, and the most principall temptations that Satan hath: for in this combat he did his worst, and shewed the violence of his rage and wrath. And therefore it will be needfull for us to take speciall notice of them, as also of Christs repulses given unto them, that so we may be the better armed against them and the like. Thus much for the time when Satan departed.

The second circumstance touching his departure is, for how long the devill left him, noted by S. *Luke*, not for ever, but *for a season*. Some may say, we doe not finde that Satan tempted Christ ever after this, save onely upon the crosse, where he *spoiled principalities and powers*, Colos. 2.15. *Ans.* The devill tempts men two wayes; sometime by himselfe, as he did our Saviour Christ in this place, and upon the Crosse, and our first mother *Eve* in the garden, Gene. 3.1. sometime by men whom he useth as his instruments: thus he tempted *Adam* by *Eve*, and *Iob* by the Chaldeans and Sabeans that robbed him, and by his friends who sought to draw him from his integritie, Job 27.5. Now though Christ were not often after this tempted immediately by the devill, yet by Satans instruments he was many times sore assaulted to the griefe of his heart; as by the Jewes, the Scribes and Pharisies, *Herod*, and *Pontius Pilate*, who required signes of him, mocked and persecuted him.

Luke 4.13.

The state of Gods Church on earth.

Here we may see a notable patterne of the state of Gods Church & children in this world: for looke as Christ their head is sore tempted, and then let alone, and yet but for a season, being tempted againe by Satans instruments; so fareth it with them, one while they are exercised with outward temptations, and another while with inward assaults; then through Gods mercie they have freedome for a season; but afterward, Satan comes upon them againe, either by himselfe or by his instruments: which must teach us wisdome in regard of the state of our owne Church in particular, to wit, that we must not dreame of a perpetuall freedome from

trialls and temptations, howsoever through Gods mercie we have injoyed admirable peace and tranquillitie for many yeares together; for being a part of Christs mysticall body, we must looke for the same condition with our head Christ Jesus, who being sore tempted of Satan, was left but for a season, and after tempted againe; and therefore we must resolve our selves undoubtedly that trialls will come; what way God onely knoweth; but the winter of affliction will follow our harvest of joy and peace: and the yearely visitations, by plagues and famines, are symtoms, that is, signes and forerunners of more heavy judgements, unlesse we prepare to meet our God in the practice of speedy and unfained repentance. And as this is the state of our Church in generall, so is it the particular condition of every Christian, whose life is a continuall intercourse of trouble and peace: and therefore every childe of God must be watchfull against securitie, and with the end of one assault, joyne his preparation for a new: This was the state of Christ, and the servant must not looke to be above his master. And thus much for the devills departure.

The second part of the Issue of this conflict, is the ministerie of the Angels unto Christ; *And behold the Angels came and ministred unto him.* In saying *Behold*, the Evangelist commends unto our consideration the view of a great wonder, to wit, that that person whom the devill would have had to have worshipped him, is here worshipped and served of the holy Angels of God. Let no man therefore judge of himselfe by that which Satan would perswade him to in temptation; Christs estate doth now appeare farre different from that which Satan would have brought him to; and so shall all Gods children finde it to be with them after temptation, if therein they fight manfully after the example of Christ.

Touching the ministerie of these Angels, here observe three points. First, the bond that causeth the good Angels to minister unto Christ. Secondly, their number. And thirdly, the time of their ministerie.

*I. Point.* The bond of their Ministerie, is Christs sovereigntie over the Angels, not onely as he is God their Creator, but as he is Mediator, God and Man, even the man Christ, (I say not the manhood of Christ) but Christ (as I may say) the man-God, is the Lord of all Angels, and they doe him homage and service. And though the manhood of Christ bee not Lord of Angels, yet being received into the unitie of the God-head, it is thereby exalted above all Angels by many degrees. Wherein we may behold the endlesse goodnesse of God, in advancing our nature, which by sinne was made more vile than all earthly creatures, farre above the Angels in degree, by reason of this conjunction which it hath with the nature of God in the person of Christ.

Now as by this bond the Angels are made ministers unto Christ, so by vertue of the same they become ministers to all the true members. *Iacobs* ladder is thus expounded by our Saviour Christ; *Verily, verily, I say unto you, hereafter shall ye see heaven open, and the Angels of God ascending and descending upon the sonne of man.* *This sonne of man is Christ*, who being God and man reacheth from heaven to earth, and from earth to heaven; to him the Angels minister, and by him they descend to minister to all the Saints of God here on earth. Iohn 1.51.

*The use.* I. This teacheth us to admire the endlesse goodnesse of God unto his Church and children, not onely in bestowing heaven and earth upon them; but even in giving his glorious Angels to become ministring spirits for their protection, defence, and comfort. II. This their ministerie, must admonish us to carrie our selves reverently and holily in all manner of conversation. If we were in the presence of an earthly Prince, Oh how carefull would we be to our behaviour both for words and actions? much more then should the presence and attendance of Gods glorious Angels, who pitch their tents about us, if we be Gods children, make us circumspect to all our wayes; and the rather, because their ministerie is for our comfort and protection, while we keepe our selves in the straitwayes of God.

*II. Point.* Their *number.* It is not said one *Angel*, but *Angels* came and ministred unto him. Indeed when he was in his Agonie in the garden a little before his passion, *one Angel came and ministred comfort unto him:* so that sometime one, sometime moe attended on him, even as the evill spirits come to tempt, sometime one alone, as Satan did here to Christ, and sometime moe, as they did when he was upon the Crosse. And as it befell Christ, so doth it to Gods children, they have sometime one good Angel to attend upon them, and sometime many: so likewise have they sometime one evill spirit to assault them, and sometimes many, as the man in whom the legion was. And hereby falleth to the ground this common opinion, that every man hath one good Angel, and one bad attending upon him, the one to protect him, the other to tempt him. But this opinion doth not well stand with the tenour of the Scripture, which thus sets out the state of man, in regard of his attendance by Angels, that there are sometimes moe about him, and sometimes fewer; whether wee speake of good Angels, or of evill spirits. Luke 22.43.

*III. Point.* The time when these good Angels came and ministred unto Christ, is noted in this word *Then:* that is, when the devill had done all he could against our Saviour Christ: they came not in the times of his assaults, but when Satan had ended his temptations and was gone. There is no doubt but the good Angels were alwayes about our Saviour Christ, attending on his blessed person, but at this time it is like they tooke upon them some visible shape, that

Matth. 4. verse 11.

that ſo their miniſterie might be the more comfortable unto him; as it is like the Devill appeared in ſome ſhape for Chriſts greater terrour in his temptations.

God will ſometime hide his mercie from his children.

In this circumſtance of time, we may obſerve a worke of Gods providence, which he pleaſeth to exerciſe in the time of temptation upon his owne children; to wit, for a time to hide his mercy from them, withdrawing the ſenſible feeling of his favour. Thus he dealt with his beloved Sonne Chriſt Jeſus; during the time of Satans violent temptations, he concealed from him the ſenſible aſſiſtance of the miniſterie of his Angels, they ſhew not themſelves till Satan is departed. And ſo fareth it many times with Gods deere children, upon whom he beſtowes the good graces of his Spirit: as a nurſing-mother to trie the affections of her childe, will ſometimes hide her ſelfe from it, leave it alone, and ſuffer it to take a knocke or a fall; ſo will the Lord leave his children to themſelves, and conceale from them the ſignes of his favour, ſuffering them to be buffeted in temptation for a time, that they may finde thereby what they are in themſelves without Gods grace, & by feeling the bitterneſſe of that eſtate, the more to hunger and thirſt after his grace and favour, the more joyfully and thankfully to embrace it when it is renewed, and the more carefully to keepe it all the dayes of their life. What made *David* to account ſo highly of the courts of Gods houſe, as that he eſteemed the ſilly *birds happy that might build their neſts by Gods altar*, but his baniſhment thence, by the perſecution of *Saul*, wherein he was conſtrained to remaine in *Meſhech, and to dwell in the tents of Kedar?* And ſo when the people of God were in Babel, *remembring Zion they wept:* Oh then, *let my right hand forget to play, if I forget thee, O Ieruſalem; let my tongue cleave to the roofe of my mouth, if I preferre not Ieruſalem to my chiefe joy.*

Pſal. 84. 1, 2, 3.

Pſal. 120. 5.

Pſal. 137. 1, 5, 6.

But unto many, this doctrine of temptations will ſeeme to ſmall purpoſe, nay altogether needleſſe, for that they never felt any ſuch conflicts with the devill, they defie him from their hearts, and they truſt to God never to be troubled with him: this is the common eſtate of moſt men (thoſe onely excepted who have felt how hard a thing it is truly to repent and beleeve) thus to bleſſe themſelves in a carnall peace; but ſilly ſoules, they know not their owne hearts, nor the fearefull caſe in which they ſtand; for all the true members of Chriſt muſt be made conformable unto their head; now he *was conſecrated the Prince of their ſalvation through afflictions*, Hebr. 2. 10. his ſoule was heavie unto the death, before he could finiſh the worke of our life: yea, he is tempted by Satan before he is comforted by the Angels; thoſe therefore that were never tempted, have yet no fellowſhip in his afflictions, they have not begun any conformitie with Chriſt, ſo as it is like, they are ſtill bond-ſlaves unto Satan, for if they had eſcaped out of his ſnare, they ſhould feele his aſſaults to get them in againe: in regard hereof, the childe of God is conſtrained to buckle hard with Satan in temptation, and to pray many a time to be delivered from his buffeting. And indeed howſoever for the preſent this be not joyous, yet they may count *it exceeding great gladneſſe*, as the Apoſtle ſaith, not onely for this triall of their faith which bringeth forth patience, but alſo becauſe herein they become like unto Chriſt in his humiliation, which may give them aſſurance that they ſhall be like him in glorie: *for if we be dead with Chriſt, we ſhall alſo live with him: and if we ſuffer, we ſhall alſo reigne with him.* Adde further, that theſe men that never felt the aſſaults of Satan, are as yet under a moſt fearefull judgement of God in *hardneſſe of heart.* When Chriſt fed five thouſand men with five loaves and two fiſhes, *he diſtributed it by the hands of his Diſciples*; but after it is ſaid, *they perceived not this matter of the loaves*; and this reaſon is rendred, *becauſe their hearts were hardened*, verſ. 52. And ſo it is with them that never feele the temptations of Satan: for he goeth about continually, like a roaring Lyon ſeeking whom he may devoure, as they whoſe hearts are not hardened doe well perceive. To conclude therefore, let theſe men who yet never felt in themſelves theſe aſſaults of Satan, unfeinedly endevour to change the courſe of their lives, by the practice of true repentance, in eſchewing evill and doing good; let them give themſelves ſincerely to the exerciſe of prayer for the removall of their ſtonie hearts, and the renuing unto them hearts of fleſh, let them heare the word, and doe the ſame; and then they will ſhortly ſing another ſong, to wit, *that whoſoever will live godly in Chriſt Ieſus muſt ſuffer temptations, and be aſſaulted by the Devill*; and then will they finde that this doctrine is needfull; yea, they will bleſſe God for this worke of his ſpirit, that cauſed theſe temptations of Chriſt to be ſo particularly recorded, with his happie iſſue and victory over them all, not onely for himſelfe, but for his members, that in their temptations they may looke unto Jeſus, leſt they ſhould faint in their mindes: for *in that he ſuffered, and was tempted, he is able to ſuccour them that are tempted*, Hebr. 2. 18.

Iames 1. 2.

2 Tim. 2. 11, 12.

Matth. 6. 41.

ROM. 16. 20.

*The God of peace ſhall tread Satan under your feet ſhortly. The grace of our Lord Ieſus Chriſt be with you. Amen.*

FINIS.

A faithfull and plaine

# EXPOSITION

VPON THE

# TWO FIRST VERSES

OF

The ſecond Chapter of ZEPHANIAH.

By that late Reverend Preacher of Gods Word,
M. WILLIAM PERKINS.

Containing a powerfull Exhortation to Repentance: as alſo the manner how men in Repentance are to ſearch themſelves.

Preached at Sturbridge Faire, in the field; taken from his mouth: And afterwards diligently peruſed; and now publiſhed for the common good, by a Preacher of the word.

PROV. 28.13.

*Hee that hideth his ſinnes, ſhall not proſper: But hee that confeſſeth and forſaketh them, ſhall finde mercie.*

LONDON,
Printed by IOHN HAVILAND.
1631.

# EXPOSITION

UPON THE

# TWO FIRST VERSES

OF

The Second Chapter of ZEPHANIAH.

By that late Reverend Preacher of Gods Word,

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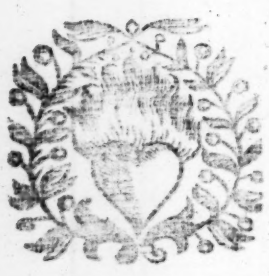

# TO THE RIGHT WORSHIPFVLL, MY verie worthy and Christian friend,

## Sir WILLIAM GEE, Knight,

## One of his Majesties honourable Councell in the North, Recorder of the Townes of *Beverly* and *Hull*, and one of his Majesties Iustices of Peace in the East-riding of the Countie of *Yorke*, a true friend of learning, and pietie; and to the vertuous and religious Lady his Wife: Grace and Peace from God, &c.

AMongst the many reasons (Worshipfull Sir) which have perswaded me that Popery cannot be the true Religion, this is not the least: the insufficiencie of their doctrine of faith and repentance: which two things though they be the chiefe and principall points in Religion, and so necessarie, that he who doth not both know, and practise them aright, can never be saved: yet I dare avouch, that the faith and repentance of the Romish Church, as they are taught by many of the best approved Papists, are no better than such a repentance as an hypocrite and a very reprobate may attaine unto. Indeed, to insist upon repentance onely (they make many faire flourishes) they call it penance, they make it a Sacrament, and say it is a bord that saves a man after shipwracke, and write many great volumes of it, and of *Confession*, and of *Cases of Conscience*, (as you good Sir in your owne reading know better than I) and yet alas, when all is done, it is but a shadow of repentance: and indeed how can they teach aright the doctrine of repentance, which erre so foully in setting downe the justice of God, and the vilenesse of sinne? which two points a man must know, else he will never repent: but Poperie misconceiving the justice of God, teaching it not to be infinite, in as much as it needeth not an infinite satisfaction; and misconceiving the nature of sinne, teaching every sinne not to be damnable, nor to offend Gods infinite justice, erring (I say) in these two, how is it possible they should conceive aright the nature of repentance? by which a man seeing his sinnes, their foulenesse, their punishment, and his owne miserie by them, confesseth them, bewailes them, fearing Gods justice, flieth from it, and craves forgivenesse of his mercie, and lastly purposeth, and endevoureth to leave them all, and to lead a new life. The serious consideration hereof, hath often made me wonder, why many Popish treatises, being in some sort exhortations to repentance, should be so accounted of as they are by some: for though, I confesse, there are some of them, good and wholesome meditations, and many motives to mortification, and good life; yet would I gladly learne of any man but this one thing, how those exhortations can be pithy, or powerfull, sound, or any way sufficient to move a man to repentance, when as, not those bookes, nor all Poperie is able to teach a man sufficiently what true repentance is.

Canit. in Catechis. Costerus in Enchir.

Corradus. Navarrus. Loper Sairus. Hallus. Graffus, and many other.

If any man reply; I will therefore learne the doctrine out of the Protestants bookes, and use the Papists for Exhortation onely: I then answer, is it not a more compendious, and convenient, and a lesse scandalous course, to seeke exhortation out of such writers, as doe teach the doctrine aright? Nay, I doubt how it is possible to finde a powerfull exhortation to repentance in any Papist, who erres in the doctrine: the reason is manifest, because Doctrine is the ground of Exhortation: and if the doctrine be unsound, how can the exhortation be any better? Let us therefore leave these muddie puddles,

puddles, and fet our water at the fountaine: the water of life, at the fountaine of life; I meane the doctrine of faith, and repentance, at the written word of God, and at ſuch mens writings as are grounded thereupon, and agreeable thereunto.

Deering, Greenham, Bradford, and many others.

Now amongſt thoſe many inſtruments of God, who have laboured with profit in this great point of Religion; namely repentance: drawing their doctrine out of the two breſts of the two Teſtaments of Gods booke; I may well ſay (to ſay no more) that this man of God, Maſter *Perkins*, deſerves to have his place: whoſe labours whileſt he lived, and his yet living labours, what they deſerve, I had rather others ſhould proclaime, than I once name; who profeſſe my ſelfe to be one of thoſe many, who may truly ſay, that by the grace of God, and his good meanes principally, I am that I am. But leaving him in that glorious manſion, which Chriſt the Lord of the harveſt hath prepared for him, and now given him, I returne to my ſelfe, and doe humbly praiſe the Lord of heaven, who gave me my time in the Vniverſitie, in thoſe happie dayes, wherein (beſides many worthy men of God, whereof ſome are fallen a ſleepe, and ſome remaine alive unto this day) this holy man did ſpend himſelfe like a Candle, to give light unto others.

The ſcope of all his godly endevours, was to teach *Chriſt Ieſus*, and him crucified, and much laboured to move all men to repentance, that as our knowledge hath made Poperie aſhamed of their ignorance; ſo our holy lives might honour our holy profeſſion. And as repentance was one of the principall ends, both of his continuall preaching and writing; ſo eſpecially and purpoſely hath he twice dealt in that Argument.

Firſt, in his Treatiſe of Repentance, publiſhed 1592. wherein briefly (as his manner was) but ſoundly, pithily, and feelingly, he layeth downe the doctrine, and the very nature of Repentance: and after the poſitive doctrine, he toucheth ſome of the principall controverſies and difficulties in that doctrine: but afterwards thinking with himſelfe, that he had not ſeriouſly and forcibly enough, urged ſo great and neceſſarie a leſſon as Repentance is; therefore ſhortly after, being deſired and called to the dutie of Preaching, in that great and generall aſſembly at *Sturbridge Faire*, he thought it a fit time, for this neceſſarie and generall exhortation to repentance: to the intent, that as we were taught the doctrine of repentance in the former Treatiſe; ſo in theſe Sermons we might be ſtirred up to the practice of it. And certainly (good Sir) I judge there could not have beene a matter more fit for that aſſembly, than an Exhortation to Repentance: for as the audience was great and generall, of all ſorts, ſexes, ages, and callings of men aſſembled out of many corners of this Kingdome; ſo is this doctrine generall for all: ſome doctrines are for Parents, ſome for children, ſome for ſchollers, ſome for trades-men, ſome for men, ſome for women; but repentance is for all: without which, it may be ſaid of all and every one of age, not one excepted; No Repentance, no Salvation.

These Sermons being in my hands, and not delivered to me from hand to hand, but taken with this hand of mine from his owne mouth, were thought worthy for the excellencie, and fit for the generalitie of the matter, to be offered to the publike view.

And now theſe firſt fruits of my labours in another mans vineyard, as alſo all that hereafter doe or may follow, I humbly conſecrate to the bleſſed *Spouſe of Chriſt Ieſus*, the holy Church of God on earth, and namely to the Church of England, our beloved Mother, who may rejoyce that ſhe was the Mother of ſuch a ſonne, who in few yeares did ſo much good to the publike cauſe of Religion, as the wickedneſſe of many yeares ſhall not be able to weare out. But firſt of all, and eſpecially, I preſent the ſame unto you (my verie Worſhipfull and Chriſtian friends) who (I muſt needs ſay) are verie worthy of it in many reſpects.

M. *Perkins* but fourtie yeares old at his death.

1. For the matter it ſelfe, which is repentance, my ſelfe being able to teſtifie, that you are not hearers but doers, ripe in knowledge, and rife in the practice of repentance: in ſo much as I dare from the teſtimonie of my conſcience, and in the word of a Miniſter pronounce of you, that as you have heard and knowne this doctrine of repentance, ſo bleſſed are you, for you doe it.

And 2. for him who was the Author hereof (whoſe mouth ſpake it from the feeling of his ſoule, and whoſe ſoule is now bound up in the bundle of life) I know, and cannot

in

in good conſcience conceale the great delight you have alwaies had in the reading of his bookes, the reverend opinion you had of him living, and how heavily and paſſionately you tooke his death and departure: therefore to cheare you up in want of him, I ſend you here this little Booke, his owne childe, begotten in his life time, but borne after his death: obſerve it well, and you ſhall finde it not unlike the Father: yea, you ſhall diſcerne in it the Fathers ſpirit; and it doubts not but to finde entertainment with them, of whom the Father was ſo well reſpected.

And for my ſelfe, I ſpare to rehearſe what intereſt you have in me, and all my labours, it is no more than you worthily deſerve, and ſhall have in me for ever: you are the faireſt flowers in this garden, which in this place I after others have planted for the Lord (or rather God by us:) And two principall pearles in that Crowne, which I hope for at the laſt day from the Lord my God; whoſe word at my mouth you have received with much reverence, and with ſuch profit, as if I had the like ſucceſſe of my labours in others, I ſhould then never have cauſe to ſay with the Prophet, *I have laboured in vaine, and ſpent my ſtrength in vaine*; but my judgement is with the Lord, and my worke with my God.

And if I knew you not to be ſuch, as take more delight in doing well, than in hearing of it, I would prove at large what I have ſpoken of you: yet give me leave to ſay that, which without open wrong I may not conceale, that beſide your rare knowledge, and godly zeale in Religion, and other duties of the firſt Table to God himſelfe; your charity and pity to the needy diſtreſſed Chriſtians at home and abroad, your mercifull dealing with them who are in your power, your benevolence to learning, and namely to ſome in the Vniverſity, doe all proclaime to the world thoſe your due praiſes: which I (well knowing your modeſties) doe ſpare once to name: neither would I have ſaid thus much, were it not for this cold and barren age wherein we live, that ſo when our preaching cannot move, yet your godly examples might ſtirre up. Pardon me therefore, I pray you, and thinke it no wrong to you, which is a benefit to Gods Church: but goe forward in the ſtrength of the Lord your God, and hold on in that happy courſe you have begunne: *be faithfull unto the end, the Lord will give you the Crowne of life: faithfull is he which hath promiſed, who will alſo doe it:* proceed (good Sir) to honour learning in your ſelfe and others; and Religion eſpecially, which is the principall learning; and proceed both of you, to practiſe Religion in your owne perſons, and in your family; hold on to ſhine before your family, and amongſt the people where you dwell, in zeale and holineſſe: hold on hereby ſtill to ſhame Popery, to ſtop your enemies mouthes, and to honour that holy Religion which you profeſſe, to gaine comfort of good conſcience to your ſelves, and aſſurance of eternall reward: and laſtly, to encourage mee in thoſe painfull duties which lie upon me: for I openly profeſſe that your religious zeale and love of the truth, with many other good helps, are principall encouragements in my Miniſtery, and eſpeciall motives unto me, to take the charge of publication of ſo many workes of this holy man deceaſed, as may not in better manner bee done by others. But I keepe you too long from this holy Exhortation following; I therefore ſend you to it, and it to you, and from you to the Church of God: for I dare not make it to be privatly yours and mine, wherein the whole Church hath intereſt as well as we. It was preached in the field, but it is worthy to be admitted into our hearts. I found it in the open field, but upon diligent view finding it to be Gods Corne, and a parcell of his holy and immortall ſeed, therefore I brought it home, as good Corne deſerves: And as it is Gods Corne, ſo in you, I deſire all holy Chriſtians to lay it up in Gods Garners, that is, in their hearts and ſoules.

Pſal. 11. 16. Apoc. 2. 10. 1 Theſſ. 5. 24.

And thus committing this little volume to your reading, the matter to your practice, you and yours to the bleſſed favour of that God whom you ſerve: and my ſelfe and my endevours to your hearty love and holy prayers, I take my leave: From my ſtudy, *Auguſt.* 7. 1605.

*Yours in Chriſt Jeſus ever aſſured,*

W. Craſhaw.

# AN EXHORTATION TO REPENTANCE.

ZEPHANIAH 2. V. 1, 2.

*Search your ſelves, even ſearch you, O Nation, not worthy to be beloved: before the Decree come forth, and you bee as chaffe that paſſeth on a day.*

THE Prophet in the firſt Chapter of this Prophecie rebukes the *Iewes* of three notable crimes, Idolatrie, Fraud, and Cruelty. In this ſecond hee exhorts them to Repentance, and withall reproveth ſome of their ſpeciall ſinnes. In the three firſt verſes he propoundeth the doctrine of Repentance, and addeth ſome ſpeciall reaſons to move and ſtirre them up to the practice of it. In propounding the doctrine of Repentance, hee directs it to two ſorts of men: Firſt, to the obſtinate and impenitent Jewes, in the firſt and ſecond verſes. Secondly, to the better ſort of them, in the third: So that the ſumme and ſubſtance of theſe two firſt verſes, is a brieſe and ſummary propounding of the doctrine of Repentance to the obſtinate Jewes. The words containe in them five ſeverall points, touching the doctrine of Repentance.

First, the duty to be performed, *Search*: Secondly, who muſt be ſearched; *your ſelves*: Thirdly, who muſt doe it; *the Iewes*: who are further deſcribed to be a *nation not worthy to be beloved of God*: theſe are in the firſt verſe. Fourthly, in the ſecond verſe, the time limiting them, when to repent, *before the Decree come forth*; that is, before God hath put in execution the judgements which are already decreed and appointed for them. Fifthly, a forcible reaſon urging them to doe it, which lieth hid, and is neceſſarily implied in the fourth point, namely, that there *is a Decree againſt them*, which wants nothing but execution: which alſo ſhall come unleſſe they repent: whereby they ſhall be fanned: and if they ſhall bee found to bee chaffe, they ſhall flie away with the wind of Gods juſtice. Of all theſe points in order.

For the firſt, the holy Ghoſt ſaith, *Search your ſelves*. The words are commonly read thus; *Gather your ſelves*: which though it be good, for that in repentance a man gathereth himſelfe, and all his wits together, which afore were diſperſed, and wandered up and downe in vanity: yet I rather allow their tranſlation, who read thus, *Search, or fanne your ſelves*: but either of them may ſtand, becauſe the word in the originall doth comprehend both ſignifications; yet it ſeemeth that to ſearch or ſift fits the place better, conſidering the ſame manner of ſpeech is afterwards continued in the word *chaffe*: ſo that the meaning of the holy Ghoſt ſeemeth to bee this; Search, try, and fanne your ſelves, leſt you be found like chaffe, and ſo flye away, and be conſumed before the juſtice of God. Iunius.

Concerning this duty of ſearching, let us obſerve, firſt, that the holy Ghoſt urging the Jewes to repent, uſeth not the word Repentance, but bids them ſearch themſelves: yet meaning, he would have them to repent: giving us to underſtand, that no man can have true and ſound repentance, but he who hath firſt of all ſearched and examined himſelfe: and this ſtands with good reaſon; for no man can repent, who firſt of all doth not know himſelfe, and his owne wretchedneſſe; but no man can ſee into himſelfe, nor know himſelfe, but he that doth diligently ſearch himſelfe: ſo that the beginning of all grace, is for a man to ſearch, and try, and fanne himſelfe, that thereby he may know what is in himſelfe: that ſo upon the ſearch, ſeeing his fearefull and damnable eſtate, hee may forſake himſelfe, and his owne waies, and turne to the Lord. Thus ſpeaketh the holy Ghoſt in the hearts of holy men; *Let us ſearch and try our waies*: and marke what followeth; *and turne againe to the Lord*: as though there were no turning againe to the Lord, but after a ſearching of our ſelves. With this teſtimonie of the holy

Ghoſt, agreeth the teſtimonie of all holy mens conſciences, who all know, that the firſt beginning of their turning unto the Lord, was a ſearching of themſelves. Let any repentant ſinner aske his conſcience, and call to minde his firſt calling and converſion, and he will remember that the firſt thing in his repentance was this; that he ſearched into himſelfe, and looked narrowly into his waies, and finding his waies dangerous, and his caſe fearefull, did thereupon reſolue to take a new courſe, and turne to the Lord for pardon and mercy, and for grace to enter into more holy, and more comfortable courſes.

The man that paſſeth upon ridges of Mountaines, and ſides of hills, or that goeth over a narrow bridge, or ſome dangerons and ſteepe rocks at midnight, feareth not, becauſe he ſeeth no danger: but bring the ſame man in the morning, and let him ſee the narrow bridge hee went over in the night, under which runnes a violent ſtreame, and a bottomleſſe gulfe, and the dangerous Mountaines and rocks he paſſed over, and he will wonder at his own boldneſſe, and ſhrinke for feare to thinke of it, and will by no meanes venture the ſame way againe: for now he ſeeth the height of the mountaines, the ſteepneſſe of the hills, the craggineſſe of the rocks, the fearefull downefall, and the furious violence of the ſtreame underneath, and thereby ſeeth the extreme danger, which afore hee ſaw not: therefore he wondreth and rejoyceth that he hath eſcaped ſo great a danger; and will by no meanes be drawne to goe that way in the day, which he went moſt careleſly in the darkneſſe of the night, but ſeeketh another way (though it ſhould be farre about:) So a ſinner in his firſt eſtate, which is naturall and corrupt (as we are bred and borne) hath a vaile before his face, ſo that he ſeeth nothing: The wrath of God, and the curſe due for ſinne, Hell and damnation ſeeking to devoure him, he ſeeth them not, although (living alwaies in ſinne) he walketh in the very jawes of hell it ſelfe; and becauſe hee ſeeth not this fearefull danger, therefore hee refuſeth no ſinne at all, but ruſheth ſecurely into all manner of ſinne; the night of impenitency, and the miſt of ignorance ſo blinding his eyes, that he ſeeth not the narrow bridge of this life, from which if he ſlide, he falls immediatly into the bottomleſſe pit of hell.

But when as Gods Spirit hath by the light of Gods Word opened his eyes, and touched his heart to conſider his eſtate, then he ſeeth the fraile bridge of this narrow life, and how little a ſtep there is betweene him and damnation, then he ſeeth hell open due for his ſins, and himſelfe in the high way unto it: ſinne being the craggy rocke, and hell the gaping gulfe under it; this life being the narrow bridge, and damnation the ſtreame which runneth under it; then he wondreth at his miſerable eſtate, admireth the mercy of God, in keeping him from falling into the bottome of hell, wondreth at the preſumptuous boldneſſe of his corruption, which ſo ſecurely plodded on towards deſtruction; and being aſhamed of himſelfe, and theſe his waies, he turnes his heart to the God that ſaved him from theſe dangers; and ſets himſelfe into more holy waies, and more conformable courſes, and confeſſeth that ignorance made him bold, and blindneſſe made him ſo preſumptuous; but now he ſeeth the danger, and will by no meanes goe the ſame way againe: and thus the ſearching and ſeeing into the foulneſſe of ſinne, and the danger thereof, is the firſt beginning of repentance, and the firſt ſtep into grace.

This doctrine teacheth us what faith and repentance is generall in the world. All men ſay, they beleeve, and have repented long agone; but try it well, and we ſhall finde in the body of our Nation, but a lip-faith, and a lip-repentance: for even when they ſay ſo, they are blinde and ignorant of their owne eſtate, and know not themſelves, but preſume of themſelves, that becauſe they are baptized and live in the Church, therefore they are in Gods favour, and in very good eſtate; when as they never yet were reconciled to God: and are ſo far from it, that they never yet ſaw any ſinnes in themſelves whereof they ſhould repent. As a man travelling in the night, ſeeth no danger, but plods on without feare: So the moſt part of our common people, in the night of their ignorance, thinke and preſume they love and feare God, and love their neighbour; and that they have ever done ſo: Nay, it is the common opinion, that a man may doe ſo by nature, and that he is not worthy to live, who doth not love God with his heart, and beleeve in *Ieſus Chriſt*: But alas poore ſimple ſoules, they never knew what ſin was, never ſearched nor ſaw into their owne hearts with the light of Gods Law: for if they had, they ſhould have ſeene ſuch a ſea of corruption, that then they ſhould confeſſe it to be the hardeſt thing in the world, to love God, and to beleeve in Chriſt, and to forſake ſinne: it is therefore manifeſt, that they have not yet begun to beleeve or repent, nor have entred into the firſt ſtep of grace, which leadeth to repentance, for that they have not learned this leſſon, which the Prophet teacheth, that is, to *ſearch themſelves*.

Furthermore, let us in the ſecond place obſerve better the ſignification of the word; it ſignifieth to ſearch narrowly, as a man would doe for a peece of gold, or a precious Jewell, which is loſt in a great houſe: or as a man may ſearch for gold in a Mine of the earth, and but very little gold Oare.

Hence we may learne, that in true Repentance and converſion, we muſt not ſearch ſo only, as to finde the groſſe and palpable ſinnes of our lives; but ſo as we may finde thoſe ſinnes which the world accounts leſſer ſinnes, and eſpy our ſecret faults and privy corruptions. Some corruptions ſeeme more neere a kinne to our nature, and therein men hope to be excuſed,

cuſed, when they forſake many other greater ſinnes: But a true penitent ſinner muſt ſearch for ſuch, ſo as a good Magiſtrate ſearcheth for a lurking Traitor which is conveyed into ſome cloſe and ſecret corner, and he muſt ranſacke his heart for ſuch corruptions, as wherein his heart takes ſpeciall delight, and muſt thinke that no ſinne can be ſo ſmall, but it is too great to bee ſpared, and that every ſinne great or little, muſt be ſearched for, as being all Traitors to Gods Majeſtie.

But alas, the practice of the world is farre otherwiſe, great ſins are little ſins, little ſinnes are no ſinnes: Nay, after a little cuſtome, great ſinnes are alſo little or nothing: and ſo at laſt, men make no bones of groſſe and grievous ſins, and for the moſt part, men ſearch ſo ſuperficially, that they ſcarce finde any thing to be ſinne: ſuch excuſes are made, ſuch diſtinctions are deviſed, ſuch mitigations, ſuch qualifications, ſuch colours are caſt upon all ſinnes; as now up and downe the world, groſſe ſinnes are called into queſtion whether they be ſinnes or no: and the great tranſgreſſions of the Law are counted ſmall matters, neceſſary evills or inconveniences, tolerated to avoid other evils; and what is he counted but a curious and preciſe foole which ſtands upon them? Ignorance after five and thirty yeares preaching is counted no ſinne: blinde devotion in Gods ſervice no ſinne: lip-labour in praying, vaine and cuſtomable ſwearing, mocking of Religion, and the profeſſors thereof, no ſinne: prophaning of the Sabbath, contemning of Preachers, abuſing of parents, no ſinne: pride in apparell, ſuperfluitie in meats, beaſtly and ordinarily drunkenneſſe, fornication, no ſinnes: Nay, deceits, coſonages, oppreſſing uſury, notorious bribery, and covetouſneſſe, that mother ſin; theſe are counted no ſinnes: theſe beames are made but moats by prophane men; and they are ſo minced, and carved, or there is ſome ſuch neceſſity of them, or ſome ſuch other flouriſh or varniſh muſt bee caſt upon them, as that they are little or none at all. Alas, alas, is not that a ſimple and ſilly ſearch where ſuch blocks as theſe are lie unſpied? what are Mole-hils, when ſuch Mountaines are not ſeene? Moats will be little regarded, where ſuch beames are not diſcerned: but it is cleare, that therefore there is no true triall, nor diligent ſearch made: for a true convert will ſearch his heart for all, and will ſpare none: He deales in ſearching his owne heart, as a good Juſtice of Peace in ſearching for Traitors or Seminarie Prieſts. He ſeekes not ſuperficially, but moſt exactly, and leaveth never a corner unſought; and he thinkes great ſinnes to bee infinite, and little ſinnes great, and judgeth no ſinne ſo ſmall, but that it deſerveth the anger of God, and therefore hee wonders at the mercy of God, which throwes us not all down to hell in a moment: and he cryeth out with holy *Ieremy*, *It is the Lords mercy that we are not all conſumed.* Away then with this ſuperficiall and hypocriticall ſearch, where ſo many ſins are ſpared and not found out. It is Phariſaicall, for even ſo the Phariſie, when he came into the Temple to reckon with God, and to tell what Traitors hee had found, that is, what ſins upon good ſearch he had eſpied, he returnes his precept, all is wel, hee hath found never an one, but begimnes to thanke God that he was ſo good, and ſo good, and not ſo ill, and ſo ill, nor yet like the Publican. The world is full of Phariſies; not onely the Popiſh Church, but even our Church ſwarmes with theſe ſuperficiall ſearchers, who cannot (becauſe they will not,) finde any ſinne to preſent unto God. Men thinke in the Countrie, a Church-Officer hazards his Oath, if hee preſent all well, and findeth no fault in his Pariſh, to preſent as puniſhable to the Ordinary: for men thinke it unpoſſible, that there ſhould be none in a whole Pariſh: then how doth that man hazard his owne ſoule, who being made overſeer and ſearcher of his heart, findes nothing in it to preſent to the Lord. For it is not more eaſie to eſpy outward and actuall tranſgreſſions in a whole Pariſh, than it is to finde heapes of corruptions in a mans heart, if a man will ſearch into the bottome of it with the light of Gods Law. Therefore when the Lord comes and keeps his viſitation, what ſhall become of ſuch a man, but to undergoe the ſtrict and ſevere ſearch of the Almighty, becauſe he would not ſearch himſelfe?

Our bodies and lives are free from the Spaniſh Inquiſition, (which is one of the laſt props which Satan hath lent the Pope, wherewith to uphold his declining Kingdome) and the Lord grant we may be ever free from it. But in the meane time, that might put us in minde how to deale with our corrupt hearts, and unmortified affections, even to erect an *Inquiſition* over them, to lie in wait for them, to ſearch them narrowly, and to uſe them roughly: yea, to ſet our hearts upon the racke of Gods Law, that ſo it may confeſſe the ſecret wickedneſſe of it; for the Papiſts doe not thinke us Proteſtants greater enemies to their ſuperſtition, than the inward corruptions of our owne hearts are to our ſalvation: therefore it may be a godly policy for every man, even to erect an *Inquiſition* over his owne heart and conſcience, and not to ſpare his moſt ſecret and deareſt ſinnes, and ſuch as are neereſt allied to his owne nature: for that is the true ſearch here commanded by the Prophet, and practiſed by all godly and holy men, when a man purpoſeth to finde all that are, and to eſpy even all his ſinnes: for a godly man is never ſatisfied in his ſearch, but ſtill, the more he finds, he ſuſpects the more are ſtill behinde, and therefore he continueth ſearching his owne heart all his life long: Therefore let every profeſſor look to it betwixt God & his conſcience, that he dally not with himſelfe in this caſe: for if he doe, then when God comes with his privie ſearch, his hypocriſie ſhall bee diſcovered, and his nakedneſſe ſhall be laid open in the view

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of men and Angels, to his eternall confusion.

Thirdly, *Search* saith the Prophet; but not so content, he forceth it againe, *Even search you.* In thus repeating and urging this exhortation, the holy Ghost gives them and us to understand, that the true searching of a mans heart, and life, is a duty of great moment, and speciall necessity: therefore hee leaves it not after once naming it, but inforceth it the second time, as being no matter of indifferency, but of great necessitie: thereby shewing, that it is a principall duty in repentance, even the beginning and foundation of all true grace.

And further, it is a meanes also to prevent Gods judgements: for when men search not themselves, then God sends the fire of afflictions and crosses to try and search them: but when they search themselves, then God spareth to search them by his just judgements.

Now in that this duty of searching is both the beginning of all true grace, and the meanes to stay Gods judgements, and therefore is so pithily, and so forcibly urged by the holy Ghost, it must teach us all a necessary lesson, namely, to make great conscience of searching our selves. First, because God hath so commanded, and we are to make conscience of obedience to every Commandement. Secondly, because thereby we shal reape two so great commodities, as first thereby wee shall lay a sure foundation for the good worke of grace in us: and secondly, shall stay the hand of God, and his judgements from being executed upon us. Let us therefore hearken to this counsell of the holy Ghost, let us take the fan of the Law, and therewith search and winnow our hearts and lives. Our hearts for secret and hidden corruptions: Our lives, for committing of evill and omitting of good. Doe with your hearts as men doe with their Wheat: they will not suffer their Corne to lie long in the Chaffe, lest the Chaffe hurt it, but commit it to the fan, that the wind may separate them: So the graces of God in our hearts are pure Corne, our sinnes and corruptions are chaffe: looke well, and thou shalt finde in thy selfe much Chaffe, and but little Corne: let not then the Chaffe lie too long mingled with the Corne, lest it corrupt the Corne. Let not thy sinnes lie mingled with the grace of God in thee; if thou doe, they will choake it in the end, and so deprive thee of all grace: therefore rip up thy heart, and looke into thy life, and when thou hast sinned, enter into thy selfe, aske thy conscience what thou hast done, and bee not quiet till thou hast found out thy sinne, and the foulnesse of it; and never think that thou knoweest any thing in Religion, till thou knoweest what is in thine owne heart, and what are thy speciall and privieest corruptions; and look into thy owne faults, not with a partiall eye, but with a censorious and a straight judgement: spare sinne in no man, but especially condemne it in thy selfe.

But alas, these times of ours cry out of an other state, for even *Ieremies* case is ours: We may complaine as he did, *No man repents him of his wickednesse, saying, What have I done?* the same is the sore of our people, and the sicknesse of all Nations, that every man runs on in his sinnes, from sinne to sinne carelesly, even as the bard horse into the battell. But how rare a thing is it to finde a man that daily searcheth himselfe, and examines how he lives, and how the case standeth betwixt God and himselfe; and that when he hath done amisse, entreth into the closet of his heart, and strikes himselfe upon the brest, and disputes the case with himselfe, saying, *What have I done?* Oh what is this that I have done against God, against his Church, and against my owne soule!

The want of this is that which the Prophet complaineth of in that place: not as though it were sufficient thus to doe, in a mans owne conscience; but because it is a good beginning, and a step to further grace. For if a man did seriously thus deale with his conscience after his sinne, his conscience would shape him such an answer, and would tell him so roundly what he had done, that he would take heed how he did the same againe, and looke more narrowly and warily to himselfe all the daies of his life. Seeing therefore it is so necessary a duty, let every one of us endevour the practice of it, namely, to rip and ransacke our hearts, and to search our waies unto the bottome.

Now for your better instruction, and furtherance in the performance hereof; you must know, that this *Search* is to be made by the Law of God: for nothing else but Gods Law can helpe us, and let us see that which we must search for: for if we search by any other meanes, we may seeke and search long enough, ere wee find any thing that wil be matter of repentance. Aske the Devill, he will tell thee all is well, and that thou art in an excellent estate; and God loves thee, and thou art sure of Heaven: this song the Devill alwaies sings for the most part, till a man comes to die; for then he appeares in his colours; but till then, he labours to sing and lull all men asleepe in the cradle of security. Aske our owne flesh, and our owne hearts and natures, and they will answer and say, that all is well and safe, and that we have beleeved, and loved, and feared God all our daies. Aske the world, and men in the world; and they will answer, all is well; and they will say further, that thou art a right good fellow, and art worth twenty of those curious fooles, that sticke upon points, and stand upon circumstances, as swearing, and drinking, and good fellowship, and gaming, and such other nice and circumstantiall points: thus will worldly men answer: for thy prophane course is acceptable to them, because thereby thou approvest the same in them. Nay, goe further, and aske all humane learning in the world, and it cannot tell thee what one sinne is, nor what it is to offend God: so that there remaines onely the Law of God, the light where-

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of will diſcloſe the darkneſſe of our hearts, and the juſtice whereof will reveale the unrighteouſneſſe and the perverſeneſſe of our natures: therefore to the Law of God muſt wee flie to helpe us in this ſearch.

And yet for our better helpe in this duty, and that there may bee nothing wanting to that ſoule that ſeeketh God, therefore we are further to know, that if we will ſearch our ſelves by the Law profitably, wee muſt marke three rules, the truth whereof unleſſe wee know, acknowledge, and feele, wee ſhall never ſee our owne eſtate, nor profit by this *Search*, but plod on from ſinne to ſinne, untill wee plunge into Hell.

The firſt Rule is, that every man that came from *Adam*, ſinned in the ſinne of *Adam*: thou B muſt therefore know, that his ſinne in eating the forbidden fruit, was thy ſinne, and thou ſinnedſt therein as well as he, (though thou waſt then unborne) and that thou art guilty of it before God, and muſt anſwer for it to Gods juſtice, unleſſe Chriſt doe it for thee. The reaſon hereof is, becauſe we are his ſeed and his poſterity, we were then in his loines, he was the father of us all; and was not a private man as we are now, but a publike perſon, the pledge of all mankinde, and bare the perſon of us all at that time: therefore what he did then, hee did it for himſelfe, and for us: What Covenant God made with him, was made for himſelfe and us: what God promiſed him, and he to God, hee promiſed for himſelfe, and for us; what he received in his Creation, he received for himſelfe and for us; and what he gained or loſt by his fall, hee gained and loſt for us, as for himſelfe. He loſt the favour of God, and originall puritie; therefore hee loſt it for all his poſteritie: guiltineſſe, and Gods anger, and corruption of nature which he gained, he got for us all, as well as for himſelfe. If we doubt of this point, it is proved by the Apoſtle: where the holy Ghoſt ſaith, *Sin entred by one man, and death by ſin, and that ſin went over all: and that it went over all them which ſinned not in the like tranſgreſſion with Adam:* (that is, even our children) who as they are borne, are borne not onely tainted with originall corruption, but guilty alſo of *Adams* ſinne. This is a moſt certaine truth, though it ſeeme ſtrange; for few men thinke of it, that ever they ſhall anſwer for *Adams* ſinne: and therefore if any obiect, what reaſon is there that I anſwer for another mans ſinne? I anſwer, true, if it had beene *Adams* ſin alone, but it was his and thine alſo: for he was thy father, and ſtood in thy roome: and thou alſo ſince thou waſt borne, haſt confirmed what hee did. Now therefore though not one of many thinks ſeriouſly thereof; namely, that he ſhould ſtand guilty of a ſinne committed more than five thouſand yeares before he was borne, yet ſeeing it is moſt true, both in Scripture and good reaſon; let every man ſubſcribe in his conſcience to this truth. And let this be thy firſt A reſolution in this ſearch, that thou ſtandeſt guilty of *Adams* tranſgreſſion.

The ſecond rule to bee knowne is, that in every man are all ſinnes: more plainly, that in every man by nature are the ſeeds of all ſinnes; and that not in the worſt, but in the beſt natured men: make choice of the beſt man, and the greateſt ſinne, and that worſt ſin is to be found in that beſt man. If any doubt of this, let him conſider what originall ſinne is, namely, a corruption of the powers of our ſoules: and that not of ſome, or in part, but of all and wholly. This corruption hath two parts: Firſt, a want, not of ſome, but of all good inclination, a want of all goodneſſe. Secondly, a deprivation, and proneneſſe, not to ſome, but to all evill: and not a proneneſſe onely, but originall ſinne infuſeth into every mans heart the ſeed of all corruption.

Many men ſtand much upon their good meaning, and upright heart, and brag of a good nature; but they are foully deceived: for take the civilleſt man upon the earth, and the ſeeds of all ſinnes in the world are in him by nature. But to explaine this point fully, obſerve theſe two clauſes:

Firſt, I ſay not the *practice* of all ſinnes, but the *ſeeds*; for all men practiſe not all ſinne: the ſeeds are in their nature; but the practice is reſtrained, ſometime by education, ſometime by good and wholſome Laws; ſometime the conſtitution of mens bodies deny the practice of C ſome ſinnes; ſometime the Country a man dwells in, or calling a man lives in, keepes him from the practice of ſome ſinnes: and alwaies a generall and limiting grace of God reſtraines the natures of all men, from running into many ſinnes: which hand of God, if God ſhould take away, and leave every man to his nature, wee ſhould ſee that every man would practiſe any ſin in the world: yea, even the greateſt ſins that ever we heard to be done in the world. All men which know themſelves, know this to be true. And the more a man knowes his owne heart, the more he ſeeth that his heart is a ſea of all wickedneſſe: and that it is the mercy and grace of God, that he hath not fallen into the mightieſt and moſt monſtrous ſinnes in the world.

Secondly, I ſay, by nature. For I know by D good education, and by grace it is otherwiſe; grace rectifieth nature, but that is no thankes to nature: for it is as evill and corrupt ſtill, being ſevered from grace: and therefore nature muſt be fully aboliſhed, afore man come to heaven. And yet (though all this be true) I ſay not that ſin breakes out in all natures alike, though all natures bee alike corrupt: for the courſe of nature is reſtrained in ſome more than others, by the meanes aforeſaid; but this is the truth, that whereas ſome are not ſo angry, ſome not ſo wanton, ſome not ſo cruell, ſome not ſo covetous, ſome not ſo ambitious, &c. as others; that comes not from any goodneſſe of nature in them, above the other originall, but from

Gods

Rom. 5. 14.

Gods hand, which tempereth, restraineth, and moderates every mans nature as he seeth good.

And if God did not thus moderate and restraine the natures of men, but suffer them to breake out to the full: there would then be no order, but all confusion in the world; therefore (as especially for his Churches quietnesse, so also for the preservation of publike peace, and the upholding of societie in the world betweene man and man) the Lord holds a hand over every mans nature, and keeps every one in a certaine compasse limited by the wisdome of his power; which restraining hand of his, if the Lord should take away, all societies and common-wealths would be turned upside downe, because every man by the universall corruption of his nature, would breake out into every sin. I end this point with appealing to the testimony of the consciences of all men, and especially of the best and holiest men, of whom I would aske this question, whether they finde not in their natures an inclination, even to the foulest sinne in the world, if shame, or feare, or else the grace of God restrained them not; so that the best men doe know well enough, what a doe they have with their corrupt natures, to keep them within the compasse of Obedience.

Nay, I yet adde further, the nature of men, and of all men is so corrupt since *Adam*, that even the seed of the sinne against the holy Ghost, and a proneneſſe to it, is in the nature of every man (though not one man amongst many thousands doe commit that sin) for seeing in that sinne, there is a heape or sea of all sinnes gathered together, he therefore that hath in his nature the seed of all sinnes, hath also the seed of it. And againe, seeing all evill tends to a perfection, as well as grace doth; what reason therefore is there, but we may safely thinke that the Devill would hale every one to that height of sinne, if it were not that the powerfull hand of God did prevent him; who will neither suffer wicked men, nor the Devill himselfe to bee so wicked as they could and would be.

The use of this second Rule is notable. For in this searching of our selves, it sheweth us what we are, without all colours of deceit, and fully discovers the uglineſſe of our natures; and it may teach us all how to think & esteeme of our selves, when we heare of *Cains* unnaturall murther, *Pharaohs* unnaturall cruelty, the *Sodomites* unnaturall lusts, *Achitophels* devilish policy, *Senacharibs* horrible blasphemy, *Iudas* monstrous treason, *Iulians* fearefull Apostasie. When we heare of the fearefull murders, treasons, perjuries, sinnes against nature, blasphemies, Apostasies, witchcrafts, and other the horrible sinnes of the world; let us then returne into our selves, and looke homewards, even into our owne hearts, and confesse every one, that these should have beene even thy sins also, if Gods grace had not prevented thee.

This will humble thee, and make thee thinke vilely and basely of thy selfe, and so consequently bring thee to repentance and true amendment: and the very reason why men repent not, nor amend their waies, is because they are Pharisies by nature, & thinke highly of themselves, and of their owne natures, and their naturall inclinations: this will be a harsh and a strange Doctrine in them; Oh they have excellent natures, and they cannot endure such and such sinnes, and they thanke God, they are not as ill as others: but let all such men know, they must cease magnifying nature, and learne to magnifie Gods grace. Let them know that nature in them, is in the Root as much corrupt, as in the worst man in the world, and every mans heart is a bottomleſſe fountaine of all sinne; therefore praise not thy nature, but Gods grace and mercy in giving thee so good a nature; or rather so well restraining or rectifying thy nature; and stay not there, but desire of the Lord, that as he hath given thee a better tempered nature than to other men; so also he would bestow on thee his speciall and saving grace: and as he hath kept thee from the fearefull sinnes of others, (thou being as ill naturally as they) so he would also lead thee into the way of salvation, which else the best nature in the world can never attaine unto.

The third rule to be knowne and practised by him, who will truly search himselfe, is, that every man borne of *Adam*, is by nature the childe of wrath, and Gods enemy: this is true of all without exception; high and low, rich or poore, noble or simple, borne in the visible Church or without. And further, by being enemie of God, hé is therefore borne subject to hell, to damnation, and to all other curses; so that look as a Traitor convicted stands thereby in his Princes high displeasure, and is sure of death, without a special pardon; so stands every man when he is borne, convicted of high treason against God, in his high dis-favour; and is in danger of Hell, which is the fulfilling of the wrath of God. Thus *David* confesseth of himselfe; *I was borne in iniquity, and in sin hath my mother conceived me.* If in sinne, then in Gods wrath, and under the danger of damnation. If any aske, how, or why this is so: I answer, the truth, as also the equity of this third rule depends on the two former: for, because every man is borne guilty of *Adams* great sinne, and also tainted originally with all corruption, and a proneneſſe of all sinne; therefore it followeth in equity and justice, that every man is borne under the wrath and curse of God. This point is a plaine and evident truth; yet men in the world thinke not so, and it is the cause why men repent not of their sinnes; for most men thinke that by nature they are in Gods favour, and therefore they need not so sue for it in humiliation and repentance; but onely live civilly, and doe no open wrong, and all is well: whereas (alas) there is no condemned Traitor, more out of his Princes favour, nor more

Gen. 4. Exod. 1. Gen. 8. 2 Sam. 15. and 16. Esay 38.

more ſure of death without a pardon, than all we are out of Gods favour, and ſure of damnation, unleſſe we procure Gods favour againe, by faith and repentance.

For the better opening of this third rule, and the manifeſting of the truth; let us know further that the curſe of God, under which we are all borne, is threefold:

The firſt is a bondage under Satan: It is a certaine truth, that every man as he is borne of his parents, and till he repent, is a ſlave of Satan; man or woman, high or low, Satan is his Lord and Maſter. He ſits as Judge in his heart; and in this ſenſe Satan is the King of the Nations, and god of the world. Men will in words defie Satan, and not name him without defiance, and ſpit at him; and yet (alas) hee is in their hearts; they ſpit him out of their mouths, but hee is lower, they ſhould alſo ſpit him out of their hearts; and that is true defiance indeed: for alas, he lodgeth in thy heart, and there he maketh his throne, and reignes untill the Spirit of regeneration diſpoſſeſſe him: and till then, no ſervant is ſo ſubject to his maſter, no ſlave to his Lord, as is the heart of man by nature unto Satan, the prince of darkneſſe. Nay, our bondage is more fearefull than the ſlavery of any poore Chriſtian, in the Spaniards, or in the Turkes Gallies: for their bodies are but in bondage, and at command, and under puniſhment, but our beſt part, our heart, our conſcience, our ſoule it ſelfe is captivated unto him, and under his command, who is the King of cruelty and confuſion, and Lord of hell, whoſe commandements are injuſtice, whoſe ſervice is ſinne, and whoſe hire is damnation.

The ſecond part of the Curſe, is the *firſt death*, or the death of the bodie: that is, a ſeparation of the ſoule and body aſunder for a time, namely, till the laſt judgement. This death is duly and juſtly the puniſhment of any one, for the leaſt ſinne: therefore how due and juſt a puniſhment upon that horrible heape of ſinfulneſſe, which is in every mans nature? and it is a moſt terrible curſe: For it is the very gate of hell, and the downfall of damnation unto all men, but ſuch as by faith and repentance doe get their death ſanctified by the death of Chriſt; unto ſuch men indeed it is no curſe, but a gracious and glorious bleſſing, for it is altered by Chriſt his death. But unto all men by nature, and which repent not, it is the heavy curſe of Gods wrath, and the very downfall into the gulfe of Hell.

The third part of the curſe, under which every man is born, is the *ſecond death*, the death of ſoule and body; which is the eternall want of Gods preſence, and the accompliſhment of his wrath; and an apprehenſion and feeling of that wrath, ſeazing on body, ſoule, and conſcience. The firſt curſe was a ſpirituall death, the death of the ſoule. The ſecond a temporary death, the death of the body. The third is an eternall death, a death both of ſoule and body together, and for ever. This eternall death is the curſe of all curſes, the miſery of all miſeries, and torment of all torments; and I ſhew it thus. Often when thy tooth aketh, and ſometime when thy head aketh, or in the paine of the ſtone or chollicke, thou wouldeſt give all that thou haſt in the world to be eaſed of that paine: Nay, in the extremity of ſome fits, many will wiſh themſelves even out of the world. Now if the paine of one tooth can ſo farre diſtemper minde and body, that it cannot be releeved with all the pleaſures of this life; O then, what a torment ſhall that be! when not one kinde of paine, but the whole violl of Gods wrath ſhall bee powred, not on one member, but on the whole ſoule, body, and conſcience; and that not for a time, under hope of better; but eternally without hope of releeſe: and that not in this world, where there are comforts, helps, and remedies; but in that ugly and darkſome place of torments: and that not amongſt living men, which might mitigate thy paine, or elſe bemone thee, and bewaile it with thee; but with the Devils and damned ſpirits, which will now laugh at thy deſtruction, and ſolace themſelves in this thy miſery, and will rejoyce, as thou didſt ſerve them in earth, ſo now in hell to bee thy tormenters. It may be therefore (by the way) good warning and wiſdome to us all, when we feele the extremity of ſome bodily paine, to conſider with our ſelves and ſay; Oh then, what ſhall be my miſery and torment if I repent not; when not one member, but ſoule, body, and conſcience, ſhall be racked and tormented in the feeling and apprehenſion of the anger of the Lord of hoſts.

In theſe three points ſtands that curſe and wrath of God, under which a man is borne. And theſe doe anſwer to the three degrees of ſinne, which are in us: for as the two firſt Rules taught us, there is in every man by nature, till he repent, a threefold guiltineſſe. Firſt, a guiltineſſe of *Adams* ſinne. Secondly, the taint of originall and univerſall corruption. Thirdly, a pollution by many outragious actuall ſinnes. In the firſt of theſe, every man is equally guilty. In the ſecond every one is equally corrupt. But in the third, every one keepes that compaſſe, within which the Lord will keepe them, by his limiting power.

Now as in our guiltineſſe of *Adams* ſinne, ſinne hath his beginning: in originall ſinne, his continuance: in actuall ſinne his perfection: ſo anſwerable hereunto, the wrath of God (which alwaies ſtandeth oppoſite to ſinne) is begun in leaving us by nature to the ſlavery of Satan, is continued by death, and accompliſhed in damnation.

And now theſe three Rules, I commend to the carefull and Chriſtian conſideration of you all: certifying you from God, that as you can never be ſaved, unleſſe you repent; nor repent, unleſſe you ſearch your ſelves (as here the Prophet biddeth;) ſo that you can never ſearch your

your ſelves aright, till you be perſwaded, and reſolved of theſe three rules, and of the truth of them all, even in your heart and conſciences: namely, Firſt, that thou art guilty of *Adams* ſinne. Secondly, that thou art prone by nature to all evill in the world. Thirdly, that for theſe thou art ſubject to the wrath of God, and to all the curſes of his wrath: but when thou art in heart and conſcience reſolved that theſe are true, then thou art a ſcholler for this leſſon of the Prophet, *Search thy ſelfe.* For when thou goeſt thus prepared unto this Search, and eſteemeſt of thy ſelfe, as theſe three Rules have deſcribed thee: then if thou ſearch into thy ſelfe, thou wilt finde thy ſelfe and thy eſtate to bee ſuch, as will cauſe thee to repent, returne, and take a new courſe: therefore what the Prophet ſaid to thoſe Jewes, I ſay unto you alſo, my brethren of this Realme of England, who are here now gathered together out of many countries and quarters of this Realme; yea, in the name of the ſame God, I cry unto you, *Search, O ſearch your ſelves:* and thinke it not a matter indifferent to doe, or not to doe it: but know it, that God commands you, as ever you will come to ſalvation; *Search your ſelves.* And the rather becauſe by theſe three rules, you ſee how much chaffe of corruption is in your nature, and what need therefore it hath to be ſearched into, and fanned by Repentance. Be well aſſured thou man, whatſoever thou art, there is ſo much chaffe in thee, that if thou ſearch not, and fanne it not out, thou wilt prove nothing but chaffe at the laſt day, and ſo bee blowne away with the wind of Gods juſtice into hell. Take hold therefore of this exhortation, and deferre it not.

Thou wilt not ſuffer thy Wheat to lie too long in the chaffe, for feare of hurting it; Is it then ſafe to ſuffer the chaffe of thy ſinnes and corruptions to lie cankering and rotting in thy heart? Be ſure that that little portion of grace which thou attaineſt unto, by living in the Church, and under the Miniſtery of the Word of God, will be putrified and cleane corrupted with the chaffe of thy ſinnes: therefore againe and againe, I exhort you to make conſcience of this duty: Search into your ſelves, fan out this chaffe, this preſumption of ours, and high eſteeming of our owne nature, and conceits of Gods favour before we have it, that ſo this chaffe being blowne away, the Lord may then beſtow upon us ſoundneſſe of grace, and the foundation of all goodneſſe, which is a holy and humbled heart.

*Salvation* is ſuch a building, as the foundation thereof had need to be ſure and ſtrong: Ignorance, blindneſſe, and preſumption, are not ſufficient foundations for ſuch a building: therefore as no man will build a ſtrong houſe upon any earth, but will firſt ſearch it, leſt it prove ſandy, and ſo overthrow all: ſo a wiſe Chriſtian will not build his ſalvation upon fancies and conceits, and natural preſumption; but will *Search*, and looke into his heart: and finding theſe to be ſandy and rotten, and therefore too weake for the foundation of ſo glorious a building, will refuſe them all, and labour to furniſh his heart with ſuch ſound grace, as whereupon he may truſt ſo weighty a worke, as the ſalvation of his ſoule. Againe, if thou wilt ſtand in the day of triall, then ſearch thy heart betimes, and diſcerne betwixt chaffe and wheat: thou ſeeſt that chaffe flyeth away before the wind; but the good corne endures the fanne, and the fury of the wind: ſo in the day of triall, temptation, ſickneſſe, or open perſecution, the chaffe of naturall preſumption, and outward formality in religion will flie away; and it muſt be the penitent, humbled, and beleeving heart, which muſt then abide it out, and endure the fanne of temptations and perſecutions.

And to conclude: Let not the Devill deceive thee, in making thee imagine or hope to pleaſe God, and yet to let thy corruptions lie unſeene, and thy ſinnes unſearched out, leſt thereby thou marre all; for thou uſeſt not to lay up wheat in thy garners, untill it bee purged from the chaffe; ſo thinke not to ſtore up any ſaving knowledge, or any other grace of God in thy heart, untill the chaffe of vanity be firſt blowne away, that ſo the holy graces of God may be laid up in the garners of thy ſoule. And therefore queſtionleſſe (to ſpeake one word to touch our common profeſſors in the very ſore of their ſoules,) all knowledge that is ſtored up in theſe impure and unſearched hearts, is even as wheat laid up in the chaffe, which is a thouſand to one ſure to be eaten up by the chaffe, ſo that when the winnowing time of trialls and perſecutions comes, I feare that ſuch men will (for all their knowledge) ſhrinke aſide, and betray the truth; their knowledge then proving no better than chaffe, becauſe it was laid up in an unholy heart. If therefore thou wouldeſt ſtand and endure, when Popery, or perſecution, or temptations come, if thou wouldſt abide the fury of the fanne of temptations; now then exerciſe thy heart with the fanne of Gods Law, ſearch and ranſacke it, purge out the chaffe of corruption, and ſtore up knowledge in an holy heart and a good conſcience, and that will abide the violence of all temptations; yea, when God ſuffers the Devill to doe with us as he did with *Peter*, to winnow us like wheat, to ſift and try us as he did *Iob*, with the furious wind of all his malice; the knowledge will prove Wheat that will abide the wind, and gold that will abide the fire: thus glorious it will be in the end, if wee follow this holy Prophets counſell, and ſearch our hearts.

And thus much for the firſt point (namely) this duty of ſearching here commanded, in which wee have ſtayed the longer, becauſe it is the foundation of all the reſt: and this being well laid, the whole building will goe up the faſter.

Now we come to the ſecond generall point here

here laid down: that is, whom we must search? the Prophet answereth, *your selves*; not other men, but your selves. This search so urged and inforced by the Prophet, must not be of other mens hearts and lives, but of our owne: our owne are our charge, and not other mens; and therein is the saying true, which else is most false; *Every man for himselfe*: for as every soule must be saved by it selfe, so must it beleeve, repent, and search it selfe.

The duty therefore here commanded, is for every man that would have his soule to bee saved, to Search it, and reforme it, and leave others to be searched by themselves. Here the holy Ghost meets with the common corruption of this world (and that is) that men are Eagle-eyed, to see into the lives of other men, but to looke into their owne hearts and lives, they are blinder than Moles: they can see moats in other mens lives, but discerne not beames in their owne; whereby it comes to passe, that they stumble and fal foully: for the eyes of most men are set upon others, and not upon themselves: and thereupon it is, that an evill man seeing other men, and not himselfe, thinks best of himselfe, and worst of other men; but contrariwise, a good man seeing himselfe, and not other men, thinks worst of himselfe, and better of other men: an evill man lookes outward, and judgeth other men; but a good man lookes homeward and judgeth himselfe: and in judging, condemnes himselfe, farre above other men: and that because by searching into his owne heart and waies, hee knowes that by himselfe, which he knowes not by any man in the world besides.

So then, we must search, not other men, but our selves: our owne hearts and our owne lives are our charge and burthen: the lives of other men concerne us not, being private men, further than either to follow them being good, or take heed of them being evill: but to search, or to bee inquisitive into them, is no duty commanded us, but rather a foule and a base vice forbidden of God. Indeed Magistrates in their people, Pastors in their congregations, and housholders in their families are to search: but they can search only for criminall causes, or open actuall sinnes: but this searching must be of our hearts, which no man can search, but our selves onely. Few men have a calling to enquire into other mens lives, but every man hath a calling to search into himselfe: but (alas) men doe farre otherwise, they suffer themselves to rot in their owne sinnes, and erect an Inquisition over other mens lives: and it is to bee seene in daily experience, that those men who are the great searchers and priers into other men, are the neglecters and forgetters of themselves. And contrariwise, they who doe narrowly search themselves, and their owne wayes, and looke into the corners of their owne hearts, doe finde so much worke to doe with themselves, that they little busie themselves with other men. And thus much may suffice for that point.

It followeth; *O nation not worthy to be beloved.*

The third point: *Who must search?* The Jewes who are here termed a Nation, not worthy to be beloved: and yet for all that, they are bid to search themselves, that so upon their Repentance they might be beloved. Where wee may see the unspeakable love of God, and his wonderfull mercy, offering grace unto such men as are altogether unworthy of it. Gods children are by nature like other men, and God findes nothing in them, why to respect them above others: but even of his owne mercy makes them worthy, who of themselves are not: therefore how worthy is that God, to have all the love of our hearts, who loved us when we were not worthy to be beloved.

But let us examine more particularly, why God doth call the Jewes a Nation not worthy to be beloved: I answer, God had blessed them above other Nations: He gave them his Covenant of grace, and thereby made them his people, and committed to their trust his holy Word and Oracles; but he dealt not so with other nations, neither had the Heathen knowledge of his lawes. Besides all this, they had a better land than others about them, it flowed with Milke and Honey (that is, with all commodities, and delights) and though their Country was but little, yet themselves so populous and so powerfull, that whilest they pleased God, no enemy durst set upon them.

Thus for soule and body, they were every way a Nation blessed of God, a people beloved of God above all others. Now how did this people (thus beloved of their God) requite this his love, which they had no more deserved than any other Nation? Certainly, as they deserved it not afore they had it: so they requited it not when they had it; but requited this love of God with sinne, with rebellion, and with disobedience. They tempted him, they provoked him to wrath, they presumed of his mercy, and proved a most stubborne and stif-necked people, a froward generation. *Moses* partly saw this in his owne experience, and better discerned it in the spirit of Prophesie: and therefore wondring at this their wickednesse, he cried out; *Doe you thus requite the Lord, O foolish people, and unwise? thus*, that is, with sinne and disobedience, which is the only meanes to displease the Lord, and to provoke him to wrath: for this cause, they are worthily called a foolish and unkinde people by *Moses*, and here by the Prophet, *A Nation not worthy to be beloved:* namely, for their unthankfulnesse and unkindnesse; which was such, as they not onely were slacke and careless in performance of such duties as God required, but even multiplied their sinnes, and committed those foule rebellions which his soule hated.

And amongst many, the Prophet here in this Chapter,

Chapter, noteth three of their great ſinnes; for which they were a Nation not worthy to bee beloved, *Covetouſneſſe. Cruelty*, and *Deceit*: all which were the more heinous and intolerable, becauſe they were the ſinnes of their Princes, their Rulers, and their Prieſts, who ſhould have beene lights and examples to the reſt.

Now though every ſinne in it ſelfe, is of that ill deſert, as it is able to caſt us out of Gods favour, and deprive us of his love; yet behold, here God complaines, not upon a little cauſe, but for wonderfull and exceeding unthankfulneſſe and unkindneſſe in them, who of all other ſhould have loved the Lord.

As a man cares not for hard uſage from him, whom he eſteemes not; but a little unkindneſſe doth greatly grieve a man, from him who is loved and reſpected: ſo is it with the Lord our God; he loved not the Gentiles, as he did the Jewes, neither was he ſo bountifull unto them: and therefore (as we may ſee) though they lived alwaies in ignorance, and continued alwaies in diſobedience, yet the Text ſaith, the time of that ignorance God regarded not: but when as the Jewes his owne people, whom he choſe out of all people, and beſtowed his love upon them, and made his Covenant of grace with them, when they became unkind, unthankfull, forgetfull, ſtubborne, and rebellious; that cauſed the Lord even to complaine of the indignitie, and to cry out by *Moſes*, *Doe you thus requite the Lord, O fooliſh people and unwiſe?* And here by the Prophet, *O Nation not worthy to be beloved:* and therefore there is no man, but if he be asked what he thinkes of this Nation of the Jewes; he will anſwer, that they are a moſt vile and wicked people, a froward generation, and that they are worthy to taſte deeply of all Gods plagues, who ſo farre abuſed his love and mercy.

Pſal. 147.

Act. 17. 30.

But what, doth this belong to them alone? and is *Iſrael* only a Nation not worthy to bee beloved? Nay, I may cry out with as good cauſe, O England, a Nation not worthy to bee beloved. For God hath beene as good a God to us, as he was to them: and we have beene as unkinde a people to him, as they were to him. But that I may be free from diſcrediting our Nation, and from defiling my owne neſt, let us prove both theſe points, and lay them open to the view of the world.

1. Firſt therefore, the ſame mercies and far greater, have beene powred and heaped upon us: he hath called us out of the darkneſſe: Firſt of Heathenisme, and then of Popery: his covenant of grace and ſalvation he hath confirmed with us, his treaſures of his Word and Sacraments hee hath imparted unto us, his holy Word never better preached, and the myſteries thereof never more plainly opened ſince the time of the Apoſtles: and as we have Religion, ſo we have it under a religious Prince, whereby it comes to paſſe, that theſe bleſſings of ſalvation wee enjoy not in ſecret, or by ſtealth, but we have it countenanced by authority: ſo that Religion is not barely allowed, but even as it were thruſt upon men. Beſides all this, we have a land alſo that flowyeth with milke and hony, it is plentifull in all good things; we have liberty and peace under a peaceable Prince: and the companions of peace, proſperitie, plentie, health, wealth, corne, wooll, gold, ſilver, abundance of all things that may pleaſe the heart of man: thus hath God deſerved the love of England.

2. But now England, how haſt thou requited this kindneſſe of the Lord? certainly, even with a great meaſure of unkindneſſe: that is, with more and greater ſinnes than ever Iſrael did: ſo that if *Moſes* ſpake true of them, then may our *Moſes* much more truly cry out againſt England: Doeſt thou thus requite the Lord thou fooliſh people? And if this Prophet ſaid thus of Iſrael for three ſinnes, then may it be ſaid of England for three hundred ſinnes (O England) a Nation not worthy to be beloved: for thou haſt multiplied thy tranſgreſſions, above theirs of Iſrael, even as though thou hadſt reſolved with thy ſelfe, the more Gods kindnes is heaped on thee, the more to multiply thy ſinnes againſt him. For thou England, as thou haſt requited the Lord with ſinnes; ſo not with a few ſinnes, or ſmall ſinnes, or ſinnes which hardly could have beene prevented: for that had beene a matter of ſome excuſe, or not of ſo great complaint. But thy ſinnes are many, and grievous, and capitall. And which is worſt of all, wilfull and affected, even as though God had deſerved evill of us, and that therefore we ought maliciouſly to requite him.

If any man make doubt of this, and therefore thinke I ſpeake too hardly of our Church; I will then deale plainly and particularly, and rip up the ſores of our Nation, that ſo they may be healed to the bottome.

The common ſinnes of England, whereby the Lord is requited, are theſe: Firſt, ignorance of Gods will and worſhip, (I ſpeake not of that compelled ignorance in many corners of our Land, which is to be pitied becauſe they want the meanes) but wilfull and affected ignorance. Men are ignorant even becauſe they will be ignorant. Meanes of knowledge were never ſo plentifull, and yet never more groſſe ignorance; is not he wilfully blinde, who will not open his eyes in the light? and can there be any darkneſſe at noone day, but it muſt be wilfull? But our Nation is darke and blinde in the Sun-ſhine of the Goſpell, and groſſely ignorant when the Goſpell beats their eares, and light ſhines round about them: ſo as if they cloſed not their eyes, and ſtopped not their eares, they could not but both heare and ſee. Who would looke for ignorance after thirty five yeares preaching? and yet many are as ignorant, as if they had beene borne and brought up under Poperie: ſo that our people are as evill as thoſe

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in the dayes of Christ, of whom the holy Ghost saith; *Light is come into the world, but men love darkenesse more than light.* So knowledge is come into England, but many English men love ignorance better than knowledge. Alas, how many thousands have we in our Church, who know no more in religion, than they heare in common talke of all men; and which is worse, they thinke it sufficient also; and which is worst of all, whereas they might have more, they will not, but care not for it.

2. The second maine sinne of England, is *Contempt of Christian Religion.* Religion hath beene among us this five and thirtie yeares; but the more it is published, the more it is contemned, and reproached of many; in so much, as there is not the simplest fellow in a Countrey towne, who although he know not one point of religion, yet he can mocke, and scorne such as are more religious than himselfe is: this is one of the moths of England, that eats up religion: this is grievous in whomsoever, but most intolerable in two sorts of men. First, in them who are altogether ignorant, that they should mocke they know not what. A pitifull thing to heare one, who himselfe cannot give the meaning of one petition in the Lords Prayer, to upbraid other men, because they are so forward. But it is the worst of all, when men of knowledge, and such as live civilly, and would be counted good Christians, and indeed of the better sort, cannot abide to see others goe a little before them: but if they doe, presently they are hypocrites and dissemblers. Thus not prophanesse, nor wickednesse, but even Religion it selfe is a by-word, a mocking stocke, and matter of reproach; so that in England at this day, the man or woman that begins to professe religion, and to serve God, must resolve with himselfe to sustaine mockes and injuries, even as though he lived among the enemies of Religion, and not among professors; and as Religion increaseth and spreadeth it selfe, so doth the number of these mockers. O what a cursed sinne is this! To contemne the greatest favour that God can give us, that is, his holy Religion: for which we should rather praise him all the dayes of our lives. All that God can give a man in this World, is his Gospel; what then can God give to be regarded, when his Gospel is contemned?

This sinne was never amongst the Jewes; they indeed regarded it not so as it deserved, but who did ever make a mocke and scorne of it but England? O England, how canst thou answer this? God sends thee the most precious Jewell, that he can send to a Nation; and thou scornest it, and them that bring it, and them that receive it: even as though it were no blessing, but a curse: so that as Christ saith to the *Iewes, for which of my good workes doe you stone me?* So may the Lord say to England, I have given thee a fruitfull land, a blessed Prince, gold and silver, peace and libertie, plentie, and prosperitie: for which of these (O England) doest thou contemne my Religion? The least of these deserve love, but England hath a better than all these; that is, his Gospel, and Word of Salvation: and yet, that also is contemned (as being nothing worth) and those which confesse it, and those that bring it, and consequently God himselfe that gave it. If England had no more sinnes but this, this deserves that it should be said of us, that we are a *Nation unworthy to be beloved* above all Nations: for some Nations would have Religion, that they might love it, but they cannot have it: some have it and love it not: but in no Nation is it made a mocking-stocke, but in England. And where are those men but in England, who (like the dog in the manger) will neither entertaine religion themselves, nor suffer them that would? let us in time take heed of this sinne, as a sinne that crieth to God, to revenge so vile a dishonour done to his Majestie: neither is there any sinne that more certainly fore-shewes, and more forcibly hastens the removing of the Gospel from us. For high time it is to leave loving, where love procures disdaine: And to stay giving, where gifts are scorned.

Carie home this lesson to your great townes and Cities where you dwell; for in these populous places are these great mockers; for where God hath his professors, the Devill hath his mockers; and repent betimes of this sinne: for hold on in mocking, and be sure that God (who will not be mocked) will remove his Gospel from you; but if you leave this sinne, and entertaine the Gospel (as it worthily deserves) then be sure of it, God will continue his Gospel to you and your posteritie after you, in the face of all your enemies round about you.

There were then present inhabitants of the chiefe Cities and townes of the Land.

3. The third common sinne of England, is *Blasphemie*, many wayes; but especially in vaine swearing, false swearing, and forswearing, and the abuse of all the names and titles of the Lord God. This sinne is generall, even over the whole land, especially in Faires, and Markets, where men for a little gaine, will not care to call the Lord of Hosts to be witnesse to a lie, and the God of truth to testifie an untruth.

And which is worst of all, Gods holy name is used in vaine oathes, and ordinarie talke, when men have no cause to sweare at all: so that it is most lamentable to see and observe, that the name of any man of Honour, or Worship, is used more reverently, and lesse abused, than that fearefull and glorious name, *the Lord our God.*

4. The fourth generall and great sinne is, *Prophanation of the Sabbath.* A common sin every where; and yet so great a sinne, that where it reignes, in that Countrie, Congregation, family, man or woman, there is no feare of God, nor any true grace in them: for the keeping of the Sabbath, is the maintaining, increasing, and publishing of religion.

5. The fifth sinne of our Nation, *is unjust dealing in bargaining betwixt man and man.* How

hard is it to finde an honest, simple, plaine-dealing man: and that even in such great assemblies as this is, I feare present experience will testifie: you are now many thousands gathered together, some to buy, some to sell, some to exchange: Remember that I have told you, an honest hearted, and plaine dealing man is hard to finde: therefore labour to approve your selves sincere hearted men: remember the counsell of the holy Ghost; *Let no man oppresse nor defraud his brother in bargaining: for the Lord is the avenger of all such things.* These sinnes are generall, and universall as a canker: and so are the sinnes of the 6. 7. and 8. Commandements, (though they be not altogether so common as these be) *Murthers, Adulteries, Vsuries, Briberies, Extortions, Conzenages*, they are a burthen under which our earth groanes; and they crie against us to heaven; so that upon as good, or much better cause may it be said to us, as to the Jewes, *O Nation not worthy to be beloved.*

Looke at the outward face of our Church, at the signes of Gods love, which are amongst us, and at Gods dealing with us; and behold, we are a most beautifull Church, a glorious Nation, a Nation to be admired and wondred at: but looke at the lives of our ordinarie professors, looke at our sinnes, and at our requiting of Gods love; and we are a people of *Sodom*, as full of iniquities as they were, whose sinnes are so many, so rife, and so ripe, that at the last they will even bring downe fire and brimstone, or some other strange judgement upon us, if repentance doe not prevent it, or the cries and prayers of holy men stay not Gods hand. So then let us all here assembled, grant and confesse, that wee are a Nation, so farre from being worthy to be beloved, as that wee are most worthy to bee hated, and to have all the wrath of God powred upon us.

Now then, are we so, and shall we continue so still? Nay, that is worse, and most wretched of all; then let every one of us learne this dutie; enter into our selves, search our hearts and lives, that they may lay open to our owne sight, to the confusion of us in our selves, that in God by repentance we may be raised up.

Our sinnes lie open before the face of God, and stinke in his presence, and crie for vengeance: and before the face of Gods Angels, who bewaile them; and before the face of the Devill, who rejoyceth in our confusions: and shall they lie hid onely to our selves? Now then, if we would have them hid from God, and stop the crie that they make against us, and keepe them from Satan, who accuseth us for them; we must so search our selves, that they may lie open to our owne hearts: Remember thou thy sinnes, and God will forget them: lay them open before thy owne face, and God will hide them from his: Write them up for thy owne selfe, and God will blot them out of his remembrance: but if contrariwise thou hidest them, then assure thy selfe, the more thou hidest, and buriest them, the more open doe they lie in the face of God; and then what will follow, but that they will all be disclosed at the last day, to thy eternall confusion. Therefore againe and againe, I exhort you in the name of God, Search your selves, finde out your sinnes, confesse them to God freely, and ingenuously; confesse their desert to be Hell and Damnation, humble your hearts to God, crie and call for pardon as for life and death, purpose and promise to leave them, begin a new course of life, beleeve stedfastly; and doubt not of pardon and forgivenesse in the blood of Christ, continue in that faith and that new course of life: So may England prevent Gods judgements, and quench that great action of unkindnesse, which God hath against them, and become a *Nation as worthy* (upon their faith and repentance) in CHRIST to *be beloved*, as for their peace and prosperitie, they have beene of all Nations of the earth admired.

Hitherto of the third generall point.

4. The fourth generall point in this exhortation, is the time limited them when they should search: *Before the Decree come forth, &c.* As though the Prophet should say, Israel repent, before God execute his judgements on thee, For behold the gracious dealing of God: Man sinneth, his sinnes deserve plagues, but God presently plagueth not, but deferres it, he puts a time betwixt the sinne and the punishment (ordinarily:) this he doth to shew his mercie unto mankinde, because he would not destroy them, if they would amend. Therefore after the sinne he smites not presently, but puts off his punishment, that in the meane time man may repent. Here the Prophet compares the Lord to a mother: for as she conceives the fruit in her wombe, and beares it a long time, ere she bring it out, so the Lord after a mans sinnes, or a peoples sinnes, conceives, that is, ordaines and decreeth a judgement for it, but he keeps it up, and all that while he beares it; But as she when her time is come, doth travaile and bring forth; so when the time that God hath appointed is come, and still sinne is not repented of, then his justice travels to bee delivered of that judgement, which Mercie hath kept up so long a time. Thus the old World had an hundred and twentie yeares given them for time of repentance; all that while God was in conceiving; at last when their sinnes were ripe, and no hope of amendment, then God travelled, and brought forth a fearefull birth, namely, the universall flood, to wash away, and take revenge upon the universall iniquities of those times. So many hundred yeares hee gave unto the Jewes, long he was in conceiving their destruction, and oftentimes he had it at the bringing forth, as in the captivitie of Babylon, and under *Antiochus*; yet his mercie stayed it, and still he travelled longer, tells them here by the Prophet, and yet the decree is not come forth, (though it bee conceived:) but at last when

*Israel*

*Israel* would not repent, but grew worse and worse, (as in Christ his time) then he could containe no longer, but travelled indeed, though with griefe, yet hee hath brought forth: and what? a most fearefull birth, even an utter desolation of that Kingdome and Countrey, of their Citie, and Temple, and a dispersion of their Nation over all the world: but as a woman at last is delivered with danger and difficultie, with paine and sorrow; so the Lord long conceives, but at last brings forth his judgements: yet it is with griefe and unwillingnesse, and he is loth (as it were) and much grieved, to execute his most just judgements on those, who have professed his name: he often touched the Jewes a little, and as being unwilling to smite them, he drew backe his hand againe: but at last when their sinnes did so increase, and were so strong, that they even did wring out by violence his plagues from him; then with much bewailing of their great miserie (as we may see in Christ weeping for them) he executed his judgements on them. But as they are long a comming: so, when they come forth, they are the heavier; as a childe, the more fulnesse of time it hath, is the greater, the livelier, and the stronger; so Gods judgements, the longer God deferreth them, and is in conceiving them, the heavier are they when they come: that is manifest in the Jewes, once his owne people; for he hath destroyed their land with an irrecoverable destruction, and smitten their posteritie with a blindnesse of minde to this houre, so that to this day, when the old Testament is read, the vaile is over their eyes, that they cannot see the light of Christ Jesus, but plod on in fearefull and palpable blindnesse.

This Doctrine hath speciall use to this our Church, to teach us to looke to our selves betimes, and trie our owne wayes, and turne to the Lord; for wee cannot tell how farre off his judgements are: in reason they must needs be neere, they have beene so long deferred, and so justly deserved of us. Certainly, God hath long beene in conceiving judgements and plagues for the sinnes of England, and often hath Gods hand beene upon us, by warre, famine, pestilence, inundations; and yet it hath beene puld backe againe, and his sword hath beene put up into his sheath, and God hath stayed his birth even in the verie travell, and we have escaped; even as a man, whose necke hath beene upon the blocke, and the Axe holden up to strike: so then yet the day is not come, yet we have time: happie we that ever we saw this day, if now we have grace to repent, *and search our hearts*; for then we shall stay this judgement decreed, that it shall never come forth against us; but if we deferre to repent, and put off from day to day, and lie rotting still in our sinnes; then know, and beware, that as the decree is established, so it must needs come forth: and then when judgement is come forth, and the stroke striken, repentance is too late: therefore

A what he said to the Jewes, I say unto us, *Search thy selfe, O England,* (a Nation not worthy to be beloved) *before the decree come forth,* which is alreadie past against thee. Thus much for the fourth point.

5. Now followeth the last point; the reason of all. *Why should we search our selves?* The reason is included in the fourth point: *For there is a decree come forth against thee.* And though the execution be deferred, and though God be unwilling to take it out, yet without repentance, it is most certaine, it shall come forth, and be executed at the last. In one word, this is the reason. Repent, or else certainly God will take vengeance. But (will mans heart say) is this true? Or rather, these bee but words to feare men, and to keepe them in awe. I an-
B swer, for the proofe and experience hereof, never goe further than this place, and present example wee have in hand: the Prophet bids them *Search, Search, and Repent:* else as certainly as there was a judgement conceived, so certainly it should bee executed upon them: they would not heare, nor search, nor repent, but what followed; let all men judge whether God is not true of his word to them or no: yea, alas, who seeth not that God hath travelled indeed, and hath brought forth a fearefull judgement on them, and hath made them for these thousand yeares and a halfe, the gazing-stocke, the by-word, and the amazement of all the world.

C Thus was it threatned to the Jewes, and thus it is performed: and certainly thus hath it beene threatned, and thus shall it be performed to thee, *O England,* except thou prevent the judgements that are comming; *O happie England,* that I may say to thee, it is yet but comming. For as for the miserable Jewes, upon them (alas) it is come already: to those poore soules it can be said no more, *Repent before the decree come forth,* for it is now past: but thou art happie, for thy day is not yet come: yet I may say to thee, *Repent before the decree come forth:* and *O happie England,* that thou mayest heare this word (*Before*) sounding in thine eares. Therefore my beloved brethren, who are here assembled out (almost) of every corner of
D this kingdome, heare my words, and carrie them home with you into all Countries. God is the same God still, as just, and as jealous, as ever he was; our sinnes are as ill, nay, much viler than the Jewes were; how can it be then, but that must fall to us that fell to them: therefore the zeale of Gods glorie, and my desire of your salvation makes me, that I dare not flatter, but tell you the truth: that is, that out of all question, if we search not our selves and repent, there is a generall judgement in preparing for us: certainly the *Decree is out,* and what can stop the execution of it, but *Repentance;* God hath long spared, and he hath beene long in travelling, therefore (though nothing can be said in way of prophecie) I am in my conscience

perſwaded to feare, and that out of infallible grounds of the word of God, that a plague and a judgement, and that moſt fearefull, hangs over England: and that it is already pronounced upon this Nation, and ſhall be as certainly executed, without a viſible reformation: and becauſe I may ſeeme to ſpeake ſomewhat at large, give me leave to give you the reaſons inducing me hereunto.

1. Firſt, the Goſpell hath beene preached theſe five and thirtie yeares: and is daily more and more, ſo that the light thereof did never ſhine more gloriouſly, ſince the Primitive Church: yet for all this, there is a generall ignorance, generall of all people, generall of all points, yea, as though there were no preaching at all: yea, when Poperie was newly baniſhed, there was more knowledge in many, then is now in the body of our Nation: and the more it is preached, the more ignorant are many, the more blinde, and the more hardened (even as a ſtithie the more it is beaten upon, the harder it is,) ſo they, the more they heare the Goſpel, the leſſe they eſteeme it, and the more they contemne it: and the more God calls, the deafer they are; and the more they are commanded, the more they diſobey. We preachers may crie till our lungs flie out, or be ſpent within us, and men are moved no more than ſtones. O alas, what is this, or what can this be, but a fearefull ſigne of deſtruction? Will any man endure alwayes to be mocked? then how long hath God beene mocked? Will any man endure to ſtand knocking continually? If then God hath ſtood knocking at our hearts five and thirtie yeares, is it not now time to be gone, unleſſe we open preſently?

But if we will know what this argueth, to contemne the Goſpel, and not to repent when the word is ſo abundantly preached: reade the Storie of *Eli* his wicked ſonnes. He ſpake unto them, and gave them godly counſell, but they *hearkened not unto the voyce of their Father.* But will ſome ſay, that is no great matter, not to heare their father is a common thing: but marke what followeth; *They would not heare their Father, becauſe the Lord would deſtroy them:* a fearefull thing. Even ſo it is with a Nation or people: are they taught, and are they worſe and worſe? take heed: If *Elies* ſonnes obey not, it is becauſe God will deſtroy them.

1 Sam. 2. 13.

If therefore *Eli*, and many *Elies* have ſpoken to England, and England heares not, England obeyes not, England repents not: take heed the Lord in heaven ſay not. *England will not heare the voyce of the Prophets, becauſe I will deſtroy it.* Let no man ſay, we take upon us to prophecie; we onely give warning, and ſhew the danger by example of the like

2. My ſecond reaſon is this. One judgement executed, and not working repentance, is alwayes a forerunner of another: that Rule is certaine, and an evident truth, and needs no proving. Now we have beene viſited with Famines, A Earth-quakes, Peſtilence, Inundations, Thunder and lightnings in winter, and moſt ſtrange and unſeaſonable weather: but alas, all theſe have taken no effect: where is the humiliation, repentance, and reformation which they have wrought? therefore it muſt needs be, there remaines behinde a greater judgement. Men may be ſo mad to thinke theſe be ordinary things, and to come by courſe of Nature, and ordinary cauſes: but certainly they are the ſhaking of the Rod, and fore-runners of a greater judgement, unleſſe Repentance cut off their courſe. For looke as one cloud followeth another, till the Sunne conſume them; ſo one judgement haſtens after another, and repentance onely is the Sunne, which muſt diſpell them.

B 3. Thirdly, it ſtands with the juſtice of God, according as he hath revealed it in the Scripture, eſpecially in Deut. 28. out of the whole Chapter, it muſt needs be gathered as a Rule; *I will curſe that people that breake my lawes:* now we may not deny, but this land of ours, is for abundance of ſinne, a people of *Sodom:* all kindes of ſinnes, in all eſtates of men, rage and reigne every day more and more; therefore I conclude, that unleſſe we repent, and ſo diſſolve this cloud of judgement, that hangs over our heads; it cannot be but a moſt fearefull tempeſt is to come at the laſt, and when it is come, it will be too late to wiſh they had done it. Therefore in the bowells of Chriſt Jeſus, let this be to entreat and to exhort you all, to ſearch and looke into

C your ſelves, that ſo repenting and changing your wayes, you may get the ſword againe into his ſheath, which is already drawne out, but yet hath not ſtricken home; and may quench the wrath which is already kindled, but yet burnes not out as it will doe, if by repentance wee quench it not: and doe this everie one, as you tender the ſalvation of your owne ſoules, and the continuance of the Goſpel to this glorious Nation, and the peace and proſperous ſtate of this Church and Common-wealth. For let men make what cauſes they will, it is certainly ſinfulneſſe that overturneth kingdomes, and changeth ſtates, as all theſe kingdomes and ſtates have felt, who have continued finally to contemne the Goſpel.

D It followeth; *And you be as chaffe that paſſeth on a day.*

The Prophet proceedeth, and deſcribeth more plainly the manner and ſtate of that plague, which God will ſend upon them; the meaning was partly opened before, to be in effect thus much; Search your ſelves, leſt God take his fanne and trie you, becauſe you would not trie your ſelves, and finding you upon the triall, not found wheat, but light chaffe, blow you to hell with the wind of his wrath. The *Metaphor* which the Prophet uſeth is this; he compares the Lord to a husbandman, great and rich, the whole world is his corne field; ſeverall nations, (as this of ours for one) are his heaps of corne: but theſe heaps of corne be full of chaffe, that

that is, these particular Churches, are full of hypocrites; now a wise husbandman letteth corne and chaffe lie together no longer, than till the wind doth blow, and then he appoints his fanning time to sever his corne from his chaffe, and to blow away his chaffe, and lay up his corne: so God, the great and wise husbandman, will not let the chaffe lie for ever amongst the Wheat, he hath therefore appointed his fanning times, when to blow the chaffe into hell, and to gather his Wheat into heavenly garners.

Now Gods winnowing times are two; the one is at the last day, after this life, and that is Gods great winnowing day of all his corne, (that is, of all men) when the bad shall be severed from the good for ever, never to be mingled againe with them, but by the strong and powerfull fanne of his last and finall judgement to be blowne into hell: the wind of whose wrath, at that day, shall be stronger to blow them all away, than all the wind in the world to blow away one handfull of light chaffe.

2. Gods other fanning time, is in this world, and that is also double. The one is, when the word is preached: *The preaching of the word is one of Gods fannes*: For when the Gospel is preached to a Nation or Congregation, it fannes them, and tries them, and purgeth them, and so severs them, that a man may see a manifest difference of the chaffe and the wheat, that is, of the godly man and the wicked man: this preaching of the Gospel, doth *Iohn* the *Baptist* expressly call a fanne: where the holy Ghost pursueth this whole *Metaphor* most plainly; speaking of Christ, he saith, *Whose fanne is in his hand, and he will throughly purge his floare, and gather his wheat into his garner, but the chaffe he will burne with fire unquenchable.* The wind of this fanne of the Word preached is so strong, as that it severs the chaffe from the Wheat, that is, good professors from hypocrites in the visible Church, and blowes so strongly upon the wicked, that it brings them to the beginning of hell even in this world, for it so worketh upon the conscience, as if it cannot convert them, it strikes them with feare, terrour, and torment, either in life or at death, which torment of conscience is the very flashes of hell fire.

But when this first fanne of the Word will not serve to bring men to repentance, (for the Word preached doth not confound a man actually, but onely pronounce the sentence, and thereby strike the conscience) then God hath another fanne, and that is the *fanne of his judgement*: and that fanning or winnowing time is, when he executes his vengeance and his judgements on a Nation: this is his latter fanne, when the first will not prevaile, this is his powerfull and strong fanne driven about by the wind of his wrath: this fanne went over the old World, and swept them all away, and went over the Nation of the Jewes, and we see they are no more.

1. These three fannes of God, make a three-fold separation of the chaffe from the Wheat, that is, of the wicked from the Elect; with the fanne of his word, which is powerfull, he severs them in affection and disposition, and makes a distinction of them, so as generally the Wheat is knowne to be Wheat, and chaffe discerned to be chaffe, by the preaching of the word: but though the tares be knowne to be tares, yet both grow together, so that the word onely severs them in affection, and sets severall notes of distinction upon them both.

2. But then the second fanne of his judgements is more violent: for thereby he severeth them asunder in soule, gathering the soules of the godly as his Wheat into the heavens, and blowing the soules of the wicked into hell: but yet the bodies of them both lie together, as partakers of the same judgement, so subject to the same corruption, and are lodged in the same grave of the earth, and death hath like dominion over them all.

3. But afterwards at the last day, at Gods great harvest, and great winnowing time, he then with the wind of his power severs them asunder in soule and body: Wheat from the chaffe, Sheepe from the Goats: and separateth them, never to be mingled againe for ever and ever: and then with the wind of his wrath he blowes the chaffe into fire unquenchable, and with his loving favour gathereth his Wheat into the everlasting and glorious garners of heaven.

So then, the first severeth them in affection: The second, in soule for a time. The third, actually in soule and body for ever and ever.

Now of these three winnowing times, the holy Ghost speaketh here properly of the second: namely, *the fanne of Gods judgement*: so that the meaning of the *Metaphor* is this: search your selves and repent betimes, lest God come upon you with some fearefull *Judgements*, because you have so long contemned *the fan of the word*; and finding you too light to abide the triall, do take you away in the judgement, and cast you into hell: for as sure as the fan of the word hath made difference of you, which are chaffe, and which are Wheat, so sure shall the fanne of his judgements blow away the chaffe to hell and damnation. Thus much for the meaning.

Now for the use, for us in England, the case stands thus: Our Church doubtlesse is Gods corne field, and we are the corne-heape of God: and those Brownists and Sectaries are blind and besotted, who cannot see that the Church of England is a goodly heape of Gods corne: but withall we must confesse, we are full of chaffe; that is, of prophane and wicked Hypocrites, whose hearts and mindes abound in sinnes and rebellions: and many of our best professors are also too full of chaffe, that is, of corruption, and doe give themselves too much libertie in many sinnes; but alas, the pure Wheat, how thin is it scattered? how hard to finde a man, at least a family, which dedicate themselves to the

Lord, in holy and ſincere obedience, and labour to make conſcience of all ſinnes: now therefore ſeeing we are Gods corne-field, and we have ſome pure Wheat amongſt much chaffe, therefore God will winnow us to finde out the corne: if he have but one corne of Wheat in a handfull of chaffe, but one good man of many, he will ſtirre all the heape for thoſe few cornes, he will not care to blow all the chaffe to hell, to finde out thoſe few cornes of Wheat, to lay them up in heaven: ſo that out of all queſtion, *England* being ſo full of chaffe, muſt looke to be winnowed.

Now for the firſt fanne of his word, it hath beene uſed in this land theſe five and thirtie yeares, and that as powerfully and as plentifully as any where in the world, and yet (alas) many are more God-leſſe, more ignorant, more prophane than ever they were, yea, wickedneſſe groweth, and the chaffe increaſeth above the Wheat; be ſure therefore, that God will bring his ſecond fanne upon us, becauſe we will not ſuffer the firſt, the milde and *gentle fanne of his word to trie* and ſearch us; therefore hee will bring the *fearefull fanne of his judgements, and* with it, he will blow ſoule and body into hell, with thoſe our ſinnes and corruptions, which we would not ſuffer the fanne of Gods word to blow from us. The firſt hath ſo long blowne in vaine, that the ſecond muſt needs come upon us, and it hath already begun to blow; three or foure blaſts have blowne over us, famine, peſtilence, earthquakes, fire, water, wind, theſe have ſo blowne ſome of us, that they have taken away a great number of us. For us that remaine, this onely remaines, that we ſtrengthen our ſelves by grace, to be able to ſtand againſt the next blaſt; for come it will, and when it comes, no wealth nor worldly thing can inable us to endure it, onely faith and repentance, and the grace of God will ſtand at that day. Now therefore, in that ſo fearefull a fanning abideth us; ſeeing it is ſo neere (as appeareth by the blaſt already paſt over us, which are nothing but the forerunners of a greater tempeſt:) what ſhould be our care (except we care not to be blowne body and ſoule into hell) but to labour to eſchew this fearefull fanne of Gods wrath: or at leaſt, if it come upon us, that it may not blow us to hell, but haſten us to heaven. If thy heart be touched to aske how this may be: I anſwer thee, onely to follow the Prophets advice in this place, by *ſearching and trying our ſelves.* The way to eſcape Gods triall, is to trie thy ſelfe: and to eſcape Gods judgement, to be judge to thine owne ſoule; and ſo the way to eſcape the fearefull fanne of God, is to fanne thine owne heart by the Law of God. For whomſoever the firſt fanne (that is, the word of God) doth worke upon, theſe men are never blowne away with the fanne of Gods judgements. O then, entertaine the Word of God into thy heart, ſubmit thy ſoule unto it, let it pierce, and trie, and ranſacke thy heart, and lay before thee thy wretched eſtate by thy ſinnes; and when thou ſeeſt thy nakedneſſe and miſerie, confeſſe it, bewaile it, be humbled for it, crie and call for mercie and forgiveneſſe; pray againſt thy ſpeciall ſinnes, ſtrive to purge them out, as the poiſon of thy ſoule, crave grace from God againſt thy ſinnes; and if thou ſeeſt any ſinnes more welcome to thy nature, more deere unto thee, and which more prevaile againſt thee, than others doe, pray againſt theſe ſinnes, and ſtrive againſt them above all: and endevour, that by the fanne of Gods word, they may be blowne away from thee. When thou haſt done this, then marke what will come of it; when thou haſt fanned thy ſelfe, God will not fanne thee: but when the fanne of his judgement comes, and blowes ſo ſtrongly upon the wicked, then the Lord finding thee already fanned, and cleanſed by his word, will ſpare thee, and his judgement ſhall either blow over thee, and paſſe by thee untouched (as over *Lot* in the deſtruction of Sodom) or elſe ſhall fanne out all thy corruptions, and blow thee up to heaven, to be laid up as pure Wheat in the heavenly garners and manſions of glory, which Chriſt aſcended to prepare for thee.

Now then amongſt thoſe many buſineſſes, with which this world doth cumber every one of us (all which ſhall periſh with the world it ſelfe) let us, good brethren, ſpare ſome time for this great buſineſſe. *Martha* may be cumbred about many things, but *this is that one thing which is neceſſarie*; therefore whatſoever is done, let this not be undone. Once a day put thy ſelfe and thy life under the fanne of Gods Law, trie thy ſelfe what thou art, and thy life, how thou liveſt. Once a day keepe a Court in thy conſcience, call thy thoughts, thy words, and deeds to their triall: let the ten Commandements paſſe upon them, and thy ſinnes and corruptions which thou findeſt to be chaffe, blow them away by repentance; ſo ſhalt thou remaine pure and cleane Wheat, fit for the houſe and Church of God in this world, and for his kingdome in heaven. But if we will not doe this, then alas, what will follow? my heart grieveth to utter: but I muſt, unleſſe I ſhould be a falſe Prophet: And therefore I will. Our long peace, plentie, and eaſe have bred great ſinnes, ſo great, that they reach to heaven, and provoke Gods Majeſtie to his face, and ſo ſtrong, that they will violently draw downe judgements from God upon us: which when they come, they will be ſo powerfull and ſo violent, that they will blow us away like chaffe, and bring this kingdome to ſome miſerable ruine. O therefore how happy are we, if we can entertaine this doctrine, and practiſe it: for in ſo doing, we ſhall prevent Gods judgements, we ſhall continue the Goſpel to this Land, and preſerve this glorious Nation from being deſtroyed or diſpeopled, by ſome fearefull judgement.

Beloved, you come hither to this place, purpoſely to buy and ſell, and thereby to better your eſtates in this world: how happy then are you,

In the plague at London, there died ſome weekes almoſt 2000. a weeke in 92. but in 1603. there died 3300. in a weeke.

At Sturbridge Faire.

you, if beſides the good markets you make for your bodies and eſtates, you learne alſo how to make your ſelves abide the triall of Gods judgements, and how to be made pure corne, fit to repleniſh the garners of heaven, and how to continue Gods favour and the Goſpel to this Nation. If thou goe away with this leſſon, thou haſt a Jewell more worth, than if thou ſhouldeſt goe home poſſeſſed of all the great riches of this Faire: you call this and ſuch like times, *Faire times:* but if thou learne this leſſon right, then thou mayeſt ſay, that this was the faireſt day indeed, that ever ſhone upon thee, ſince thou waſt borne. This precious Jewell which I have ſpoken of all this while, I here offer unto thee. Every one brings hither ſome-thing to be ſold, this is the merchandize that I bring, and ſet to ſale unto you: what ever commoditie any of you bring, it is from ſome quarter of this land, but all is from the earth; but this that I bring it is from heaven, and all the earth cannot yeeld it: and as it is from heaven, ſo it is of a heavenly vertue, and will worke that which all the wealth in this faire is not able to doe: therefore caſt not to buy the baſeſt and let paſſe the beſt of all; and never alleage that it is above thy compaſſe, and being a Jewell is too deare and coſtly for thee; for I offer it freely unto you, and to every one of you: I pronounce unto you from the Lord, that here this bleſſed doctrine is offered unto you all in his name *freely, and that you may buy it without monie.* Happy is that day, when thou comming ſo farre to buy things for thy body, and paying ſo deare for them, doeſt meet with ſo precious a Jewell, the vertue whereof will ſave thy ſoule, and payeſt nothing for it. Thou mayeſt hereafter rejoyce and ſay; I went to buy and ſell, and to helpe my body: but I have alſo learned to ſave my ſoule. I went thither to helpe to maintaine my owne eſtate: but I have learned to helpe to maintaine England in proſperitie: for aſſuredly, if we would all of us learne this leſſon, and practiſe it, we might aſſure our ſelves of the glorious proſperity of England, to continue from generation to generation: whereas alas, if we continue and goe forward in our ſinnes and impenitencie, it is greatly to be feared, that neither the Goſpel, nor this peace, will reach to our poſteritie. Therefore now to make an end; I once againe, and laſtly commend this doctrine to you all, and every one of you, (for this merchandize that I bring is of that nature, that though ſome take it, yet there is alſo enough for every one) and I commend it unto you, even from the mouth of God himſelfe: thinke of it I charge thee, as ever thou lookeſt to appeare before the face of Chriſt Jeſus the great Judge, at the laſt day; and if thou wouldeſt eſcape the rigor of that judgement, enter now into judgement with thy ſelfe, and ſearch thy ſelfe: if thou now wilt not receive this doctrine, then ſhall it at the laſt day be a bill of Enditement againſt thee: for if it ſave thee not, it ſhall condemne thee; thinke of it therefore ſeriouſly, as a matter that concernes thy ſoule and body; yea, and thy poſteritie, and this whole Realme, all which ſhall ſmart for it, if we repent not. And if the body of our people, and thoſe whoſe hearts are wedded to the world, will not entertaine this doctrine, then I turne unto you that feare the Lord, and to you I direct my laſt warning: Search, O ſearch, and trie your hearts and lives, renew and revive your faith and repentance, that if judgement doe come and blow upon this Nation, and drive the Goſpel from it, and it to hell; that yet you may have a teſtimonie to your conſciences, that you did not pull downe this generall calamitie, but for your parts laboured to have prevented it, by your earneſt prayers and heartie repentance: that ſo the poſteritie enſuing may not curſe you, but ſpeake reverently of you, and praiſe God for you, and wiſh that all had done as you did; for then they had enjoyed this goodly land, and all Gods bleſſings with it, as we their forefathers did afore them: and ſo ſhall our names not rot, but flouriſh amongſt the poſteritie to come, which ſhall be partakers of the deſolation: And when we have renued our repentance, let us then every one of us deale with the Lord by earneſt prayer for this Church and Nation, that the Lord would ſhew his mercie upon it, and continue unto it this peace and the Goſpel: it is nothing with the Lord to doe it, his powerfull hand is not ſhortned, he can continue our peace, when the Papiſts looke for hurli-burlies; he can continue the Goſpel, when they hope to ſet up their Idolatrie againe: let us therefore plie the Lord with our prayers, and with *Moſes* ſet our ſelves in the breach, and pray for the ignorance of the multitude, and bewaile their ſinnes, who bewaile not their owne. So did *Noah*, *Daniel*, and *Iob*, in their ages, and prayed for the people in generall calamities: let us all be *Noahs*, *Daniels*, and *Iobs* in our generations: If we doe thus, then when judgements come, we ſhall either turne them away from our Nation, or at the leaſt, we ſhall deliver our owne ſoules.

Ezech. 14. 13.

Let us now turne to the Lord in prayer, and becauſe it cannot be hoped, but that this our generall ſinfulneſſe muſt needs end with ſome heavie judgement; let us deſire the Lord ſtill to ſpare us, and give us time and leiſure to repent: that ſo we entring into our ſelves, and ſearching our hearts, and turning to the Lord; he may turne away his imminent judgements: and that when his wrath doth burne out indeed, we may then be counted worthy in Chriſt, to eſcape thoſe things which muſt needs come upon the world. *Amen.*

LAMENT. 3.

*Let us ſearch and trie our wayes, and turne againe to the Lord.*

*Trin-uni Deo gloria.*

# OF THE CALLING OF THE MINISTERIE.

## Two Treatises:

DESCRIBING THE DVTIES and Dignities of that calling.

Delivered publikely in the Vniversitie of CAMBRIDGE, By M. WILLIAM PERKINS.

Taken from his mouth, and now diligently perused and published, by a Preacher of the Word.

1 CORINTH. 4. 1.

*Let a man so thinke of us as of the Ministers of Christ, and disposers of the secrets of God.*

LONDON,
Printed by IOHN HAVILAND.
1631.

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[illegible]



LONDON,
Printed by Iohn Haviland.

# TO THE RIGHT WORSHIPFVLL,

## Sir EDVVARD COOKE, Knight,

His Majesties Atturney Generall;

AND

## Sir THOMAS HESKITH, Knight,

Atturney of his Highnesse Court of Wards and Liveries,

and one of his Majesties Honourable Counsell in the North,

Grace and Peace from Iesus Christ.

RIght Worshipfull, give me leave to put you both in *one* Epistle, whom *one* service, *one* place, *one* profession, *one* order, *one* Religion have so neerely combined: as you are *Brethren* many wayes, and especially in the profession and practice of one Religion; so vouchsafe to be *joynt Patrons* of this little after-birth, this *fœtus posthumus*, of that worthy man Master *Perkins*, now deceased. I send you here one of the *shortest*, and one of the *sweetest* of his Treatises: had it beene as well brought forth *by me*, as it was begot by *him*, it had beene a *childe* not unworthy of so great a *Father*: but seeing it is now a *Fatherlesse* childe, be you the *Tutor* to this Orphan, at whose hands Orphans and *wards* have beene well vsed. The *Father* whilest he lived was a shining light to this our Church; and being dead, is a shining starre in heaven: for *he turned many to righteousnesse*; and his doctrine will shine in Christian Churches, whilest the Sunne shineth upon the earth. The subject of this Treatise is the *Ministerie*, whereof are laid downe the *duties and dignities*. And well doth he couple these two together: for some can challenge the *dignities* of the Ministerie, and cunningly cast the *duties* from their shoulders: others performe the *duties*, but are kept from the *dignities* duly belonging to that calling: but as he that will doe the *duties*, may justly challenge the *dignities*; so he that will expect the *dignities*, must doe the *duties* of a Minister: therefore in this building, these *two* beames are in great wisdome well set together by this wise *Master builder*, and so closely coupled, as the idle or ambitious man cannot looke at the *dignities*, but he must withall behold the *duties*; nor the painfull and laborious man see his *dutie*, but withall shall see the *dignitie* thereto belonging.

And surely (Right Worshipfull) none might better have written of this subject than he: for who may more worthily describe the *dignities* of the Ministerie, than he, who neither by doctrine nor conversation, was ever the least disgrace unto his Ministerie? Or who may better challenge the honour of his calling, than he, who was ever an honour to his calling? And who might better teach the *duties* of the Ministerie, than he, who so discharged them, as Envie it selfe cannot justly reprove, and the Enemies themselves cannot but commend? And who may better teach them to others, than he that carefully practised them in his owne person? And as none could be a fitter

Author

* Answer to *Perkins* his reformed Catholike by E. a Priest.

Author of this diſcourſe than he, ſo not many fitter Patrons than your ſelves: not many in your profeſſion better Schollers, nor any that better love Schollers than your ſelves: and you are ſome of thoſe few in this wicked age, who willingly yeeld all *dignities* and due reverence to ſuch Miniſters, as you ſee willingly to diſcharge the *duties* of good Miniſters. Well would it be with the Miniſterie of England, (and the better with it, the better with England) if all as great as you, were as good friends to it as you. And if the Papiſts except, and ſay, how can this be, for that you have beene perſecuters of their Prieſts? Let me anſwer once for you, who often anſwer for many diſtreſſed men: they perſecute you with ſlander, that ſay you perſecuted them, (but be content to beare your part in Popiſh ſlanders, with our Prince and State, our Counſellors and Clergie, our Parliaments and Lawes; for none of theſe have eſcaped theſe viperous tongues) for though you have executed the Lawes upon ſome of them, in your ſeverall places, yet not with ſharpneſſe nor ſeveritie, but with mercifull juſtice, and that alſo not as they were Prieſts, but Plotters, Practicers, Subverters, and Seducers: and as they were Prieſts, you ſought their reformation, not their ruine. And if they, who can hardly diſcharge themſelves from being Prieſts of *Baal*, have had but Iuſtice, and that alſo tempered with Mercie, it ſhewes how good regard you have, and how much you eſteeme all good and faithfull Miniſters, which are Gods Interpreters. In a word, if all our Miniſters were ſuch as this Treatiſe deſcribeth; or came but as neere it as the Author hereof did; and if all our great ones did uſe and eſteeme good Miniſters as you doe, we ſhould then ſoone pull the Miniſterie from under that foot of contempt, with which this prophane age doth daily tread upon it. The Church of *Rome*, who are farre wiſer in their kinde, than the children of light, have taken other and ſtrange courſes to magnifie the Clergie. They teach, that the ſtate Eccleſiaſticall, is ſo farre more excellent than the Civill, as the Sunne is than the Moone; and that not in ſpirituall onely, (for that we denie not) but in temporall power, pompe, and eſtate: and that therefore the chiefe of their Clergie, is as farre above the mightieſt Emperour, as the Sunne is above the Moone: and as the Moone borroweth her light from the Sunne, ſo doth the Emperour his State and power from the Pope.

They teach, that the Clergie is a ſtate ſo diſtinct and abſolute of it ſelfe, as it hath not to doe with the Civill ſtate; yea, they exempt their Clergie, from being any way ſubject to the temporall Magiſtrate. And though their crimes be never ſo many or monſtrous, yet the Prince or Civill authoritie, hath nothing to doe to take notice thereof, much leſſe to puniſh them: and hereupon great volumes are written, and many Acts and Decrees are made in their Canon Law, *De exemptione Clericorum*. They extoll their Clergie above the Temporaltie, allowing the Prieſts both Bread and Wine in the Sacrament, but leaving the *Laitie* bread alone. They make them in their Maſſe mediators betwixt Chriſt and God the Father, and creators of their Creator and Redeemer, when and as often as themſelves liſt. And finally, they ſend for the moſt part, all their Clergie immediately to heaven without let, whereas all the Temporaltie (except Martyrs) muſt paſſe by Purgatorie. Here are great buildings, but on a ſandie foundation, goodly Caſtles, but built in the aire; if theſe deviſes were of God, they would certainly ſtand; but their long tottering, threatens a ſudden fall.

Contrariwiſe, our Church, or rather the corruption of our Church, by avoiding this *Scilla*, have fallen into *Charybdis*; by avoiding one extremitie, have fallen into the other, by taking too much *dignitie* and authoritie from our Miniſterie, and by laying too much povertie, contempt, and baſeneſſe upon it. It were a worke worth the labour of the wiſeſt heads, to put downe the true meane betweene both extremes, and worth the labour of our Noble King, to take order that the meane be kept, without riſing to the right hand or falling to the left. This ſhort Treatiſe may hap to give ſome light and directions therein, or at leaſt may incourage and ſtirre up their hearts, in whoſe hands it is to doe it. Vnder your worthy names would I have it ſee the world, not ſo much for that I am bound to you both in many private and particular reſpects, (though that be much) as for that I know you both to be of ſo right and reformed a judgement in this caſe, as you would have none Miniſters but of ſufficient gifts, and unblameable lives,

lives, nor thoſe Miniſters put to their penſions, or uncertaine ſalaries, but to have certaine and ſufficient maintenance proportionable to their charge, and beſeeming the honour of a Chriſtian Church: God continue you both ſtill in that minde, and make many more of the ſame with you; ſo ſhould we have as flouriſhing a Church, as any Chriſtendome hath ſeene. Goe forward in that and other your religious reſolutions, it is the true way to honour both here and in a better world: ſtand firmely for the truth, and boldly againſt the Popiſh enemies thereof, as hitherto you have done: Religion had never more cauſe to thanke you, and all that doe ſo, than now it hath: for her enemies were never ſo inſolent ſince they were our enemies: but if you and others hold on, as in your ſeverall places you have well begun, and others take the like courſe, here is hope their inſolencies will be eaſily (if timely) repreſſed, and themſelves neereſt the fall, when they imagine they are in the full. The Lord bleſſe and aſſiſt you in your paineſull places, and make you on earth inſtruments of his glory, to the good of his Church; ſo ſhall you be veſſels of glorie in the kingdome of Heaven. And thus commending this little Treatiſe to your reading, and my ſelfe to your favour, I take leave; and will ever reſt, 1605.

*Your worſhips in the Lord,*

W. CRASHAVV.

lives, nor like Ministers put to their penifons, or mercenarie shifts; but to have certaine and sufficient maintenance proportionable to their charge, and deserving the honour of a Christian Church: God continue you both full in that minde, and make many more of the same with you; so should we have as flourishing a Church, as any Christendome hath beene. Goe forward in that and other your religious resolutions, it is the true way to honour both here and in a better world: stand firmely for the truth, and boldly against the Popish enemies thereof, as hitherto you have done: Religion had never more cause to thanke you, and all that doe so, than now it hath; for her enemies were never so insolent since they were our enemies: but if you and others hold on, as in your several places you have well begun, and others take the like course, here is hope their insolencies will be easily (at timely) repressed, and themselves neerest the fall, when they imagine they are in the full. The Lord blesse and stirre you in your painefull places, and make you on earth instruments of his glory, to the good of his Church; so shall you be vessels of glorie in the kingdome of Heaven. And thus commending this little Treatise to your reading, and my selfe to your favour, I take leave, and will ever rest, 1605.

Your worships in the Lord,

W. CRASHAW.

# A TREATISE OF THE DVTIES AND DIGNITIES of the MINISTERIE.

## IOB 33. 23, 24.

*If there be with him a Messenger, an Interpreter, one of a thousand to declare unto man his righteousnesse: Then will hee have mercie on him, and will say, Deliver him, that hee goe not downe into the pit: for I have received a reconciliation.*

IN this Chapter, and the former, *Elihu* a holy, learned, noble, and wise young man, had conference with *Iob* in matters of high and excellent divinity: the points of his Conference are these: From the first verse of this Chapter, to the seventh verse, is a Preface to his speech. From thence to the thirteenth verse he repeateth certaine propositions of *Iob*, and reproveth them: from thence to these words, he instructeth *Iob* in certaine points touching Gods dealing with sinners; and those are two.

1. How God *preserveth* a sinner from falling.
2. How God *restoreth* a sinner being fallen.

The meanes whereby God *preserveth* a sinner, are set downe to be two principally.

1. By admonitions, in *dreames and visions*.
2. By *scourges and chastisements*, when the first will not prevaile. And these are laid downe from the thirteenth verse unto these words.

Then followeth the second point, namely, the *restoring* of a sinner, when both the meanes formerly spoken of, have not prevailed with him, but that through his corruption he is fallen: and concerning this point, hee handleth these particulars.

A 1. The *remedie and meanes* of his restoring.
2. The effect that followeth thereupon.

The *remedie* is laid downe in these words now read unto us; then followeth the *effect*, which is, that when a sinner is restored by repentance, then the graces of God are plentifully powred upon him, both for soule and body: from these words to the end of the Chapter.

The intent then of this Scripture, is, that God useth meanes in his mercie to preserve sinners from falling into sinne; but if they doe, then he in much greater mercie affordeth them meanes and helps to rise againe. And this is the summe and substance of the words. Now that meanes and remedie is the matter I purpose to speake of, out of these words: The meanes then to restore a sinner after a fall, is to raise him by *repentance* to a better estate than he was before: and that is inclusively, and by implication taught in this Text. But the instrument by whom that great worke is to be wrought, is here in plaine termes laid downe to be a *Minister of God*, lawfully called and sent by God, and appointed by his Church to that great dutie. So that these words containe a worthie *description* of a true *Minister*; and he is here described

1. By his titles, which are two, *an Angel*, *an Interpreter*.
2. By his rarenesse, *One of a thousand*.

The summe and scope of this Text, is a description of the instrument by whom God raiseth a sinner into the state of grace and salvation: namely, a Minister of his word, and he is described

First, by his titles.

3. By his office: which is, *to declare unto man his righteouſneſſe.*

4. By the bleſſing that God giveth upon the labours of this true Miniſter: which is, *then God will haue mercie upon the ſinner.*

5. By his Commiſſion and authoritie in the laſt words; God will ſay, *Deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.* Let us ſpeake of them in order as they lie in the Text: and firſt of his titles.

1. Title an Angel.

1. The firſt title of a Miniſter of God is, he is called a *Meſſenger*, or an *Angel*: and not here alone, but elſewhere in the Scripture: Malac. 2. 7. *He is the Meſſenger of the Lord of Hoſts.* And in the Reuelation, the Miniſters of the ſeuen Churches are called the *Angels* of thoſe Churches. So that it is apparant, a true Miniſter is an *Angel of God* in one place, and in the other place the *Angel of the Church.* He is an *Angel* or Meſſenger, ſent from *God to his Church.*

Reuel. 2. & 3. chap.

He is Gods Angel and the Churches.

This conſideration affords matter of much uſe. And firſt for Miniſters themſelues.

*Vſe* 2. For Miniſters.

[a] The Sermon was preached in the Vniuerſitie Church, to the body of the Vniuerſitie.

The moſt of us in this place [a] are either Prophets, or the ſonnes of Prophets.

If thou be a Prophet, thou art *Gods Angel:* if a ſonne of the Prophets thou intendeſt to be; then marke thy duties. Prophets and Miniſters are Angels, in the very inſtitution of their calling. Therefore thou muſt preach Gods Word as *Gods word*, and deliuer it as thou receiueſt it: for Angels, Ambaſſadours, and Meſſengers, carrie not their owne meſſage, but the meſſage of their Lords and Maſters who ſent them: and Miniſters carrie the meſſage of the Lord of hoſts: therefore they are bound to deliuer it as *the Lords*, and not their owne.

*Vſe* 1. For Miniſters. They muſt preach Gods word, as Gods word.

For they carry not their owne meſſage but Gods.

In the firſt Epiſtle of *Peter*, 4. 11. we are bid, *If any man ſpeake, let him ſpeake*, not onely the *word of God*, but *as the word of God.* Gods *word* muſt be ſpoken, and *as Gods word*: then ſhew thy faithfulneſſe to the Lord, in diſcharging thy hands ſincerely of that meſſage, which he hath honoured thee to carrie: Gods Word is pure, therefore purely to be thought upon, and to be delivered. Then let all that are Gods *Angels*, and would be honoured as his *Angels* and Ambaſſadours, thinke it no leſſe reaſon to doe the duties of Gods *Angels*, leſt (as many men marre a good tale in the telling) ſo they take away the power and Majeſtie of Gods word, in the manner of delivering it.

*Vſe* 2. For Miniſters. They muſt preach Gods word in the evidence, and demonſtration of Gods Spirit.

The ſecond uſe concernes the Miniſters alſo: Are they *Gods Angels?* Therefore they muſt preach Gods word in *evidence and demonſtration of the Spirit of God:* for he that is Gods Angel, the Spirit of that God muſt ſpeake in him. Now to ſpeake in the demonſtration of Gods Spirit, is to ſpeake in ſuch a *plainneſſe*, and yet ſuch a *powerfulneſſe*, as that the capacities of the ſimpleſt may perceive, not man, but God teaching them in that *plainneſſe*, and the conſciences of the mightieſt may feele, not man, but God reproving them in that *powerfulneſſe.* That this is ſo, appeares by Saint *Paul*: *If a man pro-*

1 Cor. 14. 24, 25.

*pheſie aright* (ſaith the holy Ghoſt) *the unlearned or unbeleeuing man comes in, hee thinkes his ſecret faults are diſcloſed and laid open, he thinkes all men ſee his nakednes, and doe reproue him for it, he therefore falls downe, and ſaith, Surely God ſpeakes in this man.*

This is done: firſt, by teaching plainly.

In which words, obſerue an *admirable plainneſſe*, and an admirable *powerfulneſſe* (which a man would thinke, could not ſo well ſtand together.) Firſt, plainneſſe: for whereas the unlearned man perceiueth his faults diſcouered, it followes neceſſarily he muſt needs underſtand; and if an unlearned man underſtand it, then conſequently it muſt needs be plaine. Secondly, powerfulneſſe; in that his conſcience is ſo convinced, his ſecret faults ſo diſcloſed, and his very heart ſo ript up, that he ſaith, *Certainly God ſpeakes in this man.* This is the evidence and demonſtration of Gods Spirit. It is thought good commendation before the world, when men ſay of a Preacher; Surely, this man hath ſhowne himſelfe a proper Scholler, of good learning, great reading, ſtrong memorie, and good deliverie; and ſo it is, and ſuch commendation (if juſt) is not to be contemned: but that that commends a man to the Lord his God, and to his owne conſcience is, when he preacheth ſo plainly to the capacitie, and ſo *powerfully* to the conſcience of a wicked man, as that he thinkes, doubtleſſe God is within him. Art thou therefore an Angel of God? then magnifie the Spirit of God, and not thy ſelfe in the preaching of his Word.

Secondly, powerfully in that plainneſſe.

Miniſters muſt magnifie Gods Spirit, and not themſelues in preaching.

*Vſe* 2. For Hearers. They are to receiue them and their doctrine willingly and reuerently.

The next uſe is for the hearers; and they are here taught, that if their Miniſters be *Angels* ſent them from God, then they are to heare them gladly, willingly, reverently, and obediently: gladly and willingly, becauſe they are Ambaſſadours; reverently and obediently, becauſe they are ſent from the high God, the King of Kings, and doe deliver his Ambaſſage. God ſaith, the *people muſt ſeeke the law at his mouth:* and good reaſon, for if the Law be the revealed will of God, and the Miniſter the *Angel* of God, then where ſhould they ſeeke the will of God, but at the mouth of his *Angel?* The reaſon therefore followeth well in that place: they ſhould *ſeeke the Law at his mouth, for he is the meſſenger of the Lord of hoſts:* and this muſt all Chriſtians doe, not onely if their doctrine be pleaſing unto them, but though it croſſe their corruption, and be quite contrarie to their diſpoſitions; yea, though it be never ſo unſavoury and hard unto nature, yet in as much as it is a meſſage from thy God and King, and the teacher *the Angel or Meſſenger* of that God, therefore both he and it muſt be received with all reverence, and with the very obedience of the heart and ſoule. And this is the cauſe why a convenient reverence and honour is to be given of all good Chriſtians, even to the perſons of Gods Miniſters (eſpecially when they adorne their high calling with a holy life:) even becauſe they are Angels of God. Saint *Paul* teacheth, *that women ought to be modeſtly attired in the*

Mal. 2. 7.

For it is Gods meſſage, though they be men that bring it.

1 Cor. 11. 11.

*Congregation,*

*Congregation, because of the Angels:* it is not onely because *the holy Angels are present*, and alwayes beholders of our service of God, but even because the Ministers which are *Angels* and Messengers sent from God, are there, delivering their Message and Ambassage received from God. And thus we have the first title given to the Minister; he is an *Angel*.

*An Interpreter.*

Secondly, he is an *Interpreter*, that is, one that is able to deliver aright the reconciliation made betwixt God and man: I say not the *Author* of that *reconciliation*, for that is the God-head it selfe; nor the *Worker* of this reconciliation, for that is the second person, Christ Jesus: nor the *Assurer* or *Ratifier*, for that is the holy Ghost: nor the *Instrument* of it, for that is the glad tidings of the Gospel: but I say, he is the *Interpreter* of it; that is, first one that can open and explaine the covenants of grace, and rightly lay downe the meanes how this reconciliation is wrought. Secondly, one that can *rightly and justly* apply meanes, for the working of it out. Thirdly, one that hath authoritie to publish and declare it when it is wrought: and by these three actions, hee is Gods *Interpreter* to the people.

Then he is also the peoples *Interpreter* to God, by being able to speake to God for them, to lay open their wants and nakednesses, to confesse their sinnes, to crave pardon and forgivenesse, to give thankes in their names for mercies received: and in a word, to offer up all their spirituall sacrifices unto God for them: and so every true Minister is a double *Interpreter*, Gods to the people, and the peoples to God. In which respects, he is properly called *Gods mouth* to the people, by preaching to them from God; and the peoples mouth to God, by praying for them to God: and this calling sheweth how great and glorious a calling this Ministerie is, if it be rightly conceived. Now then for the use of it.

*Use 1.*

*Ministers must have the tongue of the learned.*

First, if every true Minister must be Gods *Interpreter* to the people, and the peoples to God: then hence we learne, that every one, who either is or intends to be a Minister, must have that tongue *of the learned*, whereof is spoken in Esay 50.4. where the Prophet saith (first in the name of Christ, as he that is the great Prophet and Teacher of his Church; and secondarily, in the name of himselfe and all true Prophets, while the world endureth.) *The Lord God hath given me a tongue of the learned, that I should know to speake a word in season to him that is wearie:* where note the *wearie soule*, or troubled conscience, must have a word *in season* spoken to him for his comfort; and that cannot be spoken without the *tongue of the learned*. And lastly, that tongue of the learned must be *given of God*. Now to have this tongue *of the learned*, which *Esay* speakes of, what is it but to be this *Interpreter* which the holy Ghost here saith a Minister must be. But to be able to speake with this tongue is; first, to be *furnished with humane learning*: secondly, *With divine knowledge*, as it may by outward meanes be taught from man to man: but besides these, he that will speake *this tongue* aright, must be *inwardly learned*, and taught by the Spirit of God: the two first he must learne from men, but the third from God: a true Minister must be inwardly taught by the spirituall Schoole-master the holy Ghost. Saint *John* in the Revelation must take the booke, that is, the Scripture, and eat it; and when he had eaten it, *then* (saith the Angel) *he must goe preach to Nations, tongues, people, and to Kings*: which was done, not than Saint *John* had not eaten that booke, in the comming *down of the holy Ghost*, the very end of whose comming was to teach them spiritually; but that in him Christ might teach his Church forever: that no Minister is so fit to preach to Nations and to Kings, *untill they have eaten the booke of God*: that is, till after and besides all the learning that man can teach them, they be inlightned by the spirit of God himselfe: and this teaching is it that maketh a man *a true Interpreter*, and without this he cannot be: for how can a man be Gods *Interpreter* to his people, untill he know the minde of God himselfe? and how can he *know the minde of God, but by the teaching of the spirit of God?* For as no man knoweth the thoughts of a man, but the spirit of man that is in him: so the things of God knoweth no man, but the Spirit of God. Indeed we may be mans *Interpreter* by humane teaching, and may interpret the Scriptures truly and soundly as a humane booke or storie, for the increase of knowledge; but the divine and *spirituall Interpreter*, which shall pierce the heart, and astonish the soule of man, must be taught by the inward teaching of the holy Ghost.

2. With divinitie.
3. He must be inwardly taught by Gods Spirit.

Revel. 10. 8.

Acts 2.

This is to eat the booke of God.

1 Corinth.

Let no man think I here give the least allowance to Anabaptisticall fancies, and revelations; which are nothing but either dreames of their owne, or illusions of the Devill: for they contemne both humane learning, and the study of the Scripture, and trust wholly to revelations of the spirit; but Gods Spirit worketh not but upon the foundation of the word: onely I teach this, that a Minister must be a *divine Interpreter*, an *Interpreter* of Gods meaning. And therefore he must not onely *read the booke*, but *eat it*; that is, not onely have the knowledge of divine things flowing in his *braine*, but ingraven in his heart, and printed in his *soule* by the spirituall finger of God: and therefore for this end, after all his owne study, meditation, conference, commentaries, and after all humane helps, he must pray with *David, Open thou mine eyes that I may see the wonders of thy Law*. The discerning of those wonders requires a *spirituall illumination*, and the opening of them requires the *tongue of the learned*. Therefore after all the study which flesh and blood, and humane reason can yeeld, pray with the Prophet, *Lord give me the tongue of the learned*, that I may be a *right Interpreter* of thy holy will.

This is no approbation to Anabaptists, who depend onely on revelations, and neglect all meanes.

Psal. 119. 18.

*Vſe 2.*
For Miniſters. Eſay 13. They muſt be holy and ſanctified men: and ſo be firſt of all Interpreters to themſelves.

Furthermore, inaſmuch as Miniſters are Interpreters, they muſt labour for ſanctitie, and holineſſe of life. In *Eſay*, *the kingdome of Aſſyria* is ſaid to be *ſanctified* or ſet apart, to *deſtroy Gods enemies*. If there be a certaine kinde of *ſanctification* neceſſarie for the worke of *deſtruction*, then how much more is true ſanctification neceſſarie for this great and glorious worke *of the edification of Gods Church*? A Miniſter is to declare the reconciliation betwixt God and Man; and is he himſelfe not reconciled? Dare he preſent another man to Gods mercie for pardon, and never yet preſented himſelfe? Can he commend the ſtate of grace to another, and never felt the ſweetneſſe thereof in his owne ſoule? Dare he come to preach ſanctification with polluted lips, and out of an unſanctified heart? *Moſes* might not ſtand upon the *Mount in Gods preſence, till he had put off his ſhooes from off his feet*, Exod. 3. and dare any man preſume to come into this moſt high and holy preſence of the Lord, untill he have mortified his corruptions, and caſt off the unruline ſſe of his affections?

Exod. 19. 20. Levit. 10. 3.

In *Exodus*, the Prieſts are bid to *ſanctifie the people*, and in *Leviticus* it is ſaid, that *God will be ſanctified in all that come neere him*: but who come ſo neere unto him as the Miniſters doe? So that it is apparent, *Miniſters* doe *ſanctifie the people*; and in ſome conſtruction, *God himſelfe*. Now, ſhall they one way be *ſanctifiers of the people*, and no way of *themſelves*? Surely, if it be ſo, they are but lame Interpreters. And this is the reaſon doubtleſſe, why unſanctified Miniſters, and ſuch as are of looſe converſation, beſtow ſuch fruitleſſe labours in the Church: many want no learning, no abilitie to interpret, and yet how few ſoules doe they bring to God? Some it may be are converted by their Miniſterie, that God may ſhew the efficacie is not in the perſon of the man, but in the ordinance of God; but few doubtleſſe (for ought that we can ſee) to teach us, how God hateth him which will take in hand to reconcile others to God, himſelfe being unreconciled. Seeing then *Miniſters* are *Gods Interpreters* to the people, to *declare* and publiſh *their reconciliation* with God, and that they cannot be reconciled, unleſſe they be ſanctified, and can ſo hardly be ſanctified by the miniſterie of an unſanctified man; let therefore all true Miniſters of God, firſt, be *Gods Interpreters* to their owne conſciences, and their owne ſoules *Interpreters* to God, then ſhall they know more perfectly how to diſcharge the office of true *Interpreters* betwixt God and his people.

For elſe they will hardly doe good to others.

And thus we have the true titles of a true Miniſter.

Now it followeth in the Text, *One of a thouſand*.

2. Part of the deſcription is the rarenеſſe of a good Miniſter. He is one of a thouſand.

Here is the ſecond part of this deſcription, which is by *the rarenеſſe or ſcarceneſſe of good Miniſters*: which is laid downe in a very ſtrange phraſe; namely, that a true *Miniſter*, one that is a right Angel, and a true Interpreter, is no common or ordinarie man, but thin

A ſowne, one of many; nay, *one of a thouſand*.

The meaning.

The meaning hereof is to be conceived either properly, or figuratively: in the figurative ſenſe, it is ſpoken in relation to Miniſters themſelves: in the proper ſenſe it hath a compariſon with all men: the figurative and hyperbolicall ſenſe is, that of all the Miniſters in the world, not one of many is a right Angel, and a true Interpreter: the plaine and proper ſenſe is, that amongſt the men of this world, there is not one of a thouſand which proves a true Miniſter. For this point let us examine three points: the truth of it, the reaſon of it, and the uſe of it.

1. The truth hereof.

The truth hereof is manifeſt, by the experience of all ages, where in it is ſtrange to obſerve, *how few men* of any ſort, eſpecially of the *better ſort*, affect the calling *of a Miniſter*: and which is more ſtrange, how few of thoſe that are Miniſters in name and title, doe deſerve theſe honourable names of an *Angel* and an *Interpreter*; and the truth is too manifeſt in common practice, to inſiſt much upon it: rather therefore let us ſee the reaſons of it, and they be theſe principally.

2. The reaſons hereof. 1. *Reaſon.* The contempt of it, it being hated by wicked men.

First, the *Contempt* that lyeth on that calling, it being always hated by wicked and prophane men, becauſe it diſcovers their filthineſſe, and unmaskes their hypocriſie: and their doctrine oftimes is a fretting corraſive to their conſcience, that they cannot welter and wallow ſo quietly, and ſo ſecretly in their ſinnes, as otherwiſe they would; therefore is it that they ſpurne both againſt the calling, and the men, and watch them narrowly, and take hold of their leaſt infirmities, thereby to diſgrace them; judging that to caſt contempt on that calling, is to remove ſhame from their owne ſhamefull courſes: nor is it poſſible, but that they ſhould thus *hate this calling*, in as much as they *hate* ſo deadly both *that Law and Ambaſſage* which they bring, *and that God* whoſe Ambaſſadours they are.

This hatred and diſgrace in the wicked world, was that that cauſed *Jeremie* to crie, *Woe is me*, and made him in the ſcorning of his naturall reaſon, *curſe the time that ever he was a Prophet*: for ſaith he, *I am a man of contention*, every man is at ſtrife and at enmitie with me.

Jerem. 15. 10.

2. *Reaſon.* The difficultie of diſcharging the duties.

The next reaſon, *The difficultie of diſcharging the duties of his calling*: to ſtand in Gods preſence, to enter into the holy of holieſt, to goe betwixt God and his people, to be Gods mouth to the people, and the peoples to God: to be the Interpreter of the eternall law of the old Teſtament, and the everlaſting Goſpel of the new: to ſtand in the roome, and to beare the office of *Chriſt* himſelfe, to take the care and charge of ſoules: theſe conſiderations are ſo many amazements to the conſciences of ſuch men, who doe with reverence approach, and not with raſhneſſe ruſh unto this ſacred ſeate: this made S. *Paul* crie out, *Who is ſufficient for theſe things*? And if *Paul* ſaid, *Who is*? no marvell though many a man ſay, *I am not ſufficient*: and doe therefore draw their neckes from this yoake, and their

2. Cor. 2. 16.

hands

hands from this plough, untill God himselfe or his Church doe presse them to it.

2. *Reason.* Want of maintenance.

The last reason is more peculiar to this age of the new Testament; namely, *want of maintenance and preferment*, for them that labour in this calling: men are flesh and blood, and in that respect must be allured, and wonne to embrace this vocation, by some arguments, which may perswade flesh and blood: the world hath in all ages beene negligent herein, and therefore God in his law tooke such strict order *for the maintenance of the Levites*: but especially now under the Gospel, this calling is unprovided for, when it deserves best of all to be rewarded: certainly it were a worthy Christian policie, to propound good preferments to this calling, that thereby men of the worthiest gifts might be wonne unto it: and the want thereof is the cause why so many young men of speciall parts, and greatest hope, *turne to other vocations*, and especially to *the Law*, wherein at this day the greatest parts of the *finest wits of our kingdome* are imployed: and why? but because they have all the meanes to rise; whereas the Ministerie for the most part yeeldeth nothing, but a plaine *way to beggery*: this is a great blemish in our Church, and surely I wish the Papists, those *children of* this world, *were not wiser in their kinde, (in this point) than the Church of God*: the reformation hereof is a worke worth the labour of *Prince* and people: and speciall care is to be had in it, else it will not be reformed: for doubtlesse had not God himselfe in the old Testament, taken such straight orders for the livings of the *Levits*, they had beene put to no lesse extremities, than is the Ministerie of this age. And this reason added to the other, makes them perfect; and all put together make a reason infallible: for who will undergoe *so vile a contempt*, and *undertake so great a charge for no reward*: and where there is so great *contempt*, so heavie *a burthen*, and so meane a reward: what marvell, if a good Minister be *one of a thousand*?

Deut. 10.9 & 18.1. Numb. 18.26.

This makes many of our best wits runne from Divinitie to Law,

Now let us make use of this doctrine: The use is manifold, and yeelds instructions to many sorts of people: First, *Rulers and Magistrats* are here taught, if good Ministers be so scarce, therefore to maintaine and increase, and doe all good they can to the *Schooles of the Prophets*, to Universities, Colleges, and Schooles of good learning, which are the *Seminaries of the Ministerie*: herein the example of *Samuel* is very worthy to bee followed, in whose dayes the Schooles of the Prophets flourished; and even *Saul* himselfe, though hee did much hurt in *Israel*, yet when he came to the Schooles of the Prophets, his hard heart relented; he could doe them no hurt, nay, *he put off his robes and prophecied amongst them*. So should all Christian Princes and Magistrats advance their Schooles, and see them both well maintained, and well stored: the reason is evident and forcible.

3. The use of it. 1. To Rulers to maintaine Universities, Colleges, and Schooles of the Prophets.

1 Sam. 19.20, 21, 22, 23, 24.

*A good Minister is one of* 1000. If therefore they would have the number increased, let them maintaine the Seminaries. And againe, *if Antichrist* to uphold his kingdome, the kingdome of Satan, be so carefull herein, to erect Colleges, and indow them with living, to be Seminaries for his Synagogue, and use so great meanes to sowe his tares in the hearts of young men, that so they may sowe them in the hearts of the people abroad: shall not *Christian Princes* be as carefull, or rather much more zealous, for the increasing of the number of godly Ministers? shall *Baal have his foure hundred Prophets, and God have but* Elias *alone*? Great shame must it be to *Ahab*, or to any *King*, whose kingdome is in that estate.

1 Kings 18.22.

The Jesuites diligence is such in teaching, and the readinesse of some of their Novices such in learning, (the devill himselfe doubtlesse putting to his helpe withall) that in three yeares (as some of them say of themselves) they proceed in humane learning, and in the fourth, in Divinitie: which if it be so, then it may be a good Lesson, for these our Schooles of learning, and an inducement to move all that have the government thereof, to labour to advance learning by all good meanes, and to give it more speedy passage: And it may shame some that spend so many yeares in the Universitie, and yet alas for all that prove not one of a 1000. In these our Schooles are by Gods mercie, many young trees planted by the River side of this goodly Orchard, which by good ordering and dressing, may prove goodly Trees in the Temple of God, and strong Pillars in the Church: but they are like tender plants, and must be cherished. Princes and great men, by *allowing maintenance*, and the *Governours* by *establishing good orders*, and looking carefully to their execution, must see that these plants have sufficient *moysture to grow speedily* to perfect ripenesse; and that then they bee *transplanted* in due time, into the Church and Commonwealth: these be the trees spoken of in *Ezekiel*, *which grow by the sides of the river, which floweth out of the Sanctuarie*: Waters out of the Sanctuarie must nourish them, and so they grow unto their perfection: but take away these waters, take away the libertie of *Princes*, and good discipline from the *Universities*, and these Trees must needs decay and wither: which if they doe, then the small number of good Ministers will be fewer and fewer, and of one of a thousand there will not bee one of two thousand.

And the Jesuits to continue their late founded Hierarchie.

Ezech. 47.12, &c.

In the next place, *Ministers* themselves are here taught: First, if good Ministers be so scarce, then let every man feare to make them fewer than they be: every man therefore for himselfe, labour *first for abilitie*, then for conscience to discharge his dutie: namely, to be an *Angel*, to deliver faithfully Gods Ambassage, and a true *Interpreter* betwixt God and his people: thus if thou doest, then howsoever the number of good Ministers is small, yet it shall be nothing smaller for thee.

*Vse* 2. For Ministers. 1. Let every man feare to make them fewer.

2. If there be so few, labour to increase them, for

2. Labour to encrease them by winning others to it.

The rather because the Pope doth so to uphold his superstition. At Rome, Rhemes, Doway.

for the more they are, the lesse burthen lieth upon each particular man: therefore let every Minister by his teaching, and by his conversation labour so to honour his calling, that he may thereby allure and draw others to a love and liking thereof.

3. Let them one love another and joyne together. Galat. 2.9.

3. Are good Ministers too thin sowne? are there so few of them? then let all good and godly Ministers *give the right hand of fellowship* one to another, and joyne together in love; and by that meanes arme themselves against the scorne and contempt of the world. We see they that are of a kindred, or a brotherhood, or any kinde of societie, the fewer they are, the more closely doe they combine, the more firmely doe they hold together against forraine force: so ought Gods Ministers to doe, because their number is so small: if they were many, lesse danger in their dissunion. But seeing they are so few, the more it concerneth them to cut off contentions, and all occasions of debate, and to joyne hand in hand against these common adversaries.

*Vse 3.* For Students. 1. To consecrate themselves and their studies to that calling.

In the third place, *young Students* are here taught, seeing a true Minister is but one of a thousand, that therefore they bend their studies and their thoughts to the Ministerie: for they well know it is an old Proverbe, *the best things are hard to come by*: and certainly there are so few good Ministers, because the holy Ministerie in it selfe is so high and excellent a calling: and as it is a *shame to the men* that there are so *few good Ministers*, so it is a *commendation to the calling*: whose honour and excellencie is such, that as we see here scarce one of a thousand attaines unto it: therefore men of the most excellent gifts are here invited to dedicate themselves unto the most excellent vocation: yea, very reason it selfe would urge a man to be *one of a thousand*.

To furnish themselves with the true ornaments of a Minister.

2. And further, as they are to intend this calling as the most rare and excellent; so this must teach them likewise, to hasten to furnish themselves with all good helps and meanes, that they may become *true Ministers and able Interpreters*, and not too long to sticke in those studies, which keepe a man from the practice of this high function; for it is not to live in the *Universitie*, or in the College, and to *studie*, though a man never so fast devoure up learning; but to be a *good Minister*, is that that makes a man *one of a thousand*.

*Vse 4.* For hearers. 1. To reverence the person, and receive the doctrine

In the last place, *Hearers* are here taught their dutie, first to *respect* with reverence the *person*, and to *receive* with reverence the *Message* of every true Messenger, seeing it is so *rare* a thing to finde a *true Minister*: for as nothing is more *vile and base* than an *evill and lewd* Minister, (whom Christ compares to *salt which hath lost his savour, which is good for nothing but to be cast out, and trodden downe of men*:) so is there none worthy of more *love* and *reverence* than a holy Minister: for as *Esay* saith, their *very feet are beautifull which bring glad tidings*, and we should *kisse their feet which bring newes*

Matth. 5. 13.

A *of peace*: therefore all good Christians are to receive and use a *good Minister*, as S. *Paul* saith the Galatians did him, *even as an Angel of God*. Hast thou then a godly Pastor? runne to him for counsell, for comfort, for counsell, use his company, frequent his Sermons, account him worthy of *double honour*, thinke it no small or ordinarie blessing, for thou hast *one of a thousand*, and blesse God for bestowing his mercy on thee, which he had denied to so many others: for some have no *Minister*, some have a *Minister*, but yet alas, he is not one of a *thousand*.

Galat. 4. 16.

2. Fathers to dedicate their sonnes to the Ministerie.

And for thee, all men that are *Fathers*, may heare learne to consecrate their children to God in the service of the Ministerie, considering that it is *so rare* and excellent a thing to be a good B Minister: nay, that man should thinke himselfe happie, and honoured of God, who may be father to such a sonne, as shall prove one of a *thousand*.

*Vse 5.* For all men. Pray that God would increase the number.

In a word to conclude this point, all men must here learne, seeing good Ministers are so *scarce*, to *pray the Lord of the harvest, to thrust out more labourers into the harvest*: and for those that are called already, that God would make them faithfull in that high function. And as *Elisha* craveth of *Elias*, that the good *Spirit may be doubled and trebled upon them*, so that the number may be increased. And thus we have the *truth*, the *reason*, and the *use* of this, that a good Minister is *one of a thousand*.

1 Reg. 2. 9.

It followeth, *To declare unto man his righteousnesse*. C

3. Part of the description by his office, that is, to declare unto man his righteousnesse

Here is the third part of the description of a Minister, that is, by his office *to declare unto man his righteousnesse*: that is, when a poore sinner, by his sinnes (the foulenesse whereof he seeth, and the burthen whereof he feeleth) is brought downe, as it were to the very gates of Hell, when this sinner by the preaching of the Law is brought to a true *sight of this miserie*: and againe by preaching the Gospel, is brought *to lay hold on Iesus Christ*: Then it is the proper office of a Minister, to *declare unto that man his righteousnesse*; namely, that though in himselfe he be as ill, and as foule as sinne can make him, and as the law can discover him to be: yet *in Christ he is righteous*, and just, and by Christ so D justified, as he is no more a sinner in the presence and account of God: this is the *righteousnesse of a Christian man*, this is the justification of a sinner. And to *declare this righteousnesse* to him that repents and believes, is the proper dutie of a true *Minister*.

The meaning.

In the Acts *Paul* saith of himselfe, that he *witnessed to the Iewes, and to the Gentiles, the repentance towards God, and faith towards our Lord Iesus Christ*. In which words is laid downe the compleat dutie of a Minister (as he is a publike *Angel or Interpreter*) first, to preach *repentance*, which a man must performe to God, whom by his sinnes he hath grievously offended; secondly, to preach *faith in Christ*, and free forgivenesse, and perfect salvation

Acts 20. 21.

through

It comprehendeth three points.

through that faith in Chriſt, to all that ſhall truly beleeve in him. And after both theſe followeth that which is here ſpoken of, which comprehendeth both the former; namely, to *declare unto man his righteouſneſſe.* So that in theſe words, are inclufively laid downe, theſe points of a Miniſters calling: First, a true Miniſter may and muſt declare unto a ſinfull man *where righteouſneſſe is to be found*, namely, in *Ieſus Chriſt* the righteous. Secondly, how that righteouſneſſe may be *obtained*, namely, by doing two duties: First, by denying and diſclaiming his owne righteouſneſſe, and that is done by repentance: Secondly, by claiming and *cleaving* to Chriſts righteouſneſſe, and that is done by faith. Thirdly, a true Miniſter may and muſt *declare this righteouſneſſe to him*, that is, firſt, publiſh and proclaime, that it is ready to be beſtowed on every ſinner, which will thus apprehend it, and that it is able to juſtifie and ſave him: ſecondly, beſides a bare publication of this juſtification, he muſt (as *Paul* did) *witneſſe and teſtifie* it to the conſcience of the ſinner, that it is as certainly true, as God is true. For as a *witneſſe* in doubtfull caſes is called, that by his Teſtimonie he may *cleere the truth*; ſo when the conſciences of poore ſinners are *wavering* and doubtfull what to beleeve, when they doubt of this righteouſneſſe, then is a true Miniſter as a *faithfull witneſſe* of God to averre and *teſtifie the truth*, from his owne conſcience, knowledge, and feeling of the infallible certaintie of Gods promiſes, unto the doubtfull and diſtreſſed conſcience of the ſinner.

1. He muſt declare where true righteouſneſſe is. 1 John 2.

2. How it may be obtained.

3. He muſt declare him, that is, 1. Shew that him readie for him if he be-leave and repent,

2. He muſt teſtifie, and aſſure him of it.

Thirdly, beſides *declaration* and *teſtification*, he is to maintaine this truth, and this *righteouſneſſe*, (if the ſinners conſcience be not yet quiet) againſt all gaine-ſayers, againſt the power of darkneſſe, and all the gates of hell; that this is true and perfect righteouſneſſe to him that apprehends it, as afore is laid downe: and this is ſo infallible to every ſoule that repents and beleeveth, that the Miniſter may aſſure it to the conſcience of the ſinner in the word of truth, and in the name of God, and may call to witneſſe all Gods Saints, and all his holy Angels, and may pawne unto him *his owne ſoule* upon it, that it is moſt true, that this is *true, perfect, and all-ſufficient righteouſneſſe.*

3. He muſt maintaine it, and averre it againſt all doubts and temptations,

Thus we ſee in ſome meaſure, what it is to *declare unto a man his righteouſneſſe.* And this is the peculiar office of a Miniſter of God, and this is the height and excellencie of his office. In the want of godly Miniſters, I confeſſe that godly Chriſtian men may one helpe another in the performance of theſe duties, and that with profit; but it is the proper function of a godly Miniſter to doe it, and the *promiſe and bleſſing* belong properly to him; as the conſciences of all penitent ſinners will teſtifie in this caſe: let *Davids* ſerve for many, who when he was caſt downe even to the mouth of Hell, by that feareful diſcoverie of his two hideous ſinnes by *Nathans* preaching, and when the faith of his ſoule began to wreſtle againſt Hell, and ſtrive againſt deſpaire, and to apprehend the mercie of God in Chriſt: then I ſay, could not the teſtimonie of all the men in the world have given him that joy, comfort, and aſſurance, that *Nathan* did, when he ſaid in the word of a Prophet, and of a true Miniſter, *God hath taken away thy ſinne, thou ſhalt not die*: what did *Nathan* here, but *declare unto man his righteouſneſſe*? What did *Nathan* here but the dutie of every true Miniſter?

This duties is ordinarily peculiar to Miniſters.

2 Sam. 12.

*Vſe* 1. For Miniſters.

If this be the office and dutie of a Miniſter; and if ſuch be the height and excellencie of his office, let us ſee then what uſe we may make of it.

First, for the Popiſh Miniſterie, they doe inſufficiently declare it.

First, concerning the Miniſterie: It firſt diſcovereth how nakedly, weakely, and inſufficiently, the *Popiſh Church* doth *declare unto man his righteouſneſſe*, who will let a man ſeeke it in himſelfe, where alas it is not: for *Paul* himſelfe teſtifieth, that his deſire is, that he may be found out of himſelfe, and in Chriſt; and yet certainly, if ever man had righteouſneſſe of his owne worth truſting to, *Paul* had: this is the cauſe why ſo many of that religion finde not that *righteouſneſſe*, which will pacifie and ſatisfie their conſciences when they come to die; and why ſo many of them, when it comes to the pinch, doe then goe out of *themſelves*, and with us doe ſeeke for this righteouſneſſe in *Chriſt*, where both aſſuredly and ſufficiently it is to be found.

Philip. 3. 8, 9.

Secondly, our owne.

Then for our owne Miniſterie, here they are taught; firſt the true manner of teaching, and *declaring righteouſneſſe*: namely this, not to preach the Law alone, or the Goſpel alone, as ſome unadviſedly doe (but both without profit) but both the *Law and the Goſpel*; the Law to breed *repentance*, the Goſpel to worke *faith*: but in order; firſt the Law to breed repentance, and then the Goſpel to worke faith and forgiveneſſe, but never before.

Both the Law and the Goſpel.

2. To be holy men themſelves.

Secondly, they are taught to be *holy*, to be ſanctified and reconciled themſelves: for is it thy office to *declare unto man* his righteouſneſſe, and not thy *owne* to thy ſelfe? and how canſt thou be a true witneſſe to teſtifie betwixt God and the ſoule of a ſinner, when thy owne ſoule knoweth not, nor feeleth the truth of it? certainly ſuch men are lame witneſſes betwixt God and the ſinners ſoule. *David* ſaith to the ſinner, *I will inſtruct thee in the way wherein thou ſhalt goe*: but he firſt of all in the ſame, layes downe his owne experience in a large ſtorie of his owne repentance, and of Gods mercie on himſelfe. And although God ſometime doe ſatisfie and ſave the poore diſtreſſed ſoule of a ſinner, by the teſtimonie of ſuch men, to teach us that the vertue is not in the men, but in the truth of Gods covenant: yet alas, how few are they, to teach us how pleaſing it is unto him, when a Miniſter is a *declarer of that righteouſneſſe to others*, which he firſt *hath himſelfe*; and is a witneſſe of the truth to others, which he firſt knoweth in his owne *experience*.

Pſal. 32.

For elſe they will convert but few.

*Vſe* 3. To Miniſters, not to care for the contempt of the world.

Thirdly, the conſideration of this high excellencie

colleucie of their calling, must *arme* all true Ministers against the *scorne* and contempt of the World, which by wicked men is cast like dust and mire in the face of Ministers; let this suffice them, they are the men that must declare *unto man his righteousnesse*, even he that *scornes* and contemnes the Ministerie, *he hath no righteousnesse* in him, unlesse it be by the *meanes of a poore Minister*: then doe thou thy dutie, and he that mockes thee, hath cause to honour thee. And let this encourage Students to consecrate themselves to the Ministerie: for *what calling* hath so high an office, as this, *To declare unto man his righteousnesse?* And assuredly how ever in this wicked world thou art little accounted of, (for if it did not so, it were not wicked:) yet thou art honoured in the hearts of all Gods children, and even in the *consciences* of some, whose tongues doe smite thee: and the soules of thousands, *when they die* shall blesse thee, who in *their lives* cared not for thee: and the devill himselfe doth envie, and the holy Angels themselves doe *wonder* at the excellencie of thy calling, in that thou hast power to declare unto man *his righteousnesse*.

*Vse* 2. For Students. To consecrate themselves to that high calling.

*Vse* 3. For hearers. Seeke righteousnesse both in the Law and the Gospel.

In the next place, *hearers* may here learne; first, if *their righteousnesse be thus to be declared* as afore, then if they will have it, they must seeke it as it may be found; namely, *both in the Law, and in the Gospel*, and not in the Gospel alone; and first in the Law, then in the Gospel: for he must never looke to taste the sweetnesse of the Gospel, which hath not first swallowed *the bitter pills of the Law*: if therefore thou wouldest *be declared righteous* by the Gospel, be content first to be pronounced *miserable* by the Law; if thou wouldest be *declared righteous in Christ*, then be content first to be pronounced sinfull and unrighteous in thy *selfe*. Secondly, all men may here learne, how they are to esteeme of Gods *Ministers*, and what reverence and obedience is due to their persons, and their doctrine: these are they which must declare *unto thee thy righteousnesse*, if thou hast any. Are thou beholding to him, who when thou hast *lost a Iewell* (which was all thy wealth) can tell thee where it is, and helpe thee to it againe? or to him who when thy *cause* is in triall at the barre, will plead it for thee? or to him, who when *thy health* is lost, can tell thee how to get it againe? then behold how thou art beholden to a *godly Minister*; who when *Adam* had lost both for himselfe and thee, that *Iewell of righteousnesse*, which was, & is the whole wealth of thy soule, can truly tell thee where it is, and how it is to be had againe: and who, when the Devill haleth thee to the barre of Gods justice, to receive triall for thy sinnes, can draw thee there such a *declaration*, as the devill himselfe shall not be able to answer? and who, when thy *soule* is sicke to death, and even to damnation, can *binde* the deadly wounds thereof. A good Minister therefore is *worthy* (as the Apostle saith) *of double honour*, whose dutie we see is to *declare unto man his righteousnesse*. And to conclude this point al-

2. What to esteeme of Gods Ministers.

A so, the consideration of the height of this office of a Minister, may encourage fathers to dedicate their sonnes to this holy calling: for the *Physitian* care for thy body, or the *Lawyer* for thy cause, are both inferiour duties to this of the Minister. A good Lawyer may be one of *ten*: a good Physitian one of *twenty*, a good man one of a 100. but a good Minister is one of a 1000. A good Lawyer may declare the true *state of thy cause*: a Physitian may declare the true *state of thy body*: But calling, no man can declare *unto thee thy righteousnesse*, but a true Minister. And thus we see the office or function of a Minister. Now followeth the blessing.

*Then will he have mercie upon him.*

The fourth generall part of this description, B *is the blessing*, which God giveth to the labours and function of a true Minister: *then*, that is, when a man by the preaching of the Law is brought to true humiliation and repentance, and by the preaching of the Gospel, to true faith in the *Messias*; *Then will he* (that is, God) *have mercie on him*, (that is, on the penitent and beleeving sinner.) Behold here the admirable sympathy, and the cooperation of God, and the Ministers office. Man preacheth, and God blesseth: Man worketh on the heart, and God *giveth grace*: a Minister declares *unto man his righteousnesse*, and God saith, *so be it, he shall be righteous*: a Minister *pronounceth mercie* to a penitent sinner, and forthwith God hath mercie *on him*. Here we see the great and glorious account C which God *makes of the word* of his Ministers, by them truly taught, and rightly applyed; *namely*, that he as it were eyeth his blessing unto it: for ordinarily till a man know his righteousnesse, by the meanes of an *Interpreter*, God hath not mercie on him; but as soone as he doth know it, then as we see here, *God will have mercie on him, and will say, Deliver him, &c.* This is no small honour to Ministers, and to their Ministerie, that God himselfe gives a blessing unto it, and worketh when they worke, and as it were stayeth waiting, when they declare unto man his righteousnesse, and *then hath he mercie on him*: so powerfull, and so effectuall, is the word spoken by a Minister of God. This is that which Christ avoucheth, *Whatsoever you loose in earth, shall be loosed in heaven*. Will you know the meaning hereof? Reade S. *Iohn*, *Whose sinnes soever you remit, they are remitted: whose you retaine, they are retained*: will you have the meaning of both? Reade *Esay*: *God destroyeth the tokens of Southsayers, and maketh Wizzards, and Astrologers fooles, turneth worldly wisemen backward, and makes their knowledge foolishnesse, but he confirmeth the word of his servants, and performeth the counsell of his messengers*, thus God *binds* and *looseth* with them, *enricheth* and *retaineth* with them, by *confirming* their *word*, and *performing* their *counsell*.

For example,

A true Minister seeth a sinner *hardened in his sinnes*, and still rebelling against the wil of God;

he

For fathers to make their sonnes Ministers.

4. Points, the blessings: then will God have pitie on the sinner.

God and his Ministers worke together.

Matth. 16.16.

Iohn 20.23.

Esay 44.25,26.

he therefore *declareth unto him his unrighteousnesse*, and his sinne, and denounceth unto him the miserie and curses of Gods justice, as due unto him for the same: *hee hath bound on earth, hee doth binde on earth*, this mans sinnes are likewise bound and retained in Heaven. On the other side, he seeth a man *penitent and beleeving*, he pronounceth forgivenesse of sinnes and happinesse unto him for the same: *he looseth him from the bond of his sinnes, by declaring unto him his righteousnesse*; this man also is likewise loosed and remitted in heaven, and God himself doth pronounce him clear in heaven, when the Minister doth on earth. *This God confirmeth, the word of his servants, and performeth the counsell of his messengers.*

A

The use of this doctrine is first, for *Rulers* and great men of this world: this may teach them to be *nursing Fathers*, and *nursing Mothers* unto the Church, whose authoritie they see is so great over them, as that their decree stands ratified in heaven. Therefore though their place be great, and they be *Gods upon earth*, yet must they withall acknowledge, that in justifying a sinner, in interpretation, in *declaring unto man his* righteousnesse, in binding and loosing, *their power* also is *immediate from God*, and above theirs; and they themselves, as they are men, must *submit* themselves to this powerfull word of the Ministers, to be taught by it, and to be reconciled by meanes of it, and highly must they respect it; for though a man speake it, yet it is the Word of God: this is to licke the dust of *Christs feet*, which the Prophet speaketh of: not as the Pope would have it, to hold the stirrop, and leade the horse, and hold the water to the Pope, to kisse his toes, to hold their kingdomes of him as tenants at will, or by curtesie; but reverently to acknowledge the ordinance to be Gods, the function and dutie to be high and excellent, to acknowledge the power of their keyes and censures (being rightly applyed,) their promises and their threatnings to be as from God, and to submit to them accordingly.

B

*Vse 2.* For Ministers.

Secondly, *Ministers* themselves here must learne, when they take the word of reconciliation into their hands and mouthes, to call to mind whose it is, even the Lords, and that he worketh with them; and that therefore they must use it in holy manner, with much feare and reverence: *It is not their owne, they may not use it as they list.* And lastly, hearers are here taught, first to see how mad such men be, which carelesly, and seldome heare Sermons, but upon any occasion flie to Wizzards and Charmers, which are the Devils prophets: for see the difference of these two, the Wizzard and Charmer hath societie with the Devill, the Preacher with God: the Charmer hath his calling from the Devill, the Preacher his from God: the Charmers charme *is the Devils watchword*, (when he charmeth the Devill doth the feate:) the Preachers doctrine is Gods *watchword*; when he truly applyeth it, God himself ratifieth and makes it good: therefore let all men feare to have thus to doe with the devill, by seeking to his slaves; and let them draw neere to God by entring into fellowship with his holy Prophets and godly Ministers.

C

2. Vse Gods word reverently.

*Vse 3.* For hearers. First, heare Gods word often and reverently.

And further, if when they preach, and thou beleevest, *that God hath mercie on thee*; then learne what reverence thou and their word is worthie of, which is thus accompanied with Gods mercie and forgivenesse: and then learne to heare the word of God with feare and trembling, for it is Gods Word, and not theirs: and when a true Minister saith unto thee, on a true ground, I denounce thee a sinfull man, or under the curse; or I declare *thee to be righteous and a childe of grace*; it is all one as though God from heaven had said so unto thee. If any man aske; But is it not as good, if another man pronounce forgivenesse unto me upon thy repentance? I answer, yes undoubtedly, if it *be in extraordinarie* times, or places, when there are no Ministers: for otherwise, certainly this blessing is principally tied unto the Ministers calling: for it is not said of any private mans calling, any where in the Scripture, as it is here said of the Ministers: If *an Angel, an Interpreter*, come to a man, *and declare unto him his righteousnesse, then* (marke the connexion) *will God have mercie on him, and will say, Deliver him.*

D

Whence comes this blessing? from this promise of God. If therefore other callings will challenge ordinarily the same blessing, then must they have the same promise besides; other Christians being private men, though they be sanctified, and have a good measure of knowledge, yet have they not the same *Spirit of discerning* that godly Ministers have: nor can so fully and truly *judge* when a man hath repented, when not; and therefore cannot so truly *pronounce* the sentence of the Law or Gospel, nor have the *power* ordinarily by their good conference and Christian counsell, to convert a soule, but to *confirme* one converted: but that power ordinarily belongs to the publike Ministerie of the word: therefore it followeth, that ordinarily they have not the power to pronounce the sentence of binding or loosing upon any man. I confesse, in times or places where no Minister can be had, God blesseth the labours of private men that have knowledge, sometimes even for the converting of a man to God, and for *comforting* him at the howre of death, and giveth a vertue and power to that sentence, which they shall pronounce one upon another in repentance: and as this is extraordinarie, and in the want of ordinarie Ministers; so in that case, a *private man* of knowledge and godlinesse, *is made a Minister for that time* to himselfe, or to another; even as a *private man* in cases of extreme danger, when no *Magistrate* is present, is made a *Magistrate* himself to defend his owne life. So then as in want of a Magistrate, the *sword of the Magistrate* is put into the hands of a private man; so in the want of Ministers, the *keyes of the Ministerie* are committed and

put

Secondly, see the dignitie and prerogative of the Ministers calling.

*Object.* But may not another Christian doe it?

And not ordinarily.

First, for they have not the same promise.

Secondly, they have not the same power to discerne.

In extraordinary times and in want of Ministers they may.

put into the hands of private men, (as in the dayes of persecution) that then they may with comfort admonish and advise: and with power pronounce mercie, and forgivenesse one unto another, upon their true repentance. Yet alwayes remember that in so doing, a private man is as a *Minister for that time and in that case*: but ordinarily (and alwayes in setled Churches) this power pertaineth to the *Ministerie*, and is theirs alone by ordination; and to them belongeth the promise and the blessing, that when he hath *declared to a man his righteousnesse, then God will have mercie on him.* And thus we see also the blessing of God upon the function of the Ministerie, and annexed thereunto by the mercifull dispensation of God. It followeth,

*Object.* 5 Part. The Commission, which is, Deliver the penitent man from hell.

*Should will say, Deliver him, that he goe not downe into the pit: for I have received a reconciliation.*

The fifth and last part of this description is, *the Commission* & authoritie given unto him, which is *Regia*, as never was given to any creature, and is this; When a Minister of God hath *declared unto a man his righteousnesse*, hath brought him to the state of grace, and God in his favour hath had mercie on him; then God saith to the Minister, *Deliver that soule from hell, for I have pardoned him in Christ, I am reconciled to him.*

How a Minister is a Redeemer.

In which words, authoritie is given to a Minister of God, *to redeeme* a man penitent from hell and damnation: not that he is the meanes of working out this redemption, for that is wholly and onely in Christ himselfe; but he is *Gods instrument*, and *Christs instrument*: First, *to apply* those meanes unto him: Secondly, *to pronounce* his safetie and deliverance when these meanes are used. Here is the principall honour of all belonging to that calling: and it is the greatest that ever was vouchsafed to any creature, Man or Angel: for it is a plaine Commission, *To goe and deliver such a man from the power of hell*, and to redeeme him into the state of Gods children, and to make him heire of heaven: Angels never had this Commission, they are *Messengers sent out for the good of those whom Ministers have redeemed*, and they have brought many comfortable messages unto them: but it was never said to any Angel, *Deliver that man that he goe not downe into the pit*, as it is here said unto a Ministers; not any but Ministers have this Commission. To some callings God saith, *Worke thou* for man, *build* him houses, *provide* him sustenance; to the Physitian, *heale* that man; to the Lawyer, *doe that man justice*: to the Souldier, *fight* for him: to the Magistrate, *defend him*: to the King, *governe him*, and see that every one doe his duty: to none but to the Minister doth he say, *Deliver him that he goe not downe into the pit.*

More than Angels.

Hebr. 1. ult. More than any other calling of men.

*Use 1.* For Ministers. *Ergo.* they must pray and preach diligently.

If this be so, then for the use first, Ministers must learne here, that if they will have the honour of Redeemers, then must they doe the duties of Redeemers, they must pray earnestly for the people; for that is one meanes whereby they redeeme men.

A They must say with *Samuel*, *God forbid that I should cease to pray for you*: They must *mourne* for the impenitent, when they will not turne to God. So did *David*, *His eyes gushed out with rivers of waters, because men kept not Gods Law.* And *Jeremie*, who *wished a fountaine of teares in his eyes, that he might weepe for the sinnes of the people.* They must privately *conferre, visit, admonish, and rebuke*; and principally they must *preach*, and that in such good manner, and in so diligent measure, as they may redeeme and win soules, and the end that they must aime at, must be to win soules. Some preach for *fame* of the world, to avoid censure or punishment: some for *fashion sake*, that they may be like others: some for *ostentation sake*, to win credit and praise: some for *ambition*, to rise in the world: all these forget their Commission, which is, *Deliver a man from hell.* This should be the end of their preaching, this *to save soules from hell*: and what should Commissioners doe, but execute their Commission? *High Commissioners* are worthy to be *low* Commissioners, or rather no Commissioners, if they will not put this in execution. It is therefore lamentable to see, that some by not preaching, some by vaine preaching, shew that they intended any thing, rather than the *winning of soules to God.*

1 Sam. 12.

Psal. 119.

For so doing they are redeemers.

Idle Ministers are no redeemers.

B

Let then all good Ministers so preach, as they may say with *Esay*, *Behold Lord, here am I, and the children whom thou hast given me.* And

C that they may returne their Commission thus; *Whereas thou, O Lord, gavest me this people, and badst me deliver them, that they goe not downe into hell, I have done it: it is the thing my soule aimed at with all my desire and endevour: and by thy mercie I have effected it accordingly.*

And the rather must all Christian Ministers seriously intend the saving of soules, in as much as Antichrist doth so earnestly seeke the *destruction* of soules, by winning them to his Synagogue. The *Turke* spares no labour, no cost, to infect yong children of Christians with his impure and blasphemous superstition. The *Pope* and his vassals (especially *Jesuites*) use all meanes, devise many stratagems, spare no cost, nor labour, to seduce and inveigle yong men, and the best wits. Surely their care and pollicie herein is admirable: and yet alas, when (like the Pharisies) they have compassed *sea and land to make a Proselyte*, they make him like themselves, *the childe of hell.*

Turkes and Iesuites are carefull to seduce soules.

D And they are so farre from having *any Commission* from God to doe this, or any blessing promised, as contrariwise God forbids them, and his *curse* lieth upon them for so doing.

Shall they be so diligent to *destroy soules without a Commission*, and incurre Gods curse for their labours: and shall not Christian Ministers be much more diligent to *win & redeeme soules*, having so large a *Commission* for the purpose, and so great a blessing promised thereunto?

In the next place, this doctrine hath use to the

*Vſe.*
For hearers.
1. To ſee the excellency of this calling.

the hearers. Firſt, to let them ſee the excellency of this calling, which hath a Commiſſion and power to redeeme them from hell and damnation, and what honour is due unto it: and to let the wicked man ſee (which any way abuſeth either the perſons, or the function) how baſe and unthankfull men they are, to recompence evill for good; and therefore no marvell though *evill doe never depart from the houſes and families of ſuch men:* and further, to encourage all men to give themſelves to God in this calling: for ſee here what they are, even the *high Commiſſioners of God.* We have in our State a power delegated to certaine men of worth, and it is called *the high Commiſſion*, becauſe they have power to doe great things, and that man thinkes himſelfe happy who can bring his ſon to this, to be thought fit to be one of this *Commiſſion*; but behold here a *higher Commiſſion, a Commiſſion from God, to redeeme Soules from the power of hell, and the Devils clawes:* this is indeed a high Commiſſion, and ſo high as this was never granted out of the Court of heaven to any creature, but to Miniſters: they therefore are the *High Commiſſioners of the high God.* Is it not then an honour and happineſſe unto thee, to

Miniſters are Gods high Commiſſioners.

A bring thy ſonne to this eſtate?

And laſtly, this muſt teach all *hearers* their duty to Gods word: namely, to ſubmit themſelves unto it; for if the Miniſter have a Commiſſion to redeeme thy ſoule, it muſt be by the word and holy diſcipline. Therfore thy duty is to heare Gods word patiently, to ſubmit thy ſelfe unto it, to be taught and inſtructed, nay, to bee checked and rebuked, and to have thy ſinnes diſcovered, and thy corruptions ript up. If thou wouldeſt have thy cauſe ſucceed well, thy *Lawyer* muſt diſcover the weakneſſes of it: If thy body be to be cured, thy *Phyſician* muſt purge the corruption of it: So if thy ſoule be to be redeemed, *thy Miniſter* muſt ſee the weakneſſe, and purge the corruption of it; and though

B his doctrine be harſh and hard unto thy nature, and the diſcipline of the Goſpell ſeeme rough unto thee, yet muſt thou not rage and rebell againſt it, nor hate him, nor raile at his perſon, but ſubmit thy ſelfe unto it: for it is the meſſage and miniſtery of thy ſalvation: If otherwiſe, thou doeſt indeed a great wrong to the Miniſter, for thou *fruſtrateſt his Commiſſion*; but alas, a farre greater to thy ſelfe, for thou *fruſtrateſt thine owne ſalvation.*

2. Hearers: *Ergo*, muſt ſubmit themſelves to be redeemed.

FINIS.

A

And lastly, this text teach all Persons, how
duty to God were, namely, to submit them-
selves unto him, for this Mighty have a Com-
mission to redeem thy sons, to rule by the
word and holy Discipline. Therefore thy duty is
to hear Gods word patiently, to submit thy
self unto it, to be taught and admonished, and
to bow thy conscience and mouth, and to have thy
whole life reformed, and thy corruptions subdued,
if thou wouldst have thy soul saved well.
If thy body were to be cured, thy Physician must
be obeyed, the Medicine must be received, and
purgative corruption of mind should
and burnt unto thy
of the Gospel were
and shall
, nor pity
for
salvation
Jesus
unto
Ministers
Governors

# THE SECOND TREATISE OF THE DVTIES AND DIGNITIES OF The Miniſterie.

By that late Reverend Divine, M. VV. PERKINS.

DAN. 12. 3.

*They that turne many to righteouſneſſe, ſhall ſhine as the Starres, for ever and ever.*

LONDON,
Printed by IOHN HAVILAND.
1631.

# TO THE RIGHT WORSHIPFVLL, and Reverend Iudges, Sir IOHN SAVILE, Knight, One of the Barons of his Majesties Exchequer, and Sir CHRISTOPHER YELVERTON, Knight, one of the Iudges of his Majesties Court of Kings Bench, and Sir EDWARD PHILIPS, Knight, his Majesties Sergeant at Law, now, or late, the worthy Iudges of our Northerne Circuit, The Spirit of Wisdome, Zeale, and Courage, be multiplied.

RIght Worshipfull, It is said in other Nations, and written in some of their bookes, that there are three disgraces of the English Nation: The ignorance; or (that I may so call it) the unlearned of our Gentry and Nobilitie: the beggery of our poore; and the baseneſſe of the body of our Miniſterie. The firſt blot our Nobility and Gentry have well wiped off, ſince the firſt daies of our bleſſed Queene Elizabeth, partly by ſtudy at home, partly by travell abroad, and I hope they will doe it more and more. The ſecond hath beene well leſſened by good Lawes of late, and would be more, if the execution were as good as our Lawes be; and it were much honour to our Nation, and more to our Religion, if it were quite taken away: for he that tells us, There ſhall be poore ever with us, ſaith alſo, There ſhall not bee a begger amongſt us: If there were no poore, what ſhould become of Charity? for it is Charity to releeve poverty, not to maintaine beggery: Poverty may be a Croſſe, but it is no Curſe: But beggery is a fearefull curſe, threatned on the enemies of God: and Davids faith not, he never ſaw a righteous mans childe poore, but that he never ſaw him beg his bread. The daily cries in our ſtreets, cry yet for further reformation hereof, that the impotent poore may bee ſufficiently provided for, that he need not, and the ſturdy begger compelled to worke, that he may not be ſuffered to beg. Happy you, or whoſoever can have a hand in effecting this bleſſed worke: we who can doe little elſe, ſhall pray for it, and for them that labour in it. But now for the third, I feare none but the very hand of God can wipe out that ſtaine from our Church: The baseneſſe of the generall body of our Miniſtery, whence is it but either from the unworthineſſe, or poverty thereof? and the unworthineſſe, whence is it, but from the poverty and baſe maintenance of our Miniſtery, which was once robbed by the Abbies, and after by ſome in our owne State, which was then Popiſh: and Popery that ſtands ſo much upon Non dimittitur peccatum, niſi reſtituatur ablatum, yet for all that would not reſtore unto the Church her tenths againe. But as Popiſh Abbies ſtole them, ſo a Popiſh State kept them; and to their ſhame ſome of the good Profeſſors of our Religion, have of late reſtored ſuch as were in their hands: and there is hope that all Profeſſors, (unleſſe they care not to be accounted hypocrites) will make ſome conſcionable reſtitution. We doe not crave that they would with Zacheus reſtore fourefold, (though it is apparent, that the tenths were got from us in the old time, by moſt falſe and forged cavillations) we onely crave our owne, we would aske no more, nor willingly take leſſe: for our whole duty is ſtill required, then why ſhould not our whole due be paid? And yet that the world may learne of us contentedneſſe, as well by our practice as our doctrine; we would for the preſent take in good part, and reſt contented with a part of our owne: and ſome competent portions out of the Impropriations, (proportioned to the quantity of the charge impoſed, and the gifts and paines required) would for a time be a reaſonable ſatisfaction in our Miniſtery, untill our State found it ſelfe, either better enabled, or more ſtraightly tied in conſcience to full reſtitution. But as I ſay, this is a worke of God himſelfe: for if man could doe it, ſo many Parliaments would

Matth. 26. 11. Deut. 15.

Pſal. 109. 10. Pſal. 37. 35.

Luk. 19. 8. &c.

not have ſlipt it, but ſome of them would have eternized it ſelfe, with this honourable name to all poſterities, The Parliament that reſtored Impropriations: But till that or ſome other courſe (as good) be taken, it is both unſeaſonable & unreaſonable to complaine of the Ignorant, or to crave a learned Miniſtery. For ſhall the Oxe's mouth be muzzled, which treads out the Corne? or, ſhall a man goe to warre at his owne coſt? and hath not God ordained (marke, it is his Ordinance) that thoſe which teach the Goſpel, ſhould live of the Goſpel? But alas, how ſhall the Miniſtery of England live of the Goſpell, when my ſmall experience can ſhew, that in one corner of one County of this Kingdome, wherein there are ſome 105. Pariſhes, or parochiall Chappels, almoſt 100. of them, (if not a full 100.) are impropriate: and amongſt them I can ſhew the moſt Pariſhes have but 10. pounds, or thereabouts, ſome 8. pounds, ſome 4. pounds, ſome not 4. pounds yearely living for the Miniſter, and theſe Impropriations worth ſome 300. pounds, many 200. pounds, almoſt all 100. pounds per an. yea, there is one worth 400. pounds per an. where there were but 8. pounds left for the Miniſter, untill of late with much adoe 10. pounds more was obtained for a Preacher; and ſo there is out of 400. eight pounds ſhared for a Miniſter, and ten pounds carved for a Preacher, in that Pariſh where there are 2000. Communicants. Of all the reſt, the Crowne hath ſome 100. pound rent, or not ſo much; and the remainder of 280. pounds, (being a rich living for a worthy learned Miniſter, a competent living for two, and more than ſome ſeven painfull and able Miniſters have) I know not what becomes of it, unleſſe it goe to the feeding of Kites and Cormorants. Are not theſe goodly livings for learned men? and may not we expect a learned Miniſtery, where there is ſuch maintenance? and I heartily wiſh that other Countries be not able to ſhew the like Preſidents. I have the rather made relation hereof, that our high Court of Parliament may ſee how great cauſe they have to goe forward with that motion already by them made, for the eſtabliſhing of a learned Miniſterie.

1 Cor. 7. 9. 4.

The East-riding of the County of Yorke.

But if they bring it not to paſſe, what then remaineth, but to hope that the great God of Heaven, will put it into the heart of the God on earth, our Noble King (into whoſe hands hee hath put the ſword of ſoveraigne authority) an irrevocable and unreſiſtable reſolution to execute his ſupreme power for the reformation of this evill, which as (Mr. Perkins ſaith in this Treatiſe) may well be called the Kings evill: for it will hardly be healed, but by the will and power of a King. In the meane time, this Treatiſe of that worthy man, may bee a motive to our zealous Profeſſors, who have any Impropriations in their owne hands, to excite and provoke them to a conſcionable reſtitution, in whole or in part, as their ſtate may beare, or their conſcience ſhall move them. For herein are laid downe and mixed together, both the Duties to be done by faithfull Miniſters, and the Dignities due unto them for their Duties: and ſo ſeeing the Dignities of that calling to be moſt honourable, and the Duties ſo chargeable, it cannot but grieve their Chriſtian hearts to ſee their maintenance ſo miſerable.

This Treatiſe I firſt of all ſend to you, and under your names to the world; and to you firſt, for as I am ſure you loved the Author, and honoured thoſe excellent gifts of God in him, ſo you cannot but accept this after-birth of his (as a Fatherleſſe childe for the Fathers ſake.) And for my ſelfe, to conceale all perſonall and private reſpects, in the name of many thouſands in the Northerne Countries, I praiſe God for the good done in theſe parts, by your painfull courſes and religious care: not doubting, but if your ſelves, or the like be imployed there, to aſſiſt our Honourable and Religious Lord Preſident, that the multitude of Popiſh Prieſts there lurking will be daily leſſened, the number of Preachers augmented, Popery put downe, and the Goſpell maintained more and more. which bleſſing, God grant to that and all other Countries of this Kingdome, for his mercies ſake; and give unto you, and all others in your place, the Spirit of courage and conſtancy in theſe declining daies, that being faithfull in your great charges unto the end, you may receive the Crowne of life: for which hee heartily prayeth, who will ever reſt, yours to command,

W. Craſhaw.

# THE SECOND TREATISE OF THE DVTIES AND DIGNITIES of the MINISTERIE.

ESAY 6. 5, 6, 7, 8, 9.

*Then I said, Woe is me, I am undone: for I am a man of polluted lips, and dwell in the middest of a people of polluted lips: for my eyes have seene the King and Lord of hosts.*

*Then flew one of the Seraphins unto me, with a hot coale in his hand, which he had taken from the Altar with the tongs:*

*And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy sinne shall be purged.*

*Also I heard the voice of the Lord, saying, Whom shall I send? and who shall goe for us? Then I said, Here am I, send me.*

*And he said, Goe, &c.*

The Coherence.

IN the five former Chapters are contained such Sermons, as the Prophet had made under *Vzziah* King of *Iudah*. At this Chapter begin such as he preached in the raigne of *Iotham*, and so forward. But before he either preach or propheſie of any thing in King *Iothams* daies or his ſucceſſors, the Lord in this Chapter gives a new confirmation to this calling: the old King, in whoſe daies *Eſay* was firſt called being now dead, & another ſucceeding him, God with the new King renueth the calling and commiſſion of the Prophet: wherein God doth not give him another calling; for one calling to the office of the Miniſtery is ſufficient: but he confirmeth the calling formerly given, by repeating and ratifying it. And this God did to *Eſay*, not as he was an ordinary, but an extraordinary Prophet: for ordinary Miniſters need no renovation of their calling, nor any new ſignes of confirmation; but extraordinary Prophets, who came in extraordinary manner, and to doe many extraordinary works, God in his wiſdome will have their calling confirmed, againe and againe, and that by

With a new King, God gives the Prophet a new Commiſſion.

A very extraordinary meanes. Out of which practice of the Lord, we learne how great cauſe we have to doubt theſe men, to be either phantaſticall or worſe, who pretend extraordinary callings in theſe daies, & yet ſcarce can ſhew us any good ſignes of an ordinary, much leſſe of an extraordinary motion: for if in thoſe daies when ſuch courſes were more common, God will have his extraordinary Prophets calling to be renued and confirmed againe and againe, then certainly in theſe daies we may juſtly require, more and more wonderfull ſignes of an extraordinary calling afore we beleeve it: and if God himſelfe was ſo carefull to ſatisfie his Church in thoſe daies of the vocation of his Prophet, ſurely the Church in theſe daies hath much more cauſe to B doubt in ſuch caſes, and to require many and extraordinary ſignes, afore it acknowledge any ſuch extraordinary calling: Theſe men therefore offer much wrong to the Church, and deſerve both the cenſure thereof, and the ſword of the Magiſtrate, who dare ſo boldly offer and obtrude to the Church their owne fancies and dreames, as extraordinary motions of Gods Spirit. This is the occaſion and coherence.

Callings or motions in theſe daies are not eaſily to be beleeved.

This Chapter hath two parts; firſt, the meanes of

The parts of the Chap.

of his confirmation, from the beginning to these words: secondly, the confirmation it selfe, from these words to the end: the meanes of his confirmation, is a *vision* he saw from *Heaven*, of certaine holy Angels appearing and speaking to him, in the first foure verses. In the confirmation which followeth in these words, are three points:

The parts of the Text.

1. The *effect of the vision*, which is wrought in the Prophet; it caused him feare, it astonisht him, and cast him downe: in the fifth verse.

2. His *Consolation*, and raising up againe after his feare, in the sixth and seventh verses.

3. The *renuing of his Commission* againe; from thence to the end.

The feare and astonishment of the Prophet is described:

1. By signes, of which are two:

1. A note of exclamation, *Woe is me.*

2. By a note of extreme dejection in himselfe, *I am undone.*

2. By the causes of it, which are also set downe to be two:

1. He was a *man polluted, and dwelt amongst people polluted.*

2. *He had seene the Lord.*

*Then said I, woe is me, I am undone.*

1 Point is, the feare of the Prophet.

The first point in order is, the *feare and extasie* into which the Lord drove his holy Prophet; which the Lord did not in his anger, but in his love unto him; not for a punishment of sinne, but as an evidence of his further love: for the intent and purpose of God in striking this feare into him, was to inable him to be a true Prophet, and fit messenger for himselfe. It may seeme a strange course, which God taketh to confirme and raise up his servant in zeale and courage, to strike him into an extreme feare, even to astonish and amaze him; and yet we see it is the course which the Lord taketh. Out of which practice of the Lord, we learne this doctrine, That all true Ministers, especially such as are deputed to the greatest works in his Church, must be first of all stricken into a great feare, in consideration of the greatnesse of their function, yea, into an amazement and astonishment, in the admiration of Gods glory and greatnesse, whose roome they occupy, and whose message they bring; and the more they are afraid and shrinke, so it be under the contemplation of Gods Majesty, and their owne weaknesse, the more likely it is that they are truly called of God, and appointed for worthy purposes in his Church: but he that steps to this function without feare, he may thrust in himselfe, but it is doubtfull whether he be called of God, as here the Prophet was. Nor is it so here alone, but every where when God called any of his servants to any great work, he first drove them into these feares and amazements, as is evident in *Moses*, in *Ieremy*, in S. *Paul*, and others. The reason of this dealing of the Lord is plaine: namely, because mans nature is alwaies ready to take enough and too much upon it selfe, God therefore in his wisdome puts a bridle unto the corrupt nature of man, and astonisheth it, lest it presume too much, and take too much upon it selfe. Againe, a Minister is to preach unto the people feare and reverence of the Lord: but how can he doe so to others, when he hath not tied that bond in his owne conscience, nor was ever cast downe in admiration of Gods glory and Majesty. And lastly, the ministerie is an high & excellent calling (especially the office of extraordinary Prophets in the old Testament) and is therefore subject to pride, and to be puft up with selfe conceit: and therefore teacheth the Apostle to *Timothy*, that a *Minister may not be a young scholler, lest he be puft up, and fall into the condemnation of the wicked*; giving us to understād, that it is the peculiar danger of that calling, to have high conceits of themselves, because of the height & dignity of their function. Therfore to prevent this inconvenience, God in mercy appointeth, that all his true Ministers shall have some meanes or other to be cast downe, even to nothing in themselves, and shall be driven into such feares and amazements, at sight of their owne wickednesse, as they shall throw downe themselves at Christs feet, and denying themselves wholly, shall acknowledge that they are in him whatsoever they are: and doe rely and trust onely on his grace and helpe.

1 Tim. 3.

The use of this doctrine, as it is for all Ministers, so especially for us which live in the Universitie: we live as it were in a Seminarie; wee many of us are hereafter by Gods grace to be framed to the Ministery, as some of us already are. Now here we have many occasions to bee puft up in selfe conceit: we see our selves grow in time, in degrees, in learning, in honour, in name and estimation: and to many of us God gives good portions of his gifts; what are all these, but so many baits to allure us to pride and vaine opinions of our owne worths? but let us remember the end we aime at, is not humane nor carnall, our purpose is to save soules: *Then the weapons of our warr must not be carnal*, as pride, vaine-glory, and selfe conceit. If therefore we ever looke to bee made instruments of Gods glory in saving of soules, then at the first set we not before our eyes the *honour*, but *the danger* of our calling, and *humble we our selves under the mighty hand of our God*, that *he may exalt us in his due time*: and let us be content that God give any occasion or meanes to pull us downe, either by outward crosses or inward temptation: and let us rejoyce, when we are thereby so farre cast downe, that we cry out in the astonishment of our Spirits, as the Prophet here; *Woe is me, I am undone*: but otherwise if we will needs follow the swing of our proud natures, and trust in our owne abilitie, gifts, and learning, let us know, we use *carnall weapons in a spirituall warfare*; and let us be assured, the Lord will worke no great worke in his Church by our Ministery: we may raise our selves in worldly estimation, and work out our owne

2 Cor. 11. 4.

*Vse.*

*Ergo*, Ministers, and especially in the Universities, labour to be humbled in sight of Gods greatnesse, and their owne meanenesse.

*Doct.*

Best Ministers most amazed at their entrance.

Exod. 3. 11. & 4. 10. 13. Ier. 1. 6, 7. Act. 9. 6, &c.

owne purpoſes, but we ſhall doe little in the ſalvation of ſoules: for thoſe men doe pronounce the moſt powerfull bleſſings on other mens ſoules, and ſpeake the beſt words of comfort to other mens conſcience, which oftenest ſay unto themſelves, *Woe is mee, I am undone.*

*Doctr. 2.* *Ergo*, the Prophets held not the opinion of the interceſſion of Angels.

Furthermore, whereas the Prophet at this viſion and Revelation of Gods glory upto him, cryeth out of himſelfe, *Woe is me, I am undone*: being words of extreme feare and aſtoniſhment, and of ſo low a dejection as is a degree towards deſperation (if it had gone forward) let us learne, that the Prophet held not in his judgement, the doctrine of Interceſſion of Angels and Saints for particular men: for if he had, he needed not at the ſight of Gods Majeſty, forthwith to have cried out, *Woe is me, I am undone*: but he might have ſtaied himſelfe a while in this cogitation; I will deſire *Moſes*, *Samuel*, or *David*, to pray to this glorious God for me: or here are holy Angels of the Seraphins preſent, they ſee in what a fearefull caſe I am, I will pray to them to ſpeake to this glorious and mighty Lord for me, that I periſh not in this feare: but hee inſtantly ſeeing the Lord appeare in majeſty, and fearing his juſt wrath, (being guilty of his owne corruptions) without any hope or expectation, or (as he ſeemes) without the leaſt cogitation of helpe or aſſiſtance from any creature, cryeth out, *I am undone.*

*Doct. 3.* *Ergo*, the calling to the miniſtery is worke like unto the calling of a ſinner to the ſtate of grace.

Laſtly, whereas he exclaimeth, *Woe is me, I am undone*: being words of a ſoule humbled and dejected, and hereby ſhewed himſelfe to be in that caſe which a poore ſinner is, when the preaching of the Law hath humbled him, by ſhewing him his ſinnes, and his extreme danger by them: We may learne, that to be called to the miniſtery, is to be as it were converted and regenerate; and that when a man is called thereunto, it is a worke little leſſe than that whereby God calleth a ſinner from his ſinne, to the ſtate of repentance: for as God firſt caſteth downe the ſinner, before he give him grace, or any feeling of his love in Chriſt; ſo here he firſt abaſeth and caſteth downe the Prophet in the ſight of Gods Majeſty, and his owne miſery, afore he honour him with a Commiſſion to preach his word unto his people. Which I note againſt thoſe men which hold it ſo ordinary a matter to enter into the Miniſtery, as many doe, which take it upon them in worldly and politike purpoſes. And ſome of better Ranke, which thinke if a man have learning, degrees, age, he is ſufficiently qualified for that calling. But alas, this is not all; there is a greater worke to be wrought than ſo: he muſt be humbled and caſt downe in ſight of the greatneſſe of that calling, of that Majeſty of that God, whoſe roome he is to execute, and of the unworthineſſe of himſelfe to ſo great a worke: he muſt be reſolved, that to call a man to the Miniſterie, is the greateſt worke that God worketh in his Church, but the converting of a ſinner, and calling him to the ſtate of grace: nay it is a work even like unto it: for as a ſinner in his *converſion*, ſo he at his *Vocation* to that place, is often to cry out in the amazement of his ſoule, *Woe is me, I am undone.* As therefore they are foully deceived, which thinke any holineſſe or ſanctification can ſufficiently qualifie a man without learning; ſo are they no leſſe, which thinke all outward complements to be ſufficient without this worke, which here was wrought in the holy Prophet. Thus wee ſee the feare and aſtoniſhment of the Prophet. It followeth;

*For I am a man of polluted lips.*

Now follow the cauſes of his feare, which are two: The firſt is, *his owne pollution* and ſinfulneſſe, and the ſinfulneſſe of his people: his owne he freely confeſſeth in theſe words; *I am a man of polluted lips*: that is, I am a miſerable and ſinfull man, and therefore I feare and tremble to ſtand in Gods preſence; nay, I dare not looke upon the Lord for my ſinnes. But it may be demanded, how could the Prophet ſay thus truly? for he was a holy man, and juſtified in Gods preſence, by his true faith in the *Meſſias*, and ſanctified by repentance: can a man juſtified and ſanctified ſay, he is a man polluted? Anſwer; It is doubtleſſe he was ſo; hee therefore complaineth here, not of any great and enormous ſinnes, which he had committed to the publike ſcandall of the Church, but firſt of the corruption of his nature, which in him, as in all men as a very ſea of iniquity, and which alwaies appeares the more, the nearer a man comes to God: and therefore did now moſt apparantly diſcover it ſelfe in the Prophet, when he was in the preſence of the Lord himſelfe. Secondly, he complaineth of ſome actuall ſinnes of his life, and it is more likely of ſome ſinnes of omiſſion, than of commiſſion: for we finde not that the Prophet was ever touched with any great ſin, and where we know it not, wee are in charitie not to imagine it. So that it is moſt probable, he complaineth of ſome ſmaller faults, or negligences in his miniſtery: as not preaching to the people at ſome time when hee ought, or not preaching ſo willingly or cheerefully as hee ſhould, or deſire to leave preaching, becauſe the people were ſtubborn and diſobedient, or ſome impatience in his Miniſterie, when the people were rebellious and reſiſted his doctrine; which paſſion might the rather vex him, (as we reade it did *Ieremy*) the *Iewes* were ſo ſtubborne and ſtif-necked a people: or it may be ſome want of zeale or forwardneſſe: theſe, or ſome ſuch were the cauſe of his feare: and the conſcience of theſe makes him here cry out that hee cannot ſtand in the ſight of God. Where we learne, firſt, what a tender conſcience godly Miniſters muſt have above all men: namely, that they muſt make conſcience, not of the great and groſſe ſinnes onely, but even of the loweſt and leaſt ſinnes: and he muſt endevour in his calling, not onely to be cleare of great crimes, but

A

B

C

D

Cauſes of his feare, two. 1. Cauſe, pollution of himſelfe and his people. 1. His owne. He was a man of polluted lips.

And he was a polluted man.

And he complaineth not of capitall ſinnes.

But of the corruption of his nature.

2 Of ſome omiſſion in his calling.

*Vſe.* *Ergo*, much muſt be required to qualifie a man for the Miniſtery.

*Doctr.* *Ergo*, Miniſters muſt be men of tender conſcience

but as farre as may be, to be free from the least appearance of evill, and from the least negligences in his place; for a small fault in other men is great in them, and that which may bee somewaies pardonable in other men, is no way in them: they must therefore watch over themselves most carefully, and take heed to all their waies: and for this end is it, that a Minister in godly wisdome must often deprive himselfe even of many things (which it may be, lawfully he might use) lest his liberty be an occasion of evill to others; and must abstaine from the least sinnes, lest even they bee blemishes to his calling, and burthens to his conscience. And hence is it, that a Minister cannot be too carefull in his calling, in his words, diet, company, recreation, apparell, gestures, and in his whole carriage, because little sinnes are so great in him. Especially Ministers must here learne the Apostles lesson, to be *instant in season, and out of season: to preach and exhort, to comfort and rebuke, publikely and privately:* to good, to bad; when it is well taken, when it is ill taken; when they willingly receive it, and when they stubbornly resist it; when they commend him and reward him, and when they raile at him and persecute him for it: thus must he be diligent in season and out of season; for the least negligence in his duty, or omitting the least opportunity of doing good, will when God visits his conscience, be a burthen and vexation to him, as it was here to the Prophet.

And furthermore, if these small sinnes thus afflicted the Prophet, then alas what is to bee thought of those Ministers, who make no conscience of foule and scandalous sinnes? how shall Symony, Incontinency, Usury, Inhospitality, Covetousnesse, Ignorance, Idlenesse, careless Non-residency, how shall these (I say) and other like grievous crimes oppresse and burthen the soule, when as the smallest sinnes doe so affright this holy man? Surely, when God shall visit them, their states will be most fearefull, nor shall any mans case be so miserable, as an unconscionable Ministers. And though now such loose and licentious Ministers seeme to live in jollity, and without any feare, yet when God shall appeare unto their conscience, then will they cry out in fearefull anguish, *Woe is me, I am undone.*

And againe, if these small faults so affrighted this holy Prophet, and burdened his conscience; then what pittifull consciences have those Ministers, whose daily negligence, and unconscionable carelesnesse in their places is such, as all men speake of, and yet they are not touched: surely these men are not of so tender consciences as the Prophet was; and either the Prophet here was much more nice than needed, or else these men will prove to be in a miserable estate.

Lastly, let Ministers of care and conscience, be here comforted in the example of the Prophet: who is there but may finde imperfections and blemishes in himselfe, which will often make him cry out, *Woe is me?* but let not that discomfort them, but rather rejoyce that they can see their owne weaknesse, as the Prophet did here: If they have cause to exclaime against themselves, they are not alone; it was this, and all other holy Prophets case before them. In having imperfections in themselves, they are no more miserable than the Prophet was: but let them labour to bee as blessed in seeing and complaining of themselves as he was: And let every Minister assure himselfe, that the more he makes conscience, even of the least sinnes of all, the more he resembleth the ancient holy Prophets, and the more likely is he to worke effectually in his Ministerie. For his duty is to worke in his people a conscience, not of great sinnes only, but even of all: but how can he doe that in them, if he have not first of all done it in himselfe? hence it is therefore, that godly Ministers finde fault with themselves, when other men cannot, and cry out against themselves for their *pollution* (with the Prophet here) when no other man can accuse them of the least crime: nay, when other men doe magnifie God for his graces on them, and praise their gifts, and commend their good lives, even then doe they condemne themselves, and exclaime against their owne corruptions: and their owne smallest negligences or omissions, are great wounds to their consciences: and their least sinnes, and their most pardonable infirmities, are sore burdens unto them: for of all men in the world, a godly Minister is a man of a most tender conscience.

Hitherto hath the Prophet complained generally of his pollution.

Particularly, he exclaimeth against the *pollution of his lips.* But why, will some say, complaines hee of the *pollution of his lips,* rather than of his heart, or his hands, or any other part of him: were they not polluted? yes, all in some measure: and was not he grieved at them all? yes assuredly, we must grant that also. But the reason is, he was a Prophet, his duty was to use his tongue: for a Minister is an interpreter, as he is called, Job 33. 23. that is, *the peoples to God by prayer, and Gods to the people by preaching:* he is Gods mouth, and the peoples mouth: so that the tongue of a Minister is that part of his body, which is to bee used as a principall instrument of Gods glory, and more to the setting forth of his honour than any other. Now every man is to be tried what he is by his calling, rather than by any other collaterall courses: therefore the honour or dishonour of a Minister, is the use or the abuse of his tongue; and his comfort or discomfort, is the well using or not using of it. The Prophet therefore here affrighted at Gods presence, and therefore retyring into himselfe, presently his conscience checks him for his most proper sinnes: namely, for some fault or negligence in his ministerie (which is the proper sinne of that calling) and therefore

And make conscience of the least sinnes.

And be most carefull in his Ministery both publikely and privately.

*Use.* *Ergo,* Ministers for great sinnes should be greatly humbled.

And for great negligence in their calling, else they have no conscience.

Good and faithfull Ministers not to be discouraged, though they have some wants: for so the Prophets had: but let them complain of them as here the Prophet doth.

Godly Ministers finde fault with themselves when the world cannot.

Particularly he complaineth against the pollution of his lips.

For a Prophets duty consists in the use of his tongue.

His smallest negligence in teaching, checks his conscience.

therefore is it, that hee exclaimeth againſt the *pollution of his lips:* out of which practice of his we may learne,

*Vſe 1.* *Ergo,* Popiſh doctrine of mans merits is falſe. And of workes.

First, the vanity of the Papiſts, who magnifie the Merits of holy mens workes: for if this holy Prophet, a man truly juſtified and extraordinarily ſanctified, yet durſt not ſtand before God in this little appearance of his glory, notwithſtanding all his zeale, and courage, and conſcience, and paines, and ſufferings in his function, but was caſt downe ſo farre, from a conceit of his owne worth, that he cried out, *Woe is me, I am undone:* How then can we who are no better, but much worſe than he, ſtand before God in the day of Judgement, in the great appearing of his infinite juſtice and glory? Rather doubtleſſe, as here the ſmalleſt pollution *of his* B *lips*, and negligence in his calling, drove him out of all conceit of merit, when once he came into the preſence of God; ſo the due conſideration of our ſo many and foule pollutions above his, ſhould beat downe all proud conceits of our own goodneſſe, when we appeare before God. It is therefore to be feared that the Papiſts, who thus magnifie their owne merits, doe ſeldome or never enter into ſerious conſideration of their owne infirmities, doe ſeldome preſent themſelves in the preſence of Gods Majeſtie. For if they did, then doubtleſſe the leaſt ſight of their leaſt pollution, would make them farre from ever thinking of their owne merits.

And of works of ſupererrogation. And perfect fulfilling the Law in this life.

They alſo tell us, of works of ſupererrogation, but it ſeemes here this holy Prophet had none C of them. And they teach, a man may in this life perfectly fulfill the Law, but who can doe it, if not Miniſters? And what Miniſters, if not extraordinary Prophets? And yet *Iſaiah* (the firſt and chiefe of them) exclaimeth here in pittiful manner againſt his pollutions. Doubtleſſe, if the Papiſts would ceaſe flattering themſelves, and not examine their conſciences by their owne pleaſing corruption, but preſent themſelves in the face and preſence of Gods Majeſty, they would be farre from theſe conceits.

*Vſe 2.* *Ergo,* Miniſters muſt take heed of negligence in their function above all ſinnes: for that burdeneth the conſcience moſt heavily of all.

In the next place, whereas the Prophet complaineth of the *pollution of his lips*, as of the peculiar ſinne of his place: Miniſters are here taught, to avoid that ſinne above all other; and to labour in that duty above any other: for the D doing of it, is his moſt comfort; the want of it is his moſt vexation: his tongue is the inſtrument given him to honour God; if he uſe it well it yeelds him comfort, more than any other duties.

Other vertues are excellent, but cannot ſuffice, if this want.

But if hee uſe not, or abuſe his tongue, the pollution of his lips will be the heavieſt burthen of all: they therefore are greatly deceived, who thinke a Miniſter to diſcharge ſufficiently his duty, though hee preach not, if hee keepe good Hoſpitality, and make peace amongſt Neighbours, and performe other works of charity and good life: for if a Miniſter have not this vertue, he hath none: If he Preach not, if he *abuſe his lips*; or if he open them not, hee hath no conſcience: nor can have any comfort, for that is the principal duty of a Miniſter (though all the other bee required to make him complete:) the want of them may condemne him before men, but it is the pollution of his lips which preſently checks him before God, as we ſee here in this holy Prophet. The concluſion then is to every Miniſter, that if he had all the vertues and good properties that can commend a man in the world, yet *if his lips be polluted*, either by not preaching, or by negligent, idle, or careleſſe preaching, this pollution will ſo ſtaine his conſcience, and ſo burthen him in the preſence of God, that the time will come (notwithſtanding all his other good qualities) hee will cry out in farre more pittifull manner than here the Prophet doth; *Woe is me, I am undone, becauſe I am a man of polluted lips.* It followeth,

2. His peoples pollution. He complaines of it to teach.

*And I dwell in the middeſt of a people of polluted lips.*

The Prophet not onely complaines of his owne pollution, but of his peoples alſo amongſt whom he lived: and this he doth for theſe cauſes: Firſt, to teach us, that it is the Miniſters duty to confeſſe not only his owne ſins, but the ſins of his people, and to complain of them to God: for as he is the peoples *Interpreter* to God, hee muſt not thinke it enough to put up their petitions, to unfold their wants, and crave releeſe for them at Gods hands, but hee muſt further take knowledge of the ſinnes of his people, and make both publike and private confeſſion of them to God: and the more particularly he can doe this, the better: and this he is to doe both for the peoples good, and for his owne alſo, becauſe it cannot be but the ſinnes of his people, are in ſome ſort his: for this is the peculiar danger of the Magiſtrates and Miniſters callings, that generally the ſinnes of their people are theirs: I meane that they are acceſſary to the ſins of their people, either by provoking them by their evill example, or by not reproving, or not hindring, or ſuffering, or winking, or covering and concealing, or not puniſhing them, or not carefully enough uſing meanes to prevent them: by all which meanes and many more, it comes to paſſe, that the peoples ſinnes are the Miniſters by communication: ſo that as well for his owne ſake as theirs, hee is to confeſſe to God their ſinnes as well as his owne.

For generally he is acceſſary to his peoples ſinnes.

*Vſe 1.* *Ergo,* a Miniſter muſt know his peoples ſinnes.

Now if a Miniſter muſt confeſſe his peoples ſinnes, then it followeth conſequently, that he muſt know them, and take notice of them: for elſe hee cannot confeſſe them. And this is one cauſe why the holy Ghoſt commands a Paſtor *to know his flocke.*

Prov. 27. 23.

He muſt not onely *have a flocke*, and *know* which is *his flocke*, or have a generall eye over it; but hee muſt have a particular and diſtinct knowledge of the ſtate of it: and the more particular the better.

And if the Miniſter ought to know and confeſſe his peoples ſinnes, then it followeth; firſt,

first, that it is best for a Minister to be present with his people, that so he may the better know them and their state: and certainly if it bee a Ministers duty to confesse to God the pollutions of his people, then wilfull and careless Non-residency, and all absence, without just and conscionable causes, must needs be a foule and fearefull sinne. For how could *Isaiah* have confessed, *that his people were a people of polluted lips*, but that he dwelt amongst them? Nay, saith the Prophet, hee dwelt in the *middest* among them: indeed well may he *know and confesse* his peoples pollutions, that *dwels* in the middest among them.

*Vse 2.* *Ergo*, people must confesse their sinnes, and reveale them to their Minister.

Not Popish, but voluntary. And of such sins as disquiet the conscience.

Againe, if the Minister bee to confesse his peoples sinnes, and therefore must needs know them; then it followeth also that they must discover and confesse them unto him, or else it is not possible hee should perfectly know their estate: the want of this is a great fault in our Churches: for however we condemne Auricular confession, as a very policy in the devisers, and a racke to the consciences of poore Christians, yet we not onely allow, but call and cry for that confession, whereby a Christian voluntarily at all times may resort to his Pastor, and open his estate, and disburthen his conscience of such sinnes as disquiet him, and crave his godly assistance, and holy prayers: great blessing and comfort doth doubtlesse follow them that use this godly practice; and the want of it is cause that a Minister cannot discerne the state even of his own flocke, nor can complaine to God of their pollutions, and confesse their sinnes so particularly, as would be good both for him and them.

2. To teach us that people make their Minister more or lesse polluted also.

Secondly, the Prophet couples together his owne pollution, and the pollutions of his people, as the adjuvant or helping cause, and the effect: For the pollution of a people helpes forward the pollution of a Minister, and the worse people they are, the worse doe they make him, though hee be otherwise never so good: For even the Propher, though called of God himselfe, and justified, and sanctified, and a man of extraordinary grace, yet dwelling in the middest of a people so stubborne and disobedient as the Jewes were, was something touched with their pollutions. Ministers (even the best) are men, and this comes to passe by reason of the corruption of their nature as they are men, the nature of which corruption is to apprehend any evill where ever it findes it, and to partake with it: regeneration qualifies and abates this corruption, but takes it not away perfectly in this life: whereby it comes to passe, that a Minister living amongst evill people, cannot but be somewhat stained with their pollutions, of what sort soever they be: insomuch as it is often seene, that one knowne to be otherwise disposed of himselfe, is found to bee disposed to this or that evill, by living amongst a people so disposed. And againe, that a Minister in such a place, and amongst such people, free from such A and such sinnes, removed to another place, is there found more or lesse tainted with them, because they abound amongst the people: and yet further, that a Minister knowne to be faithfull, painfull, and zealous, and comming to a disobedient, and stubborne, froward, or prophane and dissolute people, his faith is weakened, his zeale and courage abated, Gods graces in him dulled and much decayed: godly Ministers doe daily complaine hereof, and experience every where shewes it too true. Out of this wee may learne something both for our instruction, and for our conversation.

1. wicked people dull and decay Gods graces in good Ministers.

Vse double.

For our instruction, it here appeares how wicked and wretched the corruption of our nature is, which cannot but receive some contagion B from the pollution of those with whom we live: for this is so, not only in them who carry a loose hand over themselves, but even in such as looke most narrowly unto their steps; as we see here in this holy Prophet, who was a man of more than ordinary sanctification: how little cause therfore hath any man to extol nature? and how much lesse cause the Schoolemen, and some other Papists, to give the least commendations to our *pure naturals*: for if nature rectified by grace, be so hardly kept within compasse, alas how outragious and perverse is it, when it reignes without controlment?

1. For instruction. 1. See how corrupt our nature is.

And for our further instruction, here we may see of what a creeping and incroaching nature *sinne* is, which like a secret venome in the *naturall body*, C so it in the politike body rests not in the place or party poysoned, but closely creeps, and diffuseth it selfe into every part and member of the whole: it creeps from man to man; yea, from an evill man to a good, from the worst man to the best: from prophane men, to godly Ministers: and as from publike persons (as Magistrates and Ministers) it descendeth visibly, and the example of their evill life is palpably scandalous; so from the people to the Magistrate or Minister it creepeth closely, and ascendeth in more secret and insensible manner, yet in effect it is too sensible: for it is alwayes seene that they are something touched with their peoples pollutions: sinne is not onely as a poyson, spreading from the heart to all parts, D from the Minister to the people: but as a gangrene, if it beginne in the foot, will without speedy prevention spread privily to the heart: so sinne shewes it selfe, even from the people to the Ministers: So great cause is there for all men to stoppe sinne in the beginning, to breake it in the egge, *to give water no passage, no not a little*: for let this gangrene beginne at the feet, it will not rest till it be in the heart.

2. What a creeping nature sinne hath.

It will creepe from Ministers to people, and from people to Ministers.

*Ergo*, stop sinne in the beginning.

For our conversation wee are here taught, first, if a Minister, by reason of the corruption of his owne nature, and the creeping nature of sinne, is in such danger to bee stained with the peoples pollutions; then let all Ministers desire, and use all good meanes to dwell with a people

2. For our conversation.

1. Ministers: *Ergo*, labour to live amongst a good people.

people *as little polluted as* may bee: otherwiſe let him aſſure himſelfe to bee polluted with them, which is both a great diſcomfort to his owne conſcience (as here it was to the Prophet) and diſgrace to his profeſſion; for if it be a duty of every good profeſſor of Religion, to *keepe himſelfe unſpotted of the world*, then how much more is it the Miniſters duty ſo to doe? and how foule a ſtaine is it to the honour of his calling, to be polluted in the common pollutions of the people?

Iam. 1.27.

It may be therefore good counſell to all godly Miniſters in the placing and diſpoſing of themſelves, not to enquire onely how good a living ſuch and ſuch a place is, how well ſeated, how healthfull and beneficiall it will be (which are alas the common and almoſt the only queſtions now adayes) but principally, to regard what a people they bee, and how affected amongſt whom they are to live: if godly and well diſpoſed, or at the leaſt tractable and gentle, and willing to be taught, then leſſe to regard other incommodities: but if wicked and prophane, or (which is worſe) ſtubborne, froward and untractable, then leſſe to regard the greateſt commodities: and certainly if this point be well conſidered of, and how bitter it hath beene in the end, to many who have not regarded it, it will appeare, that this is the beſt encouragement or diſcouragement, the greateſt commodity or diſcommodity, and the beſt reaſon, either to win a man to a place, or to draw him from it, how good ſoever it bee otherwaies: they that neglect this duty, and are led (or miſ-led rather) with carnall and worldly reſpects, how juſt is it upon them when they are made to cry in the ſorrow of their ſoule, *Woe is me, I dwell in the middeſt of a people of polluted lips?*

And in diſpoſing themſelves, rather regard it, than other commodities.

A poore living with good people, better than a great living and evill people.

And here ſuch Miniſters as have *poore livings, but good people*, let them not faint nor be diſcouraged, they have more cauſe to bleſſe God, than to be grieved: for doubtleſſe they are farre better than thoſe who have *great livings, and an evill people.*

But as for thoſe to whom God hath beene ſo good, as to beſtow upon them competent livings, and a willing and well diſpoſed people, let them thinke themſelves double bleſſed of God, and treble bound to honour God, and to doe good in his Church: and if ſuch men goe not before their brethren in all miniſteriall care and duty, their fault is above all men, and they make themſelves unworthy of ſo great mercies.

1. Ergo. Miniſters muſt take heed of their company.

Againe, if that a polluted people pollutes their Miniſter, here is a good warning for all Miniſters to be wary and choice of their company, with whom they will privately converſe: for as on the one ſide they may not retire themſelves into any ſolitarineſſe, nor ſequeſter themſelves from all ſociety with their people, (which is rather a cynicall and fantaſticall, than any way a religious practice:) ſo of all men A are they to be moſt carefull, that they doe not looſely and laviſhly beſtow themſelves on all companies, as too many doe in our Church, to the great ſcandall thereof, who care not with whom they converſe; but all companies, all places, all times, all ſports and recreations, all meetings, all occaſions are one with them: but alas, what marvell though ſuch men keepe *not themſelves unſpotted of the world*, but prove too offenſive to their calling: for ſeeing the beſt men cannot live with the beſt people, but they ſhall receive ſome contagion from them, how carefully ought ordinary Miniſters to make difference of men and meetings, times and places, and not diffuſedly and careleſly to thruſt themſelves into all: So doing ſhall they keepe their B calling from much reproach, and preſerve themſelves from much pollution, which otherwiſe from their polluted people they ſhall be ſure to receive.

All companies, and all recreations are not for Miniſters.

And here people are to be admoniſhed, not too ſharply to cenſure their Miniſter: though he be not ſo ſociable with them all, as it may be many would expect: for it concernes no man to be ſo warie of his company and his ſports, as it doth the Miniſter: and if they would have comfort and honour by their Miniſter, let them be carefull into what recreations and company they draw or deſire him: for the more polluted the people are amongſt whom hee lives, the more carefull muſt he be to *keep* himſelfe cleare from their pollutions.

And people muſt not draw their Miniſters too much into company.

C Laſtly, here people are taught, not to bee too ſharpe condemners of thoſe Miniſters, whoſe converſations are not ſo unblameable as were to be wiſhed: for as they live ill, generally the cauſe is, becauſe they live amongſt an ill people.

3. People muſt not condemne too ſharply ſuch Miniſters as are faulty in their lives, for themſelves are the cauſe of it, being of evill lives themſelves.

Why then ſhould they ſo much condemne them, for ſuch faults wherein themſelves have made them faulty? I ſay not, but our Church, and State, and Miniſtery, are to cenſure ſuch men, (and it were good they did it more) but it is againſt all reaſon the people ſhould doe ſo, whereas themſelves are the cauſe of it: For alas, if this holy *Prophet was a man of polluted lips, becauſe he dwelt with a people of polluted lips*, what marvell then though ordinary Miniſters D be polluted with the common and univerſall pollutions of their people? People therefore are firſt of all to ſee that themſelves bee well ordered and godly, and then juſtly may they complaine, if the lives of their Miniſters be not agreeable: but otherwiſe, it is not poſſible without very ſpeciall grace of God, but that a Miniſter ſhall bee more or leſſe touched with thoſe crimes which are the common faults of his people. And lamentable experience daily lets us ſee, that where a people in a towne is given to *drunkenneſſe*, there the Miniſter is either ſo for company, or at the leaſt too good a fellow; where a people are given to contention, there the Miniſter hath two many ſuits: where the people bee *Popiſh*, there the Miniſter

Looke what ſinne abounds in any place, and there generally the Miniſter is tainted with it.

is too superstitious: where the people are *ignorant*, there the Minister is no great Clerke; where the people are given to any great sinne, there the Minister generally is not free from the same pollution; and it is seene, that the best Ministers, and most carefull of all, doe complaine bitterly of the pollutions of their people: for that howsoever it may bee they escape partaking with their sinnes, yet they alwaies finde at the least a dulling and decaying of Gods graces in themselves, where the people are untoward and disobedient. If therefore a Minister lives with such a people, his case is pitifull and dangerous: for he walkes in the midst of nets and snares, which are laid for him on every side; and if he escape them (I meane, if he keepe himselfe unspotted, in the middest of a spotted and polluted people) his care and his conscience is worthy both admiration and imitation, and himselfe is worthy double honour, as being both a zealous Minister and a holy man. But he whom God hath blessed with a good and tractable people, and well affected with the word, and yet himselfe liveth loosely and scandalously amongst them, a heavy burthen and a hard account lyeth on that Minister, and no rebuke is too rough, no punishment too great, no censure too sharpe for him. And, if this holy Prophet feare so much the presence of God for his small pollutions, and yet lived amongst so wicked and polluted a people, then what heavinesse and horror shall be heaped on his soule, who cares not with how foule pollutions his life be stained, and yet liveth amongst a godly and well disposed people? And thus wee have the first cause of his feare, his owne, and his peoples pollutions.

But such Ministers as live with a good people and yet are loose, they are not worthy to be Ministers, but to be deprived.

It followeth, *And mine eyes have seene the King, and Lord of hosts.*

2. Cause of his feare, he saw the Lord. How? in a vision.

The second cause of the Prophets feare and astonishment is, *Hee saw the Lord*, who then appeared in glory unto him: not that hee saw the substance of God, (for that is invisible and incomprehensible) but his glory: nor the fulnesse of his glory, for that cannot be endured, but a glimpse of it: nor that with the eyes of his body in ordinary manner, but in a vision: wherein how farre the eyes of his body were used, neither the Prophet expresseth, nor wee can well conceive. The meaning then is, In a vision hee saw such Glory and Majesty, as hee knew there was an extraordinary presence of the Lord of Hosts, who is the King of glory, at whose sight, and thought of his presence, instantly his conscience is smitten with feare, for his owne infirmities, and the pollutions of his people.

Wherein let us first of all observe the connexion and dependance of these two causes one upon another: for as they are both jointly the cause of his feare, so one of them is in a sort the cause of another: hee feareth, because *of his owne and his peoples sinnes, and because he saw the Lord*: but why is he *afraid to see the Lord*? A the cause thereof *is his owne and their sins*, without which, he would never have beene afraid, but rather have gloried to see the Lord: but his conscience checking him, for some defect of duty in his calling, therefore he trembleth at the least glimpse of Gods glory. Here let us marke the ground of his reason, which is this: *That man that is in his sins, is not able to stand in the presence of God*: this is a generall and certaine truth; and the reasons of it are; First, the contrariety betwixt God and the nature of sin, it being the onely thing which offends him, and which provokes his wrath and just displeasure: therefore as a subject cannot but be much amazed, if he hap to come into the Kings presence with any thing about him which the King B hates, or cannot abide to see: so a man cannot but be extreme astonisht, if he know himselfe to be in Gods presence with his sinnes, which Gods soule hateth.

*Doct.* The man that is in his sinnes, endures not Gods presence.

1. For God hates sinne above all things.

Secondly, sinne makes a man indebted to God: for as the law tieth him first to obedience, so if he sinne, and faile in that, it bindes him to *punishment*: and the more a man sinneth, the deeper is he in Gods debt. If then in this world a man willingly endures not the sight of him in whose debt he is; what marvell though a poore sinner tremble at the presence of God, to whom he hath forfeited soule and all?

2. Sinne makes a man a debter to God.

Thirdly, sinne is that which provoketh God to wrath: therefore a sinfull man feareth the presence of God, as a traitor the face of the C Prince, or a malefactor of the Judge. For these causes, a wicked man endures not Gods presence.

3. Sinne is that that makes God angry.

Now Gods presence hath divers degrees: First, God is present to our conscience, when we thinke of him. Secondly, he is present when we name him, or heare him named or mentioned by others, and these are the furthest off. Thirdly, God is neerer unto us in the presence of his Ordinances, as his Word and Sacraments, and publike service in the Congregation. Fourthly, there is a most apparent and sensible presence of God, which shall be at the last judgement, when all men shall stand before him in his immediate presence, to receive their judgement. Now all these presences of God are hatefull to a D wicked man: for the first, a wicked man by his good will never thinkes of God, and if sometime a thought of God (like lightning) flashes in his minde, presently hee quencheth it, as being a most unwelcome and burdensome thought unto him: therefore saith *David*, *The wicked is so proud he careth not for God, neither is God in all his thoughts*: Nay, God himselfe is so little thought on by them, that they will willingly thinke of nothing that might bring God into their thoughts; as namely, Gods great works of his wonderfull judgements: of whom the same Prophet saith in the same place, *Thy judgements are farre above out of his sight*: as if hee had said, hee labours to set them farre from the eye of his minde, that he

Degrees of Gods presence.
1. To our thoughts.
2. To our naming him.
3. Neere in his ordinances.
4. Neerest at the last day.

A sinfull man feares all these.
1. He never, or unwillingly thinks of God.

Psal. 10. 4.

Psal. 10. 5.

he may never have occasion to thinke of them, nor on God by them. That this is true for his thoughts, I have endevoured thus to prove by Gods owne testimonies, because thoughts cannot be discerned by man. But alas, for the second, that is, for his words, that is too apparent in the sight of all men. For observe it, and you shall never see a wicked man, by his good will have God in his mouth, (unlesse it bee to abuse his name, by swearing or blasphemie) nor willingly doth hee heare any other man talke, or discourse largely of God, or of his greatnesse and his justice; but such talke is tedious and cumbersome unto him: and if he cannot breake it off with other discourse, then hee sits as mute as a fish, and inwardly either frets with anger, or is tormented with feare. All this is true in *Felix* the Governour: who whilest *Paul discoursed of righteousnesse, temperance, and judgement to come*, the text saith, in the meane time he trembled.

He never speakes of God, unlesse it be to abuse his majesty.

Act. 24. 26.

3. They love not the Word nor Sacraments.

And for the third, wee see daily wicked men endure not Gods presence in the Church: for nothing is more troublesome unto them than many Sermons, often praying, and much receiving of the Sacrament: and therefore they never come to the Church, nor receive ofter than the Law layes upon them: But further than that, as the Psalmist saith, *they never call upon God.* But as for the last, that they feare and abhorre above all, they wish in their heart it may never be. And therefore S. *Paul* makes it a token of a true beleever, and a holy man, *to love, and looke for the appearing of Iesus Christ.* Whereupon it followeth, that even so it is a signe of a wicked man, to feare the last judgement, and to wish it might never be: And when it comes indeed, and they see they cannot escape it, what then doe they? Even *cry to the mountaines, fall upon us: and to the hils, cover us, and hide us:* from what? *from the presence of God:* so fearefull and so hatefull is *Gods presence* to a sinfull man.

Psal. 14. 4. 4. They wish Christ would never come to judgement. 1 Tim. 4. 8.

Rev. 6. 16.

Besides these, there is another way whereby God sheweth his presence: and that is by extraordinary revelation of his glory immediately: which was usuall in the old Testament, as here to the Prophet, but now it is not to be expected. But how terrible that is to the sinfull nature of man, appeares in this place: for if the Prophet a most holy man, whose conscience accused him but of a few small sinnes, yet thus cries out amazed and affrighted, at the revelation of some part of Gods glory: alas, how would they be terrified with it, whose consciences are burdened with great and grievous sinnes, and that without repentance? Thus we see the ground of this reason, how true it is, that a man in his sinne cannot cheerefully come nor boldly stand in Gods presence. The use of this doctrin: First of all, let us see the monstrous presumption of such Ministers as dare venture rashly into the Ministery, to tread upon the holy ground of God with uncleane feet; to handle

Extraordinary apparitions of Gods majesty, a sinfull man cannot endure.

*Use 1.* For Ministers: *Ergo*, let them not enter into that calling in their sinnes.

A the holy things of God with unwashen hands. For what is it to enter into the Ministery, but to enter into the chamber of presence of the great King? and should not a man looke about him afore he come there? Therefore if God rebuked *Moses* for stepping too hastily towards the bush where his presence was, and said: *Come not too neere, for the place where thou standest is holy ground*: then how will God rebuke and checke the consciences of such carnall men, as carelessly and carnally rush into the Pulpit, and to Gods holy table, where God is present in a farre more excellent manner than he was in the bush? And if they be so to be blamed who enter into this calling without feare and reverence, then how much more faulty are they, who being Ministers, dare venture to preach or minister the holy Sacraments, without holy and private preparation, and sanctification of themselves: but rush upon them, as upon common and prophane actions? whereas God is present there, in a most holy and glorious manner: these men sure will say, the Prophet here was of too nice a conscience: but fearefully and terribly shall God appeare at the last unto such men as care not how they appeare in his holy presence.

For it is into Gods presence chamber.

Exod. 3. 4.

Nor come to doe the duty of that calling, without repentance, and holy preparation.

Secondly, this sheweth the reason of the practice of al Christian Churches, who use to pray before the Sermon and after, namely, not for *Decorum* onely, and to grace the action, but to sanctifie and to humble our selves, *because then we come before Gods presence:* they therfore doe not thinke reverently enough of God and his presence, who doe by their practice in any sort make way to the contrary.

2. *Ergo*, they are to pray before and after Sermon.

Thirdly, we may here learne the pittifull case of those Ministers, who are so presumptuous, as to exercise that holy function, and yet remaine in their sinnes without repentance: what doe these men? they approach to the *burning Bush with their shooes on their feet*: that is, *into Gods presence in their sins:* what shall come of it in the end? surely, that *burning fire* shall consume them. The least sinne and smallest negligences affrighted the holy Prophet, when he should goe into Gods presence: But these men dare come into the Sanctuary of God, yea, dare *take Gods word in their mouthes*, and *yet hate to beereformed:* and *doe cast the glorious word of God behind their backes*, which they preach to others with their mouthes: these men may wonder at this holy Prophets niceneesse, or else all the world may wonder at their profaneneesse. A little pollution of his lips, feared him to come into Gods presence: but these dare doe it, with eyes, eares, lips, feet, hands, heart, and all polluted: their eyes polluted with careleesse looking at all vanities: their eares with hearing; and their lips with speaking wanton and wicked talke: their feet with running into wicked company: their hands with practising, and their hearts with devising and consenting to all wickednesse.

*Use 3.* *Ergo*, such men are extremely desperate, who dare come to preach and minister Sacraments in their sinnes.

Psal. 50. 16.

Such mens labors are fruitlesse.

This is the cause why the labours of such men are most unprofitable; because they dare come into Gods presence in their sinnes. In many places of our land, there is by Gods blessing much teaching, yet there is little reformation in the lives of the most: but contrariwise some fall to Atheisme, some to Papisme: some into foule sinnes, not to be named amongst Christians.

And their loosenesse doth more hurt, than their doctrine good.

Where is the cause? surely not in the Gospel, nor in our doctrine, nor in the teaching of it; but one very principall cause is, many Ministers come into Gods presence unsanctified, and in their sinnes: not caring how loosely they live in the face of their people; and therefore God in justice, though hee instantly smite not them with visible vengeance for their presumption:

By Gods secret judgement.

yet he smites the people with spirituall blindnesse, that they regard not their doctrine, but looke at their lives, and doe rather follow the prophanenesse of the one, than the holinesse of the other. Ministers are such, in whom God will be sanctified; therefore because they doe not so, but dishonour him, by comming into his presence in their sinnes, therefore hee cannot abide them, nor give any blessing to their labours.

All Ministers therefore, as they would see any fruit of their Ministery, let them first sanctifie themselves, and cleanse their hearts by repentance, before they presume to stand up, to rebuke sinne in others: else let them not

Good words are vaine, where there is no good life.

think that their golden words shall do so much good, as their leaden lives shall doe hurt: and they may hap to to confirme men that already are converted, but hardly shall any such men convert any soule from Popery or prophaneneſſe. And it is a vaine conceit for men to imagine there is any force in eloquence, or humane learning, to overthrow that sinne in others, which ruleth and reigneth in themselves. Our Church, and all reformed Churches may make use of this doctrine: for it is the glory of a Church to have their doctrine powerfull, and effectuall for the winning of soules, therefore it concerneth them to take order, as well that their Ministers be godly men, as *good Schollers*; and their *lives be inoffensive*, as wel as their doctrine *sound*: or else they will find in wofull experience, that they pull downe as much with one hand, as they build up with the other.

But most neerely this doctrine toucheth Ministers themselves: who must know their case is most fearefull of all mens, if they come into Gods presence in their prophaneneſſe: for as no man is more honourable than a learned and holy Minister, so none more contemptible in this world, none more miserable for that to come, than he that by his loose and lewd life doth scandalize his doctrine: and let him assure himselfe, that for his presumption, in rushing into Gods presence in his sinnes, he shall in this world, be cast out as *unsavory salt, and trodden downe of men*, with the foot of contempt: and in

Matth. 5. 13.

A the world to come, he shall above all men cry out in most extreme torment of conscience; *Woe is me that mine eyes must see the King and Lord of hosts*: and so because hee would not in this world, come into Gods presence in sanctification and holinesse, he shall therefore in feare and horror, be haled into the presence of Gods glory, at the last day, there to receive the just sentence of his condemnation.

Lastly, all painfull and godly Ministers may receive comfort, not to be discouraged or driven from Gods presence, because of their corruptions or infirmities; for wee see it was the Prophets case; but let them still approach in feare and reverence, and be so farre from being driven from their duty, because they being sinfull men, dare not come into Gods presence,

B without much feare; as let them contrariwise be assured, that the more they tremble at Gods presence here, the lesse shall they feare it at the last day: and when prophane and ungodly men, who in this world feared not to stand in Gods presence in their horrible sinnes, shall cry to the *Mountaines, fall upon us, and to the hils, cover us and hide us from the presence of God*: then such Ministers as in this world in feare and trembling, and alwayes in repentance, did approach into Gods presence, shall then looke up *and lift up their heads*, and shall say to the holy Angels, and all the powers of heaven, Helpe us, and hasten us to come into the glorious presence of our God and Saviour.

C And thus we see the manifold use of this doctrine to our Church and Ministery.

*Use 2.* Against the Papists.

Secondly, in as much as here the Prophet in a conscience of his corruptions, feareth and crieth out at the least *apparition of Gods glory*: The vanity and false dealing of the Church of Rome, is here discovered, in whose *Legends* and stories of their Saints, nothing is more common than apparitions from heaven, of Saints departed, of glorious Angels, of the Virgine *Mary*, (and that so familiarly, as sometime she sang with them in their Cell, kissed some of them, and let them sucke her breasts.) Nay, of God himselfe; and especially of our Saviour *Christ Iesus*: who they say appeared (I know not how oft) to one man Saint *Francis*: and

D appeared as he was crucified with his wounds, and imprinted those wounds of his in *Francis* his body, which, they say, hee bare all his life, and that they bled whensoever he would suffer them, which he alwayes did on *Good Friday*, that he might be like to Christ. This, and many more such, may you see in the fabulous and blasphemous booke, of the conformities of Saint *Francis*.

*Ergo*, the apparitions of God and Christ, which they make so ordinary, are but collusions.

But for the matter: are apparitions from heaven so ordinary in the Popish Church? how then came it to passe, that the greatest and holiest men in the old Testament, were so amazed at the very apparition but of an Angell, as wee may see in the whole course of the Storie? Some ranne away, and hid themselves:

*Vse 4.* For Ministers: *Ergo*, good Ministers must not flie from Gods presence, because of their sinnes, but repent, and so approach to his duty.

ſelves: ſome covered their faces, ſome fell flat on the ground: and the Prophet here cryed out, *Woe is me, I am undone*; mine eyes have ſeene the King and Lord of Hoſts. But in the Church of Rome, looke the ſtories: that Saint or Monke is no bodie, that hath not had ſome apparition, either of the Virgin *Mary*, or ſome of the Apoſtles, or an Angell, or Chriſt Jeſus appearing and talking with him: and yet alas, *Peter*, *Iames*, and *Iohn*, *thoſe three great pillars*, they were as good *as beſide themſelves* at the appearing of a *little part of the glory of Chriſt*, in his transfiguration.

Gal. 2. 9. Matth. 17. 6. Luk. 9. 33.

Either therefore muſt it follow, that theſe men have no ſinne in them, which dare and can behold Gods glory ſo eaſily, and ſo ordinarily, (which is impoſſible) or rather, which indeed is truth, it appeares that theſe are but deceitfull fancies and forgeries of their own device, to deceive the world, and to magnifie themſelves, before the eies of the common people: for it is firſt of all moſt *falſe*, that apparitions are ſo common as they make them; for if they were, then are they more ordinary in the new Teſtament, than in the Old. For whereas the Scripture hath one, their Legends have twenty: and whereas one, namely, S. *Paul*, *was once rapt into heaven*, they have 20. that were rapt thither: And as that is falſe, ſo is it *impoſſible* that any man clothed with fleſh, can endure any extraordinary apparition of Gods glory, without extreme amazement, as is plaine here in the Prophet; who I hope was as holy a man, as the holieſt Monke that ever was. I have noted this, that young Divines may bee occaſioned to looke a little into their fabulous legends, that ſo they may diſcover the falſe tricks, and jugling caſts of that Religion: which evill ſhifts it needed not, if it were of God.

*Reaſons.*
1 Apparitions of God cannot bee more common in the new, than they were in the old Teſtament.
2 Cor. 12.
1 No man in his fleſh can endure Gods glory.

Thirdly, the people may here learne: *Firſt*, in that *Gods preſence is ſo glorious and fearefull to mans nature*, how mercifully God hath dealt with them, in teaching them not by himſelfe, or by his Angels from heaven, which they could never endure; but by men who are like themſelves: and how vaine and fond theſe men are, who would bee taught *from heaven*, and not by *men*, who are ſo full of wants. In the Old Teſtament, when the people received the law from Gods owne mouth, it is ſaid, they ran away & cried out, *Why ſhould we die? if we heare the voice of God any more, we ſhall dye: for what fleſh ever heard the voyce of the living God, and lived*: therefore they ſay to *Moſes*, *Goe thou neere, and heare all that the Lord ſhall ſay, and declare thou unto us what God ſaith to thee, and we will heare it and do it*. And then ſaith the Text, *The Lord ſaid, I heard the words of this people, they have ſaid well in all that they have ſpoken*. And ſo, from that day forward, God ordinarily taught his Church by men like themſelves: and we ſee, that the beginning of it was not in judgement, but in mercy unto them. It is therefore the duty of all men, both to acknowledge this mercy of God, in due thankfulneſſe, and withall to remember, when they ſee infirmities in Miniſters, that they are but men; and that if they had not the Miniſtery of men, how hard it would goe with them: conſidering, that the leaſt meaſure of Gods owne *preſence*, *cannot be endured by any man*.

*Vſe 3.*
To the people: They may ſee Gods mercy to them, in teaching them by men like themſelves, and not by apparitions from Heaven.

Deut. 5. 25, 26, 27, 28.

2. Inaſmuch as *Gods preſence is ſo glorious* in it ſelfe, and fearefull to our nature, all men are taught to prepare *themſelves* by holy prayer, by humiliation, and confeſſion of their ſinnes, and unworthineſſe, afore they come to Gods Word or Sacraments: for they come at that time *into Gods preſence*: they therefore are not to come in their ſecurity, nor in their ordinary ſinnes unrepented of, leſt God ſtrike their conſciences, with a ſenſe of his fearefull diſpleaſure, and make them cry out upon far greater cauſe, than here the Prophet did.

*Vſe 2.*
*Ergo*, they muſt prepare themſelves before they come to the Word or Sacraments.

Thirdly and laſtly, we learne here the different natures and properties of ſin and holineſſe: Sinne, even the leaſt ſinne, nay, a very ſinfulneſſe of nature makes a man afraid of Gods preſence. That ſinne unrepented of doth ſo, appeares in *Adam*, who as in his integrity, hee ſpake and converſed even in a familiar ſort with God: ſo no ſooner had he ſinned, but he ran from God and hid himſelfe: and that even the leaſt ſinnes not repented of, doe ſo alſo, appeares in this Prophet, who being a holy man, yet his conſcience being privy to it ſelfe of ſome ſmall omiſſions or negligences in his calling, he crieth out: *he is undone, becauſe he ſeeth the Lord of hoſts*. But contrariwiſe, the ſtate of perfect holineſſe, and the want of all ſin, makes a man bold in Gods preſence, and rather *deſirous*, than afraid to behold Gods glory, which ſhall be moſt apparant at the laſt day: for when the wicked ſhal deſire rather to be *covered with the hils, and ground to duſt by the mountaines*, than to appeare before the face of God, then ſhall the godly, whoſe holineſſe ſhall then bee perfect, *looke up, and lift up their heads, becauſe their redemption is ſo nigh*. And *Iob* teſtifieth of himſelfe, that he *knoweth his Redeemer liveth*: *And that hee ſhall ſtand before him, and looke upon him with his eyes*. Thus as *guiltines* drives a man from the Kings preſence, but *innocency* makes him bold before him; So *ſinfulneſſe* makes a man avoid Gods preſence, but *holineſſe* makes him draw neere unto God, and to rejoyce in his preſence.

*Vſe 2.*
See the different natures of ſinne and holineſſe. Sinne drawes a man from Gods preſence.

*Harmes in this a man into Gods preſence.*

Rev. 6. 16. Luk. 21. 28. Iob 19. 25, 26, 27.

Then for a concluſion of this point, let all men here learne the way to true courage and boldneſſe before God, namely, to *repent* daily of their ſinnes, and labour to *grow* in true holineſſe: wealth nor wit, learning nor authority, can doe this for thee, but onely a *good conſcience*, which muſt be made good by grace, & by repentance: then ſhalt thou *rejoyce in Gods preſence* in this world, & delight to think of God, to ſpeake of God, to pray unto him, to meet him in his word and Sacraments, and at the laſt day ſhalt thou ſtand with cõfidence before the

*Vſe.*
*Ergo*, If a man would have boldneſſe with God, he muſt bee a holy man.

throne of his glory.

Hitherto of the feare and astonishment of the Prophet, and the causes thereof. Now followeth *his consolation:*

*Then flew one of the Seraphims, &c.*

In these two verses is laid downe the second generall point, namely, the *consolation* of the Prophet: concerning which, there are two points in the text:

1. The ground and matter of his consolation; that is, *the forgivenesse of his sinne.*

2. Divers *circumstances* of that consolation.

1. The time: *Then.*

2. The Minister by whom it was done: *an Angell, one of the Seraphims.*

3. The manner how he did it, speedily, *Hee flew.*

4. The instrument or outward signe, *a coale from the Altar.*

5. The outward action or application of it; *He touched his lips.*

The matter of the consolation is last in order: Let us therefore first speake of the circumstances.

The first circumstance is, the time when this Prophet was comforted and raised from his feare; *Then*, saith the Text: that is, after his feare and astonishment, but not afore. Thus dealt God alwayes with all his Saints, he bestoweth no *graces* on them pertaining to salvation, but after he hath by some meanes or other brought them to true humiliation in themselves, and to sorrow for their sinnes. Humiliation is the preparative for grace: for when by sight and sense of their sinnes, and their owne miserie by sinne, hee hath even driven them quite out of themselves, finding nothing in themselves but cause of feare and astonishment; then powres he the oyle of grace, and of sweet comfort into their hearts, and refresheth their weary soules with the dew of his mercy. This point needs no further proofe: for look into the Scriptures, and we shall finde God never called any man to the state of grace, or to any notable worke or function in his Church, but hee first humbled them, and then brought them out of all conceit with themselves, and then wrought *in them, and by them*, his wonderfull workes.

The use of this doctrine is, first of all to teach *all men* to esteeme aright of the afflictions that God layeth upon them in this world: commonly men take them impatiently, and our nature grudgeth against them; but let a Christian man consider with himselfe, how God hath alwayes dealt with his children, and he hath cause not to thinke so: for doth God lay some great affliction on thee? it may be hee hath some mighty worke of his grace to worke in *thee*, or some great worke of mercy to be wrought *by thee* in his Church, and hereby *prepareth* thee for the same. Say therefore with the holy Prophet, *I held my tongue, O Lord, and spake nothing, because it was thy doing:* and what God may intend in his doing to thee, thou canst not tell: and therefore in silence and *patience possesse thy soule.*

Againe, here is a comfort to all such as are *distressed* in minde, in sense of their sinnes, and sight of Gods wrath: their state is not miserable, much lesse desperate; for they are in the high way to grace and favor. God *justifieth* not but him that *repents*; God *exalts* not, but him that is *humble*; God *comforts* not, but him that is *distressed*; God hath *mercy* on none, but such as both know and feele they *want it*: and know also, that they know not where to have it, but at his hands. Happy therefore is that soule, that feeles the weight and burthen of sinne, for to him will Christ bring most ease and comfort. Gods Ministers therefore are hereby to comfort distressed consciences, to assure them, that if with this Prophet they be so deeply touched with sight of their sinnes, and Gods justice, as that they cry, *Woe is me, I am undone: Then*, even *Then*, are they most capable of comfort, and best prepared to receive it, as here it fell out to the holy Prophet. Thirdly, here is the way taught us *how to attaine* to any excellent graces of God, either for our owne salvation, or the good of the Church, namely, to labor for a sensible feeling of the want of them in our selves: for God useth to bestow no gifts on any man, but such as doe in humility and lowlinesse confesse to God, and acknowledge in themselves the want of them. So the blessed *Virgin* signifieth: *God filleth the hungry with good things, but the rich hee sends empty away:* And so the Psalmist, *God satisfieth the hungry soule, and filleth the empty soule with goodnesse.* So then if thou be rich in thy conceits, God hath not for thee: but if thou be *hungry*, hee is ready to fill thee with good things: and doest thou acknowledge thy soule empty, then behold treasures of goodnesse, to feed and *fill thee*: and art thou cast downe with the Prophet, and is thy soule *empty* of hope, and fraught with feare, *then* behold, *even then*, God and his Angels are ready to raise thee up, and to fill thee with consolation. Thus much for the *time* of his consolation: now for the Minister, by whom it was;

*One of the Seraphims.*

The second circumstance of his consolation is, the Minister by whom it was done: An Angell, one of the Seraphims: that is, an *Angell* of that order so called: out of which wee learne:

First, that there are divers degrees and severall orders of Angels, though we know not the true distinction thereof: nor thinke it lawfull to imagine them to bee 9. nor to set them downe particularly, as the Church of Rome doth, who make many of their owne devices, which they call traditions of equall authority with the Scriptures. Secondly, that *those holy Angels* are the glorious guard of God, and doe continually stand about the throne of his glory, and attend his holy will, both in heaven and in earth.

Thirdly,

2. Generall points. His consolation, wherein are two points.

1. Circumstances of it. Circumstances are many. 2. The ground of it.

1. Circumstance, the time, that is, after his feare.

*Doctr.* No consolation, but after humiliation.

*Use* 1. To all men: Ergo esteeme of afflictions.

Psal. 39. 9.

2. To men distressed in conscience that their state is not desperate as they imagine, but most comfortable.

*Use* 3. The way to get excellent graces at Gods hand, is to labour to feele the want of them.

Luk. 1. 53.

Psal. 107. 9.

2. Circumstance of the Minister: an Angell, a Seraphim.

*Doct.* 1. Ergo, there are severall degrees of Angels, that we know not.

*Doct.* 2. That they are Gods guard.

Thirdly, that they are alſo by the merciſull appointment of God, *the guard of Gods children*, and miniſtring ſpirits ſent out, as it were with a Commiſſion, *for the good of the Elect*. All theſe points becauſe they are plaine in the Scripture, and doe leſſe concerne our generall ſcope, which is touching the Miniſterie, I paſſe them over.

Pſal. 34. Heb. 1. *Doct.* 3. That they are the guard of Gods children.

Fourthly, here it is apparant, that as the Angels are ſent out for the helpe and ſervice of the Elect, ſo *eſpecially of Gods Miniſters*, as is plain in this place, where the Prophet being affrighted, *a holy Angell* is ready to give him comfort: and ſo over the whole courſe of the Prophets: and at this day their protection and comfortable aſſiſtance, is no leſſe preſent to the godly Miniſters of the new Teſtament, though not in ſuch ſenſible ſignes, and ſuch viſible manner as in the old: for if they be miniſtring Spirits ſent out for the good *of them which ſhall be ſaved*, how much more for their good, which ſhall *be both ſaved themſelves, and ſave others alſo*?

*Doct.* 4. That they have a ſpeciall charge and care of godly Miniſters.

A doctrine of great comfort, and much good uſe to all Miniſters; who firſt of all may here learne contentment in their calling: for howſoever no calling hath *more croſſes*, ſo none againe hath more *comfort*: and howſoever none be more diſgraced *by evill men*, yet none is more honored by the holy Angels: and howſoever in this world, they above any calling *are ſervants to all men*, yet none hath the *ſervice* and attendance of *Angels* ſo much as they: for though we have them not to help us to doe the outward actions of our Miniſtery with us, or for us, (as ſome Popiſh Doctors teach, that in their maſſe *Amen* is not ſaid to one Collect, becauſe the Angels ſay *Amen* to it) yet doubtleſſe they are preſent alwaies, as at all holy exerciſes and lawfull actions, ſo eſpecially at the publike ſervice of God performed by the Miniſters: and beſide that, they are *witneſſes thereof*, and of the paines, and diligence, and faithfulneſſe of a good Miniſter: they alſo *doe miniſter* unto them oftentimes, bodily ſtrength and aſſiſtance, and many comforts in their troubleſome travels, which they know not how by any naturall meanes they come unto them. And as this doctrin doth thus yeeld them contentment againſt the contempt, ſo alſo *courage* againſt the danger of this calling. For what though thou haſt *mighty men* of this world *againſt thee*, when thou haſt *Angels for thee*? and what though thou fighteſt *againſt principalities & powers*, when thou haſt *Cherubims and Seraphims on thy ſide*? godly Miniſters have many enemies, but if by the *eye of faith* they can ſee as well who are with them as with the *eye of reaſon* who are againſt them, they will confeſſe with *Eliſha*, *There are more with us than againſt us*. The ſtories of all ages doe affirme, and the comfortable experience of theſe daies of ours doth verifie the truth hereof. Miniſters that live in places very propliane, or very Popiſh, it is admirable to ſee how many dangers they have eſcaped, and what plots they have avoided, which by their enemies, (or rather the enemies of their doctrine) have beene laid for their lives: which their deliverance, and many other comforts in their Miniſteries, whence are they but from Gods protection, by the miniſtery of his Angels?

Vſe Gods Miniſters. 1 Let them beg comfort with their calling, though it be full of croſſes and contempts: for it is honoured of the Angels above others.

2 *Vſe*, let them have courage: for though men bee againſt them, Angels are with them.

Before we learne this point, two queſtions may be asked, not amiſſe briefly to bee reſolved.

1 *Queſt.* 1 *Ergo*, whence is it that Angels attend Miniſters more than other men.

*Anſw.* 2 *Reaſons.*

First, if any aske whence comes it that *Angels* performe more ſervice to good *Miniſters* than to other men: I anſwer, the reaſon is partly from God, partly from the Angels: firſt, God hath a principall care of them above all other men, becauſe they worke his work above all other callings: for their labours immediatly concerne the good of mens ſoules: whereas others doe firſt concerne the body, and conſequently the ſoule: therefore, whereas *hee hath given his Angels charge over all his Elect, to keep them in all their good waies*, they have a *ſpeciall* charge doubtleſſe over all *godly & faithful Miniſters*, whoſe waies are Gods in a ſpeciall manner.

1 From God, he will have it ſo, becauſe they worke his worke more than other callings. Pſal. 91.11, 12.

Againe, Angels themſelves as they willingly performe any ſervice to the Church, or to any part thereof; ſo moſt willingly of all are they imployed for the good of godly Miniſters, and that for two cauſes.

2 From the Angels themſelves.

First, becauſe they are their fellow-labourers, both for that the Angels and good Miniſters are both called *Gods Ambaſſadors*, and Gods owne *ſervants or officers*, in a more peculiar manner than any other calling: and for that their ſervice is ſo like, that their names are common one to the other, *Angels* being called *Miniſters*, and *Miniſters Angels*, as though they were almoſt all one.

Becauſe they are fellow labourers. 1 Cor. 4.2. Heb. 1.14. Mal 2.7. Rev. 2. & 3. chap.

Secondly, becauſe the *Miniſters duty* is, to convert and ſave ſoules, being a worke which (next to the glorifying of God, and doing his will) the *Angels* doe take moſt delight in above any other: for if they *bee ſent out for the good of them which ſhall be ſaved*, how much more willingly for their good *by whom they are ſaved* which ſhall be ſaved? and if the *Angels rejoyce at the converſion of a ſinner*; ſurely they much love him, and deſire to doe him good, by whom the *ſinner is converted*: and in theſe reſpects, Angels and Miniſters have the ſame *names*: and are both imployed in the ſame great *worke*, namely, doing good to the Elect.

Becauſe they convert ſoules, which delighteth the Angels above any thing in this world. Heb. 1.14. Luk. 15.10.

Therefore is it, that the *Angell* calls *himſelfe Saint Johns the Evangeliſts fellow* in the Revelation: If then they be *fellowes*, even fellow-ſervants and fellow-labourers, in a more ſpeciall manner than any other, what marvell though the *Angels* be moſt willingly imployed in doing any ſervice of helpe or comfort to godly Miniſters?

Revel. 19.10. & 22. 9.

2 *Queſt.* What duties then are good Miniſters to performe to Angels. Not worſhip them ſo as the Papiſts doe.

In the ſecond place. If any aske if it bee ſo, then what duties are Miniſters to performe to *Angels*, for this their ſo carefull ſervice, and eſpeciall attendance upon them above other men?

A Papist would answer; *Ministers* must therefore worship them, and keepe their fasting, holy daies, and say their service, and pray unto them as to their keepers and Mediators. But alas, cannot the Kings Messenger or officer be honoured, unlesse he be set upon the Kings *throne?* will nothing serve him, but the *Crowne and Scepter?* so, cannot Angels be honoured, unlesse they be made *Gods*, or *Saviours*, or *Mediators?* But I answer therfore, we dare not goe so far, lest we remember the servant so much, that we forget the master: but rather we answer thus; seeing Angels are thus serviceable to Gods Ministers, it should first of all teach all men to honour that calling with all due reverence: for they cannot but please the *Angels* in honouring good *Ministers*, whom they esteeme their fellowes.

As all men should therefore honour that calling:

Secondly, it should teach all Ministers, not to content themselves with the name and title, but to labour to be good and faithfull. For so doing, they are fellowes to the Angels, and it is a disgrace to the Angels, when those that are their fellowes are unfaithfull.

1. So Ministers should labour to be faithfull in their calling.

And it should further teach them to adorne their calling with a holy life: for as sinne is that that grieves the *Angels*, and drives them away; so it is grace and holinesse which makes them delight in the fellowship of men.

2. To adorne it with a holy life.

And it may also encourage any man to take paines in that holy calling, wherein he is sure to have *Gods Angels* in a speciall manner to attend him, to assist him, to protect him, and to be a witnesse of his faithfulnesse: and who would not worke cheerefully in that labour, wherein he hath the Angels to be in a sort *fellow-workers* with him?

3. To bee painfull in their calling.

To doe these three duties, is to *honour good Angels*: and that Minister that conscionably performeth them, the Angels will take themselves sufficiently honoured of that man.

Thus to doe is to honour them.

And if besides this *honour*, we would rejoyce *Gods Angels*, and minister matter of *joy* unto them, then in the fourth place, let all *Ministers* propound to themselves above all things *the conversion of soules*, rather than their owne praise, or living, or pleasing of men, and so endevour it both in teaching, and all their other courses, that the *Angels* may see it, and be witnesses of it: for if they rejoyce at the *conversion of a sinner* (as Christ saith they doe) then those men make them oftest *rejoyce*, which doe most seriously aime at the *conversion of sinners*.

And if a Minister would rejoyce them, let him labour seriously so to preach as he may win soules.

And thus we see both the service of Angels to Gods Ministers, and the duties they are to perform to them in that regard. The due consideration of this point, may raise the *world* to a better conceit of this calling, and perswade *fathers* to dedicate their sonnes to it, and stir up *young students* to consecrate themselves thereto, and turne their studies to that end: for no man in no calling hath so speciall attendance and assistance of Gods Angels, as godly *Ministers* have: At least, if it worke not this *in the* A *world*, yet it may yeeld comfort and contentment to all faithfull Ministers in their painfull calling.

But let us see how the *Angell* performed his service to the Prophet: not unwillingly, not lingringly, but *speedily*: so saith the Text.

*He flew.*

3 Circumstance, the manner: He flew.

Which is not so to be understood, as though the *Angel* had wings: for they have no *corporall* nor sensible bodies, but *spirituall* and insensible *substances*, the actions whereof are performed with such nimblenesse and agility, as cannot fall within the compasse of outward sense. But the phrase is used for our capacities, to shew how readily and *speedily the Angell* went about to minister comfort to the *Prophet*. For as nothing B moveth so quickly to our sense, as doth the creature *that flyeth*; and as we say, that man doth flie about his businesse, which doth it *quickly and diligently*: so here the holy Ghost sets downe the willingnesse and quicknesse of the Angell, to comfort this holy Prophet, and to doe the will of God. Where we learne;

That is, readily, speedily, willingly.

First, what excellent servants of God the holy Angels be, which so readily, willingly, and speedily execute the will of their Lord. This must teach all Gods servants to do the like, and to imitate them in this excellent obedience: And the rather, because we pray daily to God; *Thy will be done in earth as it is in Heaven:* In earth *of us*, as it is in Heaven of the holy *Angels*: but they do it most cheerefully, and without all lingring, therefore so ought we. *Magistrates* in their places, and *Ministers* in theirs, and every man in his function is to apply this to himselfe, and to be stirred up thereby to a cheerefulnesse and quicknesse in their duties, for therein they resemble the blessed Angels, and then their *deeds* accord with their *prayer*: but contrariwise, he that doth his duty unwillingly and unreadily, is like the Devill: which indeed doth *Gods will*, and yet against his will: and surely unto such obedience there belongs no reward. But as *God loveth a cheerefull giver*, so doubtlesse loves he a cheerefull worker.

*Doctr.* 1. See what excellent servants of God Angels are.

The third petition.

*Vse.* We must so serve God in our places.

2 Cor. 9. 7.

Secondly, we see here how great love Angels beare ur to Gods children, especially unto godly Ministers, how *willingly* they are imployed D to doe them good. *Willingnesse* and readinesse to doe good to any man, must needs come from love: and yet alas all men, even the best, and all Ministers, even the best, are creatures farre inferiour to the Angels.

*Doctr.* 2. What good friends they are to good men, especially to good Ministers.

Here *Magistrates* and *Ministers* must learne to be far from contempt of their inferiours: and to doe their duties of *ruling and teaching* carefully, though the people be far their *inferiours*: it is the nature of *love* to make any man do service most *willingly*, to him that he loves, though he be farre meaner than himselfe.

*Vse.* 1. *Ergo*, Superiours love their inferiours, and contemne them not.

If therefore *Princes* love their subjects, they will not spare any care, cost, nor paines, nay, they will rejoyce to do them good, & they will labour to *be like the Angels*, who are farre greater

And shew it by doing them good.

ter than men, as they are then their ſubjects.

And if *Miniſters* love their people, they will forget their owne dignity, which oft-times they might ſtand upon, and will make themſelves even *ſervants to all, that they may winne ſome.*

1 Cor. 9. 19.

*Vſe 2.* Ergo, Miniſters muſt,

1. Be faithfull.

And ſeeing *Angels* doe *flie* ſo faſt to give helpe and comfort to good Miniſters, this muſt teach them further:

2 Painfull.

First, every one to labour to be a *good Miniſter*, for then are they ſure of the love of Angels; and then moſt *willingly* doe the *Angels* any ſervice to them. Againe, let it teach them to *flie* as faſt to the diſcharge of their duties to Gods Church, as the Angels flie to doe them ſervice; ſo ſhall Gods Angels thinke their diligence and carefull ſervice well beſtowed upon them.

*Vſe 3.* Ergo, all men ſerve God cheerefully: if we be like Angels therein, we ſhall even be like them in glory. Prov. 22. 29.

Laſtly, this *diligence* of the *Angels*, and their willingneſſe, proceeding from *love*, muſt ſtirre up all Chriſtians to performe all duties of godlineſſe to God, and of love unto his Church, with alacrity and cheerefulneſſe: ſo doe Gods *Angels*. We looke to be like the *Angels* in glory in the world to come, then be like the *Angel* in *glory* in this world. The wiſe man ſaith, *He that is ſlothfull in his buſineſſe, is good for nothing: but the diligent man ſhall ſtand before the King.* And ſurely, he that is willing and diligent in the duties of Chriſtianity, ſhall ſtand before the *King of Kings* in Heaven. And let this ſuffice for the Angels ſervice, and his diligence in his ſervice. Now let us ſee what inſtrument the Angell uſed;

*A coale from the Altar.*

4 Circumſtance: The Inſtrument: a coale of fire. A ſtrange and wonderfull meanes,

The fourth Circumſtance of this conſolation, is the *Inſtrument* which it pleaſed God, the *Angell* ſhould uſe to miniſter comfort to the *Prophet*; a ſtrange inſtrument for ſo great a worke, *a coale of fire.* Here let humane reaſon *hide* it ſelfe, and worldly wiſdome be *confounded*, to ſee the wonderfull workes of the Lord: God could have healed the *Prophets* infirmities, and given him comfort againſt his feare, and courage in his calling, *without meanes*; but he will uſe meanes: and what? a *weake meanes:* nay, a meanes that ſeemes contrary; *A coale of fire* muſt touch his lips: that which in all reaſon would have made him *ſpeake worſe*, by Gods appointment, and the power of his Word ſhall make him *ſpeake better.* Out of which practice of God, we learne many points:

And which ſeemes contrary to reaſon.

*Doct. 1.* That God commendeth the uſe of meanes. Gen. 1. from 4. to 19. Seeing himſelfe alwaies uſeth them.

First, ſee how God magnifieth meanes: he can worke without them, and ſo he did in the creation, giving *light* to the world divers daies *before there was Sunne:* but ſince the order of nature was *eſtabliſhed*, he generally uſeth means not onely in his *ordinary*, but even in his *miraculous* actions: and though he uſe not alwaies the *ordinary* and direct *meanes*, yet *meanes* he generally uſeth, though they ſeeme *contrary*, as here in this place: and the ſame will bee found true in almoſt all the miracles, both of the old and new Teſtament.

This therefore commends unto all men, the uſe of ſuch good *meanes*, as Gods providence have ordained of any duties, or effecting of any thing that doth belong unto us to doe: and not to depend upon *immediate* helps from *Heaven*, as many fond and fantaſtic all men doe, who are therefore oftentimes juſtly forſaken of God, and left deſtitute of all helpe; and ſo expoſed to ſhame and reproach.

*Vſe.* Ergo, we are to uſe the meanes appointed in all our purpoſes.

Secondly, ſee here the mighty power of Gods *ordinance*, how it appeareth in *weakneſſe*; ſuch are all his great workes; In the *Creation*, he brought *light* out of *darkneſſe*; In our *Redemption*, hee brought us *life* out of *death*; In our *converſion*, he works upon us by his *word*, and by it he drawes *us to him*, which in all reaſon would drive us *from him*: and by it *confounds* the wiſdome of the world, which is ſtark *fooliſhneſſe* to the wiſdome of the word.

*Doct. 2.* See how Gods power doth ſhew it ſelfe in weakneſſe.

And ſo here, he cleanſeth the Prophet by a *Coale of fire*; which would rather defile him, and *ſeaſoneth* his mouth with it, which in reaſon ſhould have *burned* him: ſo great, ſo admirable, and ſo powerfull are the *ordinances* of God, though they ſeeme ſo contrary, or ſo weak in themſelves, or in their meanes.

*Vſe.* Ergo, God can worke by his Word and Sacraments, and mans miniſterie, though never ſo baſe.

Let this teach all men not to contemne the Sacraments, though the outward Elements, Bread, Wine, and Water, be weake and common, and dead creatures in themſelves: nor the Miniſtery of the *Word*, though it be exerciſed by a weake man, mortall and miſerable as others are: for that God, which can ſeaſon the Prophets mouth, and cleanſe his heart by a *coale of fire*, no marvell though hee worke upon the conſciences of men, by his word & Sacraments.

And againe, when we ſee *Grace and Holineſſe* conveyed into mens hearts by the *Word and Sacraments*; let us learne, not to aſcribe it to the dignity, either of the *Miniſter*, or the *Elements*, but to the ſupreme power of the mighty God, who can purge the Prophet, by *a coale from the Altar.*

*Doct. 3.* The apt teacher muſt have a fiery tongue.

Act. 2. That is, a powerfull tongue, to reprove and burne up ſinne.

Neither is it altogether without *myſterie*, that God here ſanctifieth the *Prophet*, by touching his lips with a *firie coale*: for it *ſignifieth*, that the apt and ſufficient *teacher* muſt have a *firie tongue*, and to that ſame purpoſe, *the holy Ghoſt came downe upon the Apoſtles in firie tongues*: and it may be that the one is a type of the other. Certaine it is, that they both teach us thus much, that all true and able Miniſters, muſt pray and indevour to have a *tongue* ful of power and force, even like *fire*, to eat up the ſins and corruptions of the world. For though it bee a worthy gift of God to ſpeake mildly and moderately, ſo that his ſpeech ſhall fall like dew upon the graſſe: yet it is the *firie tongue* that beats downe ſinne, and works ſound grace in the heart. It may bee there are *ſome* which need the *firie tongue.*

Ergo, ſuch Miniſters are faulty who reprove not ſinne.

This ſhewes apparantly, that thoſe *Miniſters* never had their lips touched with a *coale from Gods Altar*: that is, their ſoules with a *coale from Gods Altar*: that is, their conſciences never

ver touched, nor their soules so long with the sanctifying grace of *Gods spirit*, which sit still, and see great and grievous staines in a Church, and corruption in a State, and can bee content never to reprove them, as though *Ministers* were perswaders onely, and not reprovers.

But when this comes to bee weighed in the ballance of a good conscience, it will be found, that not the pleasing tongue, but *the fiery tongue* is the principall grace of a good *Minister*.

But to goe further: *whence* came this *Coale*; *Taken from the Altar*.

This *coale of fire* was taken by the *Angell* from the *Altar of God*, where was a fire which never went out: and this fire was that, that *came from Heaven*, sent downe by God, at the dedication of the Temple by *Salomon*. And this fire kindled by God, never went out: for no man could kindle the fire, but all other was counted strange fire: As *Nadab and Abihu tried in wofull experience, when they would needs offer with it.*

Whence came this coale? from the Altar: which fire came from Heaven. Levit. 10. 1, 2.

Now the Prophet must be cleansed with the *fire* which came from heaven: teaching us, that the Minister must have his *fiery tongue* from the *Holy Ghost*: As the Apostles were said to bee baptized with the *Holy Ghost, and with fire*. A *fiery tongue* is a speciall ornament of a Minister, but that fire must come from Heaven: that is, his zeale must be a godly and *heavenly zeale*; but he that hath a raying, a lying, a slanderous, malicious, or a contentious *tongue*, he hath a *fiery tongue* indeed: but this is kindled of the fire of hell, as S. *Iames* saith; That *unbridled tongue is a world of wickednesse, and defileth the whole body, setteth on fire the whole course of nature, and is set on fire of hell*.

*Doct.* The fire and zeale of the Minister must come from Gods Spirit. Act. 2. 3. Matth. 3. 11. Not from carnall affections.

Iam. 3. 6.

So then, a spitefull and malicious tongue we see, is a *fiery tongue*; but that fire is taken from *hell*, and not from Gods *altar*.

For that is from hell, not from Heaven.

And hee that stands up to preach with this *tongue*, God will never suffer any great worke to be done by him in his Church, though his tongue be never so fiery, and his speech never so powerfull.

As therefore *Ministers* must abhorre the *flattering* and pleasing *tongue*, and must have a *fiery* tongue: so on the other side, this fire must be from *Gods Altar*: that is, the fire of their zeale must be kindled by Gods Spirit, and not by the spirit of *discord and dissention*. Ambitious humours, turbulent and proud humours, new opinions, private quarrells; all these, nor any of these are for the pulpit.

These may make a man *fiery tongued*, but this *fire* was never taken from Gods *altar*, as the Prophets was: this *fiery tongue* never came from Heaven, as the Apostles did.

It followeth,

*And touched my lips.*

5 Circumstance, The Application of the remedy to his lips which were polluted.

This fifth and last circumstance, is the *Application of the remedie*. The coale which is the medicine, is applied by this *Angell* to his *lips*, that is, to that part which was polluted: and as he formerly complaineth of the *pollution* of his lips, so the medicine is applied to his *lips*. Here the Angell, which in this case is made Gods Minister, doth teach all Gods Ministers a great point of wisdome in heavenly Divinity, namely, to apply their doctrin to their audience in such manner, as the circumstances of place, times, or persons doe require: some *Ministers* come to an ignorant and unhumbled people, and teach them the *Gospell*, which never knew the *Law*: here the *fiery coale* is used, but the *lips* are not touched, that is, good *doctrine* taught, but not well *applied*; for that the Law should first be laid to their consciences: others beare all upon the *Law*, when it may be their hearers are people sufficiently cast downe, and have more need to be raised up with the sweet comfort of the Gospell: other use to lay open the nakednes of the Court in the Country, and to reprove the faults of Princes and great Magistrates before the common people, who have more need of the *Catechisme*: others bring the Catechisme or points of ordinary instruction into the *court*, where the duties of *Kings and Counsellours* should be taught in all plainnesse and sincerity: others bring their new opinions, or controversall points unto popular audiences, which indeed are fit for the schooles: other busie themselves about *ceremonies*, when the *substance* is in danger to be lost. All these have (it may be) the *Coale of fire*, but it is misapplied, and not *applied to the polluted lips*. Let all Ministers therefore learne this point of wisdome of the *Angell*, to *apply* the medicines of their doctrine to the times, persons, and places which are infected; so shall they be sure not to take paines in vaine. And thus much of the circumstances of his consolation.

*Doct.* *Ergo*: Ministers must apply their doctrine fitly.

It followeth in the text, *Loe thine iniquitie shall be taken away, and thy sinne purged*.

After the *Circumstances*, followeth the ground and matter of his consolation, and that is the forgivenesse *of his sinnes*: where first, let us marke how it and the instrument are annexed together. Loe, saith the Angell, this *coale* hath touched thy lips, and thy iniquitie shall be *forgiven*, and thy sin *purged*; as though hee had beene cleansed by the *Coale*: where we may note, how greatly God magnifieth the meanes which himselfe ordaineth, even true remission and salvation to the right and holy using of them, though it come not from them, but from his owne mercie, and power of his ordinance. It is therefore no marvell, though God sanctifieth the childe by the ministerie of water in baptisme, and feed our soules in the Lords Supper, by feeding our bodies with bread & wine: and no marvell though the *carelesse neglect* of either of them, be damnation to them that despise them, seeing they are Gods instruments ordained by him, to convey his grace unto us. And yet for all this we are to know, that remission or salvation, is no more tied to the very elements, or the actions, than here the Prophets for-

2 Point, the ground of his consolation: which is the forgivenesse of his sinnes.

*Doctr.* 1. Forgivenesse and the meanes, are annexed together.

*Vse.* *Ergo*, Vse the meanes with reverence, and despise them not.

*forgiveneſſe* to the *Coale of fire.*

But the maine point is, that for the Prophets *conſolation*, the Angell tells him his *iniquities* ſhall be taken away, and *his ſins purged:* as if thereby he had ſaid, thy *ſins* were the cauſe of thy *feare*, therefore that thy feare may be taken away, thy *ſinnes ſhall* be forgiven.

*Doctr. 2.* Here comfort is from forgiveneſſe of our ſinnes.

Where wee learne, that as *feare* comes by *ſin*, ſo all true comfort comes from the *forgiveneſſe of ſinnes:* this is that that onely pacifieth the conſcience, and ſatisfieth the ſoule. When *David* had ſinned againſt the Lord in his two great ſinnes, and thereby provoked Gods wrath againſt him, and wounded his owne conſcience, if the *Prophet* had told him, he had made him *King often Kingdomes more*, he had not ſo rejoyced his heart, as when he told him, after his repentance, *Thy ſins are forgiven thee, thou ſhalt not die:* So when this Prophet was extremely affrighted at Gods preſence, becauſe of ſome ſins and negligences in his calling, it had beene no comfort to his poore ſoule, to have beene told, Thou ſhalt have a more eloquent tongue, and a more powerfull ſpeech, thou ſhalt have better acceſſe to the Court, and audience before the King: all theſe, and ſuch like, would have beene no better than *gilded poiſon* unto him, being in this caſe: but the happy anſwer that refreſheth his weary ſoule more than all the world, was this, *Loe thy iniquities are forgiven, and thy ſinnes purged.*

True in *David.*

2 Sam. 12.

And in this Prophet.

*Vſe.* Him is the true way to comfort diſtreſſed conſciences.

All faithfull Miniſters muſt here learne the true way of comforting troubled and diſtreſſed conſciences, namely, firſt to draw him unto a *ſight* of ſome particular ſinnes, then to ſummon him into Gods preſence, and there to arraigne him for thoſe ſinnes, untill the view of the foulneſſe of his ſinnes, and the glory of Gods juſtice have ſufficiently *humbled him*; and then to labour to perſwade his conſcience upon good grounds of the pardon of thoſe ſinnes by Chriſt Jeſus: this is the way that God uſed, and deviſed, this is the ſure way that cannot faile.

Some thinke that all trouble of minde is nothing but *melancholy*, and therefore thinke nothing needs but Phyſicke and outward comforts: but he that conſiders in what caſe the *Prophet* here was, or *David* when he made the ſixt, the 32. or the 51. *Pſalmes*, will be of another mind, and will finde, that nothing can properly trouble the minde, but ſin: therefore as the wiſe *Phyſitian* in his cure, firſt ſearcheth out the *cauſe*, and then endevours to take it away; ſo the *good Phyſitian* of thy ſoule muſt firſt of all ſearch into the cauſe of his ſickneſſe, that is, his *ſinnes*, and muſt take them away: which if they doe not, then all their labour is loſt: for all the company, muſicke, recreation, wine, diet, nay, worldly comforts and delights, if it were the advancement to a Kingdome, cannot ſo much comfort the diſtreſſed ſoule of a ſinner, as this voice of a *Miniſter* ſpoken from God upon good grounds, *thy ſins are forgiven thee.* Now to lay downe what bee thoſe true and good grounds, whereupon a Miniſter may ſafely and comfortably pronounce pardon of ſins to a ſinner, belongs properly to another place.

Phyſicke and outward comforts will not ſerve. Pſal. 2. 3, 6, 7. Pſal. 32. 3, 4. Pſal. 51. the whole Pſalme.

In the next place: Let us here obſerve how the Lord afore he renew the *Prophets* commiſſion, or ſend him to preach to the people; firſt, *humbles* him for his ſinnes, and then upon his repentance gives him pardon: teaching us, that no Miniſter is well qualified to the holy duties of the *Miniſtery*, unleſſe he have truly repented of his ſinnes, and have obtained pardon and mercy in the *Meſſias.*

This is done by the Author in his caſes of conſcience.

*Doct. 5.* True qualification of a Miniſter is to be humbled, and to repent.

Miniſters labour for *qualifications*, but the true Miniſter of God will labour for this *qualification* above all other: for doubtleſſe he ſhal *pronounce* moſt powerfully the pardon of ſinnes to others, to whoſe conſcience God hath pronounced pardon of *his owne.*

In the laſt place, let us obſerve how the Prophet being to be comforted before he goe this new Embaſſage, the Lord is ſo carefull for him, that rather than he be not comforted (if there be no man to doe it) an *Angell* ſhall be ſent to be his comforter, and (if there be not another *Prophet* to doe it) an *Angell* ſhall pronounce unto him the pardon of his ſinnes.

*Doct. 6.* True Prophets and Miniſters ſhall have helpe and comfort in their labours, elſe Angels ſhall come to comfort them.

Let this be an incouragement for all *Paſtors and Miniſters* of Gods Church, to labour painfully and faithfully in their places, for the goodneſſe of the Lord will never faile them: nor ſhall they want comfort, when ever they ſtand in need thereof. Yea, rather ſhall *Angels* from Heaven be helpers and comforters, than faithfull Miniſters ſhall be left deſtitute.

Hitherto of the ſecond generall point, namely, of the Prophets conſolation.

The third and laſt generall point is, the *renovation of the Prophets commiſſion*, in the eighth, and part of the ninth verſes, and it containeth three parts: Firſt, a queſtion or inquiry made by God; *Whom ſhall I ſend, and who ſhall goe for us?*

Generall points, the renuing of his Commiſſion, which containeth three points.

2. The anſwer of the Prophet, *Here am I, ſend me.*

3. The commiſſion renued unto him: *The Lord ſaid, Goe, ſpeake unto this people.*

The firſt part is a queſtion made by God, by way of Proclamation, wherein hee inquireth who ſhall goe preach unto this people.

1. Gods queſtion: Whom ſhall I ſend?

*Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend? and who ſhall goe for us?*

In which Proclamation, and *inquiry* of the Lord we are not to imagine, that the Lord was either unprovided of ſuch as *ſhould* execute his will, or knew not who were *able*, or who were *willing* to goe preach his word: For as the Apoſtle ſaith, in the matter of *Election*; *The Lord knoweth who are his:* ſo much more in particular *vocations*, *The Lord knoweth who are his*; and need not to aske, *Whom ſhall I ſend, or who ſhall goe?* But then it may bee demanded, why the Lord ſaith ſo? I anſwer, not for his owne ſake, but for ours: whom hereby he

Not as though God had none to ſend, or knew not whom.

2 Tim. 2. 19.

But to our conceits, and for our ſake, to teach us many good doctrines.

he would instruct in divers points of holy doctrine.

*Doctr. 1.* How hard to find a good Minister.

First, hereby he would give us to understand, how hard a thing it is to finde an able and *godly Minister:* for if there were not a great *scarcity* of such men, the Lord needed not aske this question. But some will object against this, that there are in many Christian Churches so many *Ministers*, as they cannot all be maintained, but some goe up and downe undisposed, and unprovided for. I answer, this is too true in all ages: there were *wandring Levites* in the Old Testament, which went up and downe and offered their service, and served for ten *shekels of silver, and a suit of apparell, and meat and drinke:* but this calamity was upon the Church of the Jewes, (never but then) when *there was no King in Israel, & every man did that which was good in his owne eyes.* If therefore there be any in our *Church*, and in Christian nations, which goe up and downe, and offer their service at such rates, it is much more miserable, seeing now there *are Kings in Israel:* and therfore it is no reason that every man rob the Church, as it shall please his covetous minde. But ceasing to enquire whether this be so or no: and if it be so, leaving the reformation thereof to those Churches and States whom it may concerne: I answer for the matter in hand; that this may bee so, and yet the Lord may complain as here he doth; *Whom shall I send?* for the Lord meaneth not such as beare the name of *Levites or Priests* in the old, or of *Ministers* in the new Testament (for there were alwaies enow of them: who, some for preferment sake, some for their ease, and some for a refuge how to live, are willing to enter that function, and accordingly in that calling, seeke not the Lord, but themselves and their owne ends.)

*Object.* There are too many Ministers, for some goe up and downe.

*Answ. 1.* Then it is a disorder in a Church.

Iudg. 1. 9. 1. 8. and 17. 8. 6.

Iudg. 17. 8.

*Answ. 2.* He seekes not for any.

But here the Lord enquireth for such men, as first, *purely doe seeke* and undertake that function, therein to honour God, and to gather his Church, and then in all their labours and ministeriall duties, truly and faithfully endevour to the same ends; Preaching *Gods Word*, and as *Gods Word*, diligently reproving, exhorting, and admonishing, and shining before their people in good workes: for such men, it is no marvell though the Lord light a candle at noone day, and make open Proclamation to seeke for them: saying, *Whom shall I send?* for such a man is as *Iob* saith, *One of a thousand:* for some want abilitie to discharge their duties, as *Paul* saith, *Who are sufficient for these things?* And some want willingnesse to undertake the labour, as God here complaineth; *Who shall goe for us?* Now to make use of this doctrine unto our Church.

But for good Ministers.

Iob 33. 22.

2 Cor. 2. 16.

Good Ministers scarce, even in these daies.

It were to be wished, that in these daies, and for our Christian Churches, the Lord had not as great cause to cry out in the want of able, faithfull, and godly Ministers, *Whom shall I send, and who shall goe for us?* But alas, this want is too apparent, and this blemish is too notorious, and it is a worke worthy the labour of Kings and Princes to reforme it: and is a *Kings evill*; not to be healed but by the power of a King: for as long as there are so few and meane preferments for painfull Ministers, there will never want abundance of such Ministers as doe want either conscience or abilitie to discharge their duties.

*Vse 1.* To Ministers. 1. They in the Universities frame themselves to the Ministery.

In the meane time, till God put into the hearts of *Parliaments and Princes*, to looke to this great and needfull worke, let us *Ministers* learne our duties: and first, we who are in the *Universities*, are here admonished to looke to our selves. By Gods blessing we are many, and daily grow more and more: let us therefore so furnish our selves, as that when God or his Church shall say, *Who shall goe for us, and whom shall I send?* then hee may finde *many* amongst us, whom he may send to that great worke of the *Ministery:* and let us feare to be such, as that God may affirme of us, as he did in the daies of *Iob*, that he cannot finde *One of a thousand.*

2. Labour to bee worthy Ministers.

Secondly, all *Ministers* learne here not to content themselves with the name and title of Ministers, but labour for the substantiall ornaments thereof, nor to be willing to take *the honour and livings*, and to refuse the *burthen and duties* of the Ministery.

For God hath use of them, but none of unconscionable or idle Ministers.

For else let them know, God hath no need of them: for had the Lord pleased or contented himselfe with such kinde of men, as *seeke* to bee Ministers for themselves, and not for his sake: or being Ministers doe feed themselves, and not their flock: or preach themselves, and not Christ: then had he not needed to have made this Proclamation: for ages have yeelded store of such. But contrariwise, he that is painfull and faithfull in this function, let him know that God and his Church hath need of him.

*Vse 2.* To the Clergy of Rome. A shame to them that being so many, there are so few of them fit for God to send.

Lastly, here the *Romish Clergy* are justly to be taxed, whose number is infinite: but it is lamentable to see how few among them bee such as the Lord here seeketh for. Their orders of *Regulars* are exceeding many, besides all their *Secular Priests*; and it is almost incredible, how many thousands there be of *Dominicans*, or *Franciscans*, or in some one of their orders: and yet amongst the many millions of their Monks, there is scarce to bee found one of many, who for his learning and other gifts, is fit to bee sent to the worke of God: nay, their ignorance was palpable and ridiculous to the world, untill of late, being by *Luther*, and others of our Church made ashamed thereof, they have laboured (especially the *Iesuits*) to become learned. How foule a thing is it, that amongst so many, the Lord should have cause to complaine; *Whom shall wee send?* The *Iesuits* indeed, many of them are learned, but for other qualities, they are fitter to be plotters and practicers in State-matters, Spies, or Intelligencers, Reconcilers, Seducers, and Subverters, than *Ministers:* and fitter to be instruments of *policy* to evill Kings,

Most of all their Priests and Monks are ignorant drones.

The Iesuits have learning, but no conscience: and are rather Statesmen than Divines.

than

then Ministers of the *Gospel* unto God. But take away them, and some few selected Monkes, (and those but a few out of many thousands) and then even for learning God may cry, and call, and proclaime in their Monasteries; *Whom shall I send?* And if it be a shame and misery to a Church to want such as God may send, or to have but a few, then the *Romish Church* is shamelesse, which shames not to have so many, and yet amongst them all, whom God may send, almost none.

*Doctr. 2.* No man is to goe untill God send him.

In the next place. By this inquiry, and question made by God, *Whom shall I send, and who shall goe for us?* The Lord would teach us, that no man is to undertake this function, unlesse God *call and send him*: therefore here are condemned the prophane fancies of the *Anabaptists*, and all like them, who thinke that any man upon a private motion, may step forth and undertake the duties of a Prophet, to preach and expound, &c. Oh but say they, these *motions* are from Gods Spirit: surely they can say little for themselves, who cannot say so much: but that cannot serve their turne: for if we say, contrariwise nay, but they are from the Devill, or at least from your owne vanity and pride, how can they disprove it? Againe, might not the *Prophet* have alleaged that with a better pretence and colour than they? yet he stayeth till God here call him: even so all good Ministers are to stay Gods calling.

And not to runne upon private motions.

*Object.* How shall I know when God calls me?

*Answ.* If Gods Church allow thy calling.

If any aske, how shall he know when *God calls him?* I answer, God calleth ordinarily by his *Church*, her voice is his: therefore whatsoever the *Church* of God saith unto thee, Thou shalt be sent, and thou shalt *goe for us*, even then doth the Lord *call* us out to this holy function.

*Doct. 3.* Out of the repetition of Holy three times, here is no sufficient proofe of the Trinity, as some thinke.

Thirdly, let us observe how the Lord saith, *whom shall (I) send: and who shall goe for (us?)* Some Interpreters gather out of this Chapter, an argument for the trinity of persons; as namely, out of the third Verse, where the Angels sing, *Holy, Holy, Holy Lord God, &c.* But it is not sound enough to overthrow our stubborne enemies the *Iewes*, and therefore it seemes those Divines are of a sounder and wiser judgement; who seeing we have other places pregnant and plaine enough, therefore thinke it no good discretion to urge this, or any such place which may probably admit another interpretation, lest that the *Iewes* finding the weakenesse of the Argument, doe judge all our proofes to bee as weake: and so take occasion to persist the rather in their blindnesse, by that which wee brought to have converted them. And as for that song of the *Angels* in the third verse, where they ascribe holinesse to the Lord three times: that their repetition signifieth nothing else, but the continuall joy and delight which the holy *Angells* take in praising of God, who cannot satisfie themselves in honouring his name: teaching us in their example, never to bee weary of praysing God by prayers and holy hymnes, and of *honouring* him in our lives and callings.

But to prove out of the words, *Holy, Holy, Holy*, the three persons in Trinity, seemes to be no fit nor sound collection. Rather in my opinion, we may safely collect and conclude out of these words (I, and Us) that there are more persons in the *Trinity* than one: for first, God the Father, or the whole Deity saith, *Whom shall I send?* and then changing the number, he saith, *Who shall goe for us?* For howsoever God may imply in the word (*Vs*) that hee that is sent to preach, is sent as well for the good of the Church, as for his owne glory; yet can it not be denied, but that the plurall number here, and elsewhere, ascribed to the Deity, must needs argue a certaine plurality of persons in that Deity: as in Genesis it is written, that God said, *Let us make man*: and here, *Who shall goe for us?*

But here may be proved a plurality of persons.

Gen. 1. 26.

Out of the evidence of which places, seeing the enemies of this doctrine must needs grant a plurality, namely, that there are more than one; then wee shall sufficiently prove out of other places, and by other arguments, that there are three.

*Doct. 4.* Ministers are Gods servants, they goe for God.

In the last place, let us marke what God saith, Whom shall I send, and who shall goe *for us?* God sends a Minister to preach, and hee goeth *for God*. Then behold here, what is the trade and profession of a Minister; he is the servant of *God*. So saith God here, he goeth *for me*: and so saith the Apostle of himselfe and all other good Ministers, *that they are Gods Labourers*.

1 Cor. 3. 9.

And in another place, the Angell of God appeared, *Whose I am, and whom I serve*. But if any man thinke that either God speaketh too favourably of them, or S. *Paul* too partially of themselves, then let the Devill himselfe bee judge in this case, who plainly and freely confesseth (though he did it not in love to the truth or them) *These are the servants of the most high God, which teach unto us the way of salvation*. Let therefore either God bee beleeved, who is for them, or the Devill who is against them. But what kinde of servants are they? what place of office have they? They are his *Messengers* or *Ambassadors*, that is, their profession, and their place.

Act. 27. 23.

Confessed even by the Devill himselfe. Act. 16. 16, 17.

*Quest.* What place is it they hold?

*Answ.* His Ambassadours. Iob 33. 23.

Now then for the use thereof.

*Use 1.* Then they must seeke to please God their Master, not themselves.

If they be *Gods servants*, then are they not *their owne* Masters; they have a Master, even God whose they are, and *for whom*, and from whom they come; they may not therfore please themselves, nor serve their owne pleasures, nor seeke the satisfying of their owne carnall lusts either in matter of pleasure, credit, or profit: if they doe, then will he call them to a heavy account, whose servants they are.

*Use 2.* Then let them doe their service diligently, and expect their reward assuredly.

Againe, if they bee Gods servants, then let them doe their service to God, and expect their reward from God: some Ministers will expect the reward, and honour of Gods servants, but will doe no service: that beseemes not servants;

let such men remember *for whom* they come, even from that God, who as hee can give reward, so he will expect service.

Though the world doe not, yet God will, for they are his Ambassadors.

And as for such men as painfully doe their service, but are not regarded nor rewarded of men as they deserve, let them be content and continue in their faithfulnesse, for they are *Gods Ambassadors*: and we know Ambassadors may have *gifts* given them of those to whom they are sent: but they expect their *maintenance* from the Kings their owne Masters: So the *maintenance* which the world should give Ministers, is like gifts given to Ambassadors: if it come, it is no more than they deserve: if it come not, yet will faithfull Ministers doe their duty, and expect their payment from their King and Master *God*, whose they are, and whom they serve.

*Vse* 3. Let no man therefore wrong them: for God will not suffer his Ambassadors to be abused. No King so poore that suffered it.

Thirdly, if they be *Gods Ambassadors*, sent by him, and come from and for him, then let all such as either condemne, or any way injury them, bee assured, that as God is mighty and powerfull, so he will mightily revenge it.

There was never King so poore, or weak, but thought himselfe strong enough to revenge any wrong offered to his Ambassadour. And shall God suffer so foule a wickednesse to lie unpunished? Nay, they and their posterities shall smart for it: let *Ahab*, and *Iezabel*, and *Iulian*, say if it be not so: and all ages or stories shew the contrary if they can, that ever any contemner and abuser of godly Ministers, escaped the visible vengeance of Gods revenging hands on him or his.

1 King. 22. 36, 37, 38, 34, &c. 2 King. 9. 33, &c. Acts 12. 1, 2. and 23.

*Vse* 4. *Ergo*, they must not be servants of men: that is, men-pleasers: but his that sent them.

Fourthly, seeing they are *Gods Messengers and servants*, they must not be the servants of men, to please, or flatter, or satisfie humours, this is not for them that are Gods servants: they therefore that will be slaves to the persons, and pleasures, and humours of men, they forget that they are Gods servants, and came *for him*: yea, they must not endevour the pleasing of themselves, nor the bringing of their owne purposes to passe, but in every motion, either made to them by others, or suggested from their owne hearts, they must forth-with call to minde, *Who sent me hither, and for whom am I come?* Even from and for God: therefore they are to yeeld to nothing, nor aime at any thing, but which may bee both to the will, and for the glory of him that sent them.

Great men must not think to have Gods servants at their command.

And if the great men of this world doe thinke it wrong that any man should command their servant against their will, or expect any service from him against their owne honour; then let them thinke it reason that Gods *Ministers* should not bee commanded any thing contrary to Gods will, or against his honour.

*Vse* 5. *Ergo*, they must regard the glory of God, their master, both in life and doctrine.

And further, if Ministers be *Gods servants*, then let them regard their masters glory, and be ashamed to doe any thing, either in their doctrine or lives, which may dishonour him: that servant is unworthy of a *good Master*, who seekes not his Masters credit in all his courses.

A Lastly, if they be Gods Ambassadors, then must they not deliver their owne fancies or inventions, but that message they received: and as they received it, so must they deliver it. And if they doe their duties faithfully, this doctrine is comfortable unto them, they may take paines with joy, they have a master will reward them: they may speake freely (so it be with discretion) they have a Master will make it *good*: they may *stand boldly* in the face of their enemies, they have a Master will defend them. And every faithfull *Minister* may say to himselfe, I will doe my duty, and deliver my Ambassage; *He whom I serve, and whose I am; Hee who sent me, and for whom I come*, will beare mee out. And thus much of the enquiry which God makes, and the meanes of it.

*Vse* 6. *Ergo*, they must deliver Gods Ambassage, not their owne, as they received it.

B Now let us see the answer which the Prophet makes, in these words:

*Then I said, Here am I, send me.*

The Prophet after he was comforted by God, and had his sinnes forgiven, then answereth; *Here am I, send me.* First, marke here, what a great change is wrought on the sudden: hee who a little before feared and shrunke at the least appearance of Gods glory, now stands forth boldly as soone as he is called, and answereth: *Here am I, send mee.* So great a matter is it for a Minister to have his sinnes forgiven, and to feele the favour of God to his soule and conscience. Here therefore we have an answer to two great questions, often moved in the world.

a Point. The Prophets answer: Here am I, send me.

*Doctr.* 1. He whose sinnes are forgiven, comes boldly to God: and to his duty.

C First, many would have quietnesse of mind, and peace of conscience, and cannot attaine unto it. If they aske how they might; to them I answer, Here is the way, seeke it not in worldly wealth, carnall pleasures, nor humane learning, in company, nor recreations: but seeke it in the favour of God, and pardon of thy sinnes, and thou shalt not misse of it. Thus shalt thou have comfort in thy owne conscience, courage before men, and boldnesse toward God.

*Vse* 1. Here is the true way to peace of conscience, and quietnesse of minde.

Secondly, many Students in Divinity, would gladly be *Ministers*, and doe much honour to the calling; but they finde a feare and shrinking in themselves, and thereby an unwillingnesse to venture upon it. If they aske how they may amend this: I answer, or rather the example of this *Prophet* answereth (for me:) Let that man set himselfe in Gods presence, enter into himselfe, search his conscience, finde out his sinnes, confesse and bewaile them to God, crave pardon in *Christs blood*, and leave them, and cease not till he heare the voice of Gods Spirit sounding in his conscience; *Thy sinnes are forgiven thee.* Then when God shall aske, whom shall I send, thou wilt answer readily, and with joy, *Here am I, send me.*

*Vse* 2. To Students. 1. If they would be Ministers, repent and get pardon of their sins.

D And againe, many are driven from this Calling, beholding the contempt and reproach, and dangers which belong unto it. But let those men marke here the phrase of this holy Prophet, when God asked, *Whom shall I send?* Hee might

2 If they would be encouraged against the contempts and wrongs of the world, be assured of Gods favour in the pardon of thy sinnes.

might have anſwered; Lord, I would goe: but ſuch diſgraces and diſcouragements accompany this function, as I deſire to be excuſed: but hee caſting aſide all ſuch conceits, anſwereth peremptorily, *Here am I, ſend me.* How came this to paſſe? for certainly the Prophet was as ſenſible of theſe wrongs as any of us all: for he was nobly borne and brought up, and was of the bloud Royall: ſurely, becauſe he ſaw he was in Gods favor, he had him and his commiſſion on his ſide; and he held this for a ſure ground, *If God be on my ſide, who can be againſt me?*

Therefore doubtleſſe, thoſe men who are driven backe by theſe diſcouragements, were never ſetled in aſſurance that their ſinnes *were forgiven*; nor ſatisfied ſufficiently, that *God was on the ſide of ſuch good Miniſters*; and that their calling, as it hath its authority from God; ſo likewiſe, allowance, bleſſing, aſſiſtance, and defence of God, above any other calling: for if they were, they would ſcorne the ſcorne, and contemne the contempt of the prophane world, and with much courage and comfort ſet their hand to Gods Plough, and ſay with the Prophet, *Here am I, ſend me.*

Doctr. 2. We muſt not ſet others to the labour of the Miniſtery, but our ſelves alſo.

Secondly, let us obſerve how the Prophet when God askes the queſtion, ſends him not to *others*, nor commends *others* to that ſervice, as is to be thought hee might have done many in the Churches of the Jewes; but offers himſelfe, *Here am I.*

It controlls the carnall courſes of many amongſt us in the Univerſities, who think it ſufficient to live there, and ſend out other men, and give teſtimonies and Letters of commendations to other men, but themſelves ſtir not. When queſtion is made, *Who ſhall goe to ſuch a place? or who ſhall be ſent to ſuch a pariſh?* they ſay not, *Here am I*; but either it is *too little* a living, or *too great a charge*, or *ill ſeated*, or ſome fault it hath, that they will not be ſent to it: but will anſwer God and his Church, There is ſuch a man, and give him letters of teſtimonie, or commendation, and ſo all is well: but for themſelves, they live too ſweet and eaſie lives, willingly to undertake the contempt and burthen of the Miniſtery.

Univerſity men muſt not be alwaies ſending out others, but muſt alſo ſend out themſelves.

Let ſuch men therefore learne, when God and his Church give them a calling, to anſwer with the Prophet, *Here am I, ſend me.*

And let all ſuch as are *Students* of Divinity in the *Univerſities*, marke here the Prophets anſwer, not *I will* be ready, but *here am I*: Why takes he no longer time? becauſe hee was now ſufficiently qualified. Where let them learne, not to linger and lie loitering too long in their *ſpeculative* courſes: but when they are competently furniſhed with learning and other qualities befitting that calling, let them ſhew themſelves willing and ready to yeeld their ſervice to the Church, when they ſhall be called. For as an Apple may as well hang too long on the tree, as be puld too ſoone, and both make it unfit for uſe: ſo many men as well ſtay too long

And Students muſt not deſer too long, but haſten to the Miniſtry.

For ſome ſtay too long, as ſome goe too ſoone.

A as goe out too ſoone, and both waies are made unprofitable, or at leaſt leſſe profitable to the Church.

And to conclude this ſecond point: It is not unworthy to be noted, that the Prophet ſaith not, *Here I am*, and I runne on my owne head but *Send me.*

He wills the Lord to ſend him: then where are they who dare brag of their private motions, and will runne when they are not ſent?

The Prophet might have ſaid; Oh, now I feele a motion from the Spirit; therefore I will goe and preach: but he ſtayeth till *he be ſent* in expreſſe termes. Let no man therefore preſume to preſſe into this function, till hee be full reſolved in his conſcience, that God and his Church hath ſaid unto him, *Goe.*

B And though a man be never ſo well qualified with all manner of ſufficiency, yet let him ſit ſtill, and ſtay Gods leiſure, and let him ſay, *Here I am, ſend me:* and ſo reſt contented untill he be ſent. If any man ſay it is unfit that a man ſhould ſay ſo of himſelfe: I anſwer, let him not ſay ſo in words, but in deeds: let him therefore make proofe of himſelfe, and give the Church triall of his gifts. Upon which experience of his gifts, if he be found ſufficient, that practice of his is all one, and much more than if he had ſaid, *Here I am, ſend me.*

Thus we ſee the Prophet would not ſtir till he were ſent; and therefore in the next word he is bid to *Goe.*

C *And he ſaid, Goe, and ſpeake unto this people.*

Here is the third and laſt point; namely, the *eſſentiall words of his Commiſſion.* Wherein (after God had ſought for one to goe, and the Prophet had preſented himſelfe, and offers his ſervice) God both gives him leave to goe, and further doth furniſh him with authority, both to *goe, and ſpeake.*

Wherein the principall point is, that the authority of the Prophets calling, is derived from *God himſelfe* in plaine and evident words; *Goe and ſpeake*: and till *then* the Prophet went not. So in the new *Teſtament*, the Apoſtles went not into the world to preach, till they had their Commiſſion, *Goe and teach all Nations.* And after them, Saint *Paul* preached not till it was ſaid unto him, *Ariſe, and goe.*

D In all which is diſcovered and condemned the pride and preſumption of thoſe who dare runne on their owne heads, and will not ſtay till the Lord ſay unto them, *Goe and ſpeake.* Theſe men are bolder than either the extraordinary Prophets of the old Teſtament, or the Apoſtles which are the extraordinary Miniſters of the new: who alwaies had their warrant with them when they went. And if any man aske why it is neceſſary they ſhould have ſo; I anſwer, the reaſons are many.

First, all *Prophets and Miniſters* are Gods deputies and Commiſſioners; it is therefore reaſon that they have authority from their Lord and Maſter:

Doct. 3. The Prophet will not goe till he be ſent.

And that not by private motion onely, but in expreſſe words.

Men therefore are to offer themſelves, but not to goe till they be ſent.

3 The Commiſſion received.

Doct. 1. No man is to preach without a Commiſſion.

Matth. 28. 19. Acts 9. 6, &c.

This is ſo for theſe cauſes.

Reaſon 1. Commiſſioners have no power but from the King.

Secondly, their words nor deeds beare no credit, not have any power in them, unlesse they be spoken by vertue *of a Commission*: nor have their labours any blessing, unlesse God give it.

*Reason* 2. Else what they doe, is without vertue or blessing.

Thirdly, their persons have no protection nor safety, unlesse they be Gods *Ambassadors*: and how are they so, unlesse they be called and sent by God, and have authority given of God? For these causes, no man is to thrust himselfe into the Ministerie, without a calling from God: and therefore no marvell, though those men who will be *Chusers* and *Callers* of themselves, and run when they are not sent, bee in their persons subject to all dangers; because they are out of Gods protection, and their labours without profit, because no blessing, nor promise of God was given unto them: for God may justly say unto them; *Let him that sent you* protect your persons; *Let him that sent you* blesse your labours.

*Reason* 3. His their persons have no protection.

But it will then bee demanded, how may I know if God bid me goe? for God speakes not now from Heaven as in old time, and as to this Prophet: I answer; It is true, we are to looke for no such *visions nor apparitions* from heaven; for ordinarily there are none such, and the *Popish Church* doth but deceive themselves, and couzen the world, who tels us of so many apparitions that happen to their *Monkes* and *Friers*; for now ordinarily, God speaketh in another manner to his Church: for in generall duties God speaketh to us out of his Word and holy Scriptures; and in particular and personall duties, (where the Word in plaine termes serveth not) he speaks to a man by his owne conscience, and by the voice of his *Church*.

*Object.* How may I know if God bid me goe?

*Answ.* We must not expect Gods voice from Heaven.

But he speaketh to man two waies, generally in his word.

Out of his Word, God sheweth thee the *dignity and excellency* of this calling, to be a Minister of the Word: namely, they are his *Messengers and Ambassadors, &c.* that so hee may win them to love and affect it. And againe, the *necessity* of it, that it *teacheth the way to salvation*, that without it ordinarily Gods Church is not regarded, nor mens soules saved: and this may stirre thee up to undertake the burthen; this is *generall*. But now *particularly* for thy selfe: Wouldest thou know whether God would have thee *to goe or no?* then thou must aske thy owne conscience, and aske the *Church*: for if thou be heartily *willing*, and be fully & *worthily qualified*, then God bids thee goe. Now thy conscience must judge of thy *willingnesse*, and the Church of thy *ability*: and as thou maist not trust other men, to judge of thy *inclination* or affection; so thou maiest not trust thy owne judgement, to judge of thy *worthinesse* or sufficiency. If therefore thy owne *conscience* tell thee upon true examination, that thou doest not love and affect this calling above any other, then God sends thee not: and if thou enter with such a testimony, not God, but some worldly & sinister respect doth send thee, and put thee forward: for though thou dost desire it, yet if the Church of God have not allowance of thy sufficiency, God doth not send thee: But if contrariwise, thy conscience doe truly testifie unto thee, that thou desirest to doe service to God and his Church, in this calling above any other: And if withall, upon signification hereof to the Church, and upon triall made of thy gifts and learning, the Church (that is, many learned, wise and godly, and such as the Church hath publikely appointed for that purpose) doe *approve* of that thy desire, and of thy sufficiency to doe God service in his *Ministery*, and thereupon by a publike *Calling*, bid thee goe; then assuredly God himselfe hath bid thee *goe*. And it is as effectuall a calling, as if thou hardest the voice of God from Heaven: for as in repentance, if thy conscience tell thee thou hast truly repented, and if thou canst make that knowne to the Church by so good evidence, as thereupon a *Minister* of God pronounceth the pardon of thy sinnes unto thee: If thou seest herein, and knowest it to be as effectuall, as if God from Heaven had told thee, *thy sinnes are pardoned:* So it is here; if thou hast the testimonie, first of thy conscience, and then of the Church, thou art to rest therein, as in the voice of God. And this is the *calling* that we are to looke for in these daies.

1 Cor. 4. 1. Iob 33. 23. Act. 16. 17. Prov. 29. 18.

By which doctrine, as those are justly condemned of foule *presumption*, who dare runne upon private motions, and carnall respects, and are justly left without *blessing or protection*: so they on the other side, doe offer great *wrong* to God and his *Church*, who when they cannot deny, but they affect the Ministerie above any calling, and have approbation of their gifts from the Church of God, yet will not beleeve the testimony of the Church herein, but their own private *judgements*, which in this case is no way a competent Judge, either for or against. Let such men know, that they oppose themselves even against God himselfe: it being certaine, that where the *inward* calling of the conscience, and the *outward* calling of the Church doe concur, there *God himselfe* calleth and biddeth that man, *Goe, and speake*.

*Use* 1. Against them that runne, and cry they be sent. 2 Against such as are called by both voices, and yet will not goe.

Now then (to draw to an end) let us observe in the last place, with what authority a Minister of God comes unto us, and executes his Function; even with immediate authority and Commission from God: whereby he is bid, *Goe, and speake*. If it be so, let it perswade *the world*, to feare to doe any wrong, either to that calling, or to those persons who come with so faire a Commission from *God himselfe*. But if it doe not perswade the prophane world, at least let this bee a comfort and incouragement to all true *Ministers:* for if God bid them *goe*, he will *goe* with them *himselfe:* if he *send them*, he will not forsake them, but *assist* them, & *blesse* them, and open their mouthes, & enlarge their hearts, and harden their foreheads, and give power unto their words to convert his children, and to confound and astonish the hearts of his enemies. If he send them, he will *defend* and *protect* them, so

1. Particularly God speaketh: 1. By the voice of his conscience for his inclinations. 2. By the voice of his Church for his gifts.

*Doctr.* 2. See the authority of a true Minister immediate from God himselfe.

*Use* 1. *Ergo*, let no man wrong them.

*Use* 2. *Ergo*, let Ministers be comforted in doing their duty: for if God send them, he will never faile them.

ſo that *one haire of their heads ſhall not fall to the earth, without his providence.* If hee ſend them, he will provide for them, and ſufficiently *reward* them: and will *honour* them in the hearts of his owne people, and *magnifie* them in the faces of their enemies. And laſtly, if he ſend them, he will pay them their wages, even an eternall weight of comfort here, and of glory in A Heaven. And as they are here bid *goe*, ſo once they ſhall be bid *Come:* and that not only with the generall call of all the Elect; *Come ye bleſſed of my Father, inherit the Kingdome prepared for you:* but even with that particular *Call*, which eſpecially belongs to them that are faithfull in this ſervice: *Come thou good and faithfull ſervant, enter into thy Maſters joy.*

Matth. 25. 34.

Matth. 25. 21.

PSAL. 118. 16.

*Bleſſed be he that commeth in the Name of the Lord.*

DAN. 12. 3.

*They that turne many to righteouſneſſe, ſhall ſhine as the ſtarres for ever and ever.*

1 COR. 4. 1.

*Let a man ſo thinke of us, as of the Miniſters of Chriſt, diſpoſers of the ſecrets of God.*

FINIS.

PSAL. 118. 15.

Blessed be he that cometh in the Name of the Lord.

DAN. 12. 3.

They that turne many to righteousnesse, shall shine as the starres for ever and ever.

1 COR. 4. 1.

Let a man so think of us, as of the Ministers of Christ, and dispensers of the secrets of God.

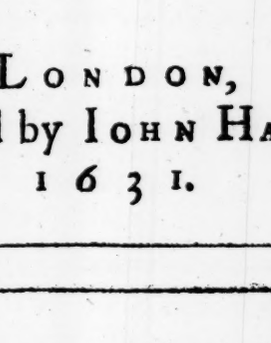
FINIS

A Fruitfull

# DIALOGVE CONCERNING The end of the World.

Written many yeares agoe, and then publiſhed
*By*
M. W. PERKINS.

*Peruſed and reviſed.*



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1631.

# DIALOGVE
## CONCERNING
## The end of the World.

# TO THE RIGHT HONOVRABLE,

## THOMAS Lord SCROOPE,

## Of the Noble Order of the Garter: and of his Majesties Honourable Councell in the North.

RIght Honourable, this little Treatise was the first fruits of the labour of that great and reverend Divine, Master *Perkins*; many yeares agoe set out by himselfe: and now (all his Workes being to be put together) held fit to bee joyned with the rest: for though it were written in his young yeares, yet did these first fruits give assurance of that plentifull harvest of Instruction and Consolation, which the Christian world hath since reaped and received from the hand and mouth of that holy man: and in this very beginning did that blessed Spirit begin to shew it selfe, which afterward was so mighty and powerfull in his tongue and pen. It was first written against covetous hoarding up of Corne (amongst other sinnes) and was published in a yeare of dearth, the fitter therefore to be now againe reprinted, seeing our sinnes have brought upon us a dearth, and (which is more lamentable) a dearth without scarcitie.

Having perused and revised this Treatise, I doe humbly present it to your Lordships reading, and from you to the worlds view: the Honourable conceit your Lordship hath vouchsafed to hold of me and my poore labours, deserve at my hand more service and duty, than yet I can performe to your Lordship, till I can: give me leave thus to ranke your Lordship amongst the Religious and Honourable Patrons of Master *Perkins* his Works. Honour and all true happinesse be multiplied upon your Lordship, from God the Father in Iesus Christ. *Amen. Iune* 4. 1609.

*Your good Lordships in Christ to be commanded,*

W. Crashaw.

# To the Christian Reader.

IT is not unknowne unto thee (Christian Reader) that Satan is the deadly enemy of mankind, and that he goeth about continually like an hunger-bitten Lion, seeking whom he may devoure. For this cause he useth infinite sleights and conveyances, he layeth innumerable gins and snares to entrap men, and to bring them into eternall bondage under him. Of this point, thou maiest have a plaine view in the people of this Land. Some of them neither regarding Gods providence, nor his judgements which he may send upon them for their sinnes; stand agast at the signes of Heaven, at the conjunctions which ordinarily result: and at this present, their mindes are greatly occupied with fooliſh dreames of the yeare next ensuing. Some others (and they peradventure of a better sort) are professors of the Gospell, and yet live securely, still weltring in their old corruptions, and in very truth, not returning to the Lord. For they thinke they have done their duty, and are perswaded they are truly faithfull, if they doe not oppose themselves against the Gospell, but give an outward reverence to it, and to the Ministers of it. As the fooliſh Virgins contented themselves with their Lamps, never seeking for oile, untill it was too late: so these men content themselves with outward shew, and profession of godlinesse, never regarding to feele the power of it in themselves. Others there are, which no doubt might receive profit by the word which they heare preached, but they cannot abide that the word of God should be applied aright to their consciences. For they themselves never thinke of any thing, but of the promises of the Gospell, and cannot abide the threatnings of the Law. Yea, they like the Ministery of the Word when generall doctrine is delivered: but if the two-edged sword of Gods Word pierce into the marrow of their bones, and ransacke the secret affections and lusts of the flesh; then they are forth of order, and storme as furious and mad men. Againe, some there are, which partly by reason of the tendernesse of their owne consciences, partly by their owne ignorance in the word of God, are ever awnd disquieted, and troubled with manifold temptations. In all these sorts of men, thou maist easily perceive, how busie Satan is to deceive and bewitch men, and to keepe them still under his dominion, that his Kingdome may not be diminished. Now, for the preventing of these evils, I have drawne this little Treatise: Reade it at thy leasure, and accept in good part this my endevour: I trust by Gods blessing, it shall not bee unprofitable unto thee. W. P.

# A Fruitfull DIALOGVE

## Betweene the Christian and the VVorldling, concerning the End of the World.

*Christian.*

WEll overtaken honest man: how farre travell you this way?

*Worldling.*

As farre as *Cambridge*, God willing.

*Christ.* What have you a load, I pray you?

*Worldl.* As good Wheat as ever grew on Gods earth: I would I had as good a price as I could wish for it.

*Christ.* Why would you so?

*Worldl.* Alas, I have great store of Corne in my house at home, and I feare me it will rot upon the floares before I shall bee able to sell it, because I cannot get almost any thing for it: and they which offered me foure markes for a quarter of wheat, will not at this present give me foure nobles, and scarce *twenty shillings*.

*Christ.* Truly I perceive that you are a hard-hearted man, void of any compassion to the poore: you have beene one of those, that have brought our Country into such misery. And to you the Prophet *Amos* speaketh after this manner; *Heare this, O ye that swallow up the poore, that yee may make the needy of the land to faile: saying, When will the new moneth be gone, that we may sell Corne? and the Sabbath, that we may set forth wheat, and make the Epha small, and the Shekell great, and falsifie the weights by deceit? that wee may buy the poore for shooes: yea, and sell the refuse for wheat? the Lord hath sworne by the excellency of Iacob; Surely I will never forget any of thy works.* And even now at this time God hath beene mindfull of his promise: for he hath frustrated the desires of all such covetous men as you are, and of his mercy he hath heard the cries of the poore, and hath now given us plenty in this land.

Amos 8. 3, 6, 7.

*Worldl.* I marvell why you should speake against me, and all such as I am. I tel you plainly never any man spake so much to me as you have done now. In the parish where I dwell I am taken for an honest man, I doe no man any hurt: I use not to goe to the Alehouse and Taverne, as many naughty men doe: and I have a care to provide for my selfe and for my family, and I hope you will not condemne me for doing so.

*Christ.* Did you never heare so much before? doubtlesse more is the pity, and now yee shall heare more, even of me. For all these hoarders up of Corne, (among which you are one) are as bad as the vilest rascals that be in the land. You say yee doe no man harme: doe you not? and what good ever did ye? ye stop your eares at the cry of the poore, and say unto them; Goe thy way thou stranger, God send thee thou stranger, meat, drinke, and cloathing, as *Sirach* saith. Yee play the Glutton in the Gospell, yee doe not shew so much favour unto poore *Lazarus* crying unto you for releefe, as the dogs *did which licked his sores*. The richer sort of you, if a man in any need come to beg or buy something for his sustenance, ye cry out, away with this begger, goe whip this slave, to the stocks with this stinking rascall, stand further off for filling us with thy vermine, thou lousie wretch. Contrariwise, ye which are of the poorer sort, say, God helpe thee poore man, I have not for thee: I have a great charge, and am a poore man my selfe: thou wouldst have Corne of me, but thou wilt not goe to the price of it: thus deare it is now, I cannot bate a farthing of it; therefore goe thy waies and trouble me not. And yet forsooth ye doe no man any harme, ye would be sorry to be charged with any dishonesty. But in truth yee are murderers, because many are famished by your hoarding up of Corne: ye are theeves, because ye keep back that which belongeth to the poore, upon a reasonable price: ye are cursed Idolaters, because you set your hearts upon your riches: and in one word, ye are very Atheists in the world; yee distrust Gods providence, yee love him not, yee feare him not: ye are starke rebels unto God, bowing the knees of your hearts before the Prince of the world Satan. You are the rich men of which it is said, *To be an impossible thing for them to enter*

Luk. 16. 21.

1 Ioh. 2. Coloss. 3.

Matth. 19.

*into*

*into the Kingdome of Heaven: and except with ſpeed ye repent, ye ſhall finde it to be ſo.*

*Worldl.* What meane you thus to raile on us? What doe we but that we may lawfully doe? I pray you for all your skill, is it not lawfull for us to doe with our owne what wee will? and to make as much of it as we can? you tell us (me thinkes) that we cannot bee ſaved, but I will alwaies put a good faith in God, ſay you what you will, and I hope to bee ſaved as well as you.

*Chriſt.* It is a pittifull thing to ſee how the world taketh many things for lawfull, which are flat againſt the Word of God. As for example: it is thought no fault to raiſe the market, and to take for a mans owne whatſoever he can get, and to ſell of any price; but this is reproved in the place of the Prophet *Amos* before alleaged, where hee denounceth Gods judgements againſt them that wait for a time, in which they may make the meaſure ſmall, and the price great, and take for their corne according to their covetous deſires: you ſay you have a good faith to God-ward, but alas you deceive your ſelfe with a phantaſie: for if you had true faith indeed, you would love God with all your heart; and loving God, you would alſo love your poore brother in whom Gods Image appeareth: and if you had a love of your brother, you would bee full of pitifull compaſſion towards him; you would no more ſing this ſong, May I not take for my owne what I can get? nay, you would rather doe as the faithfull did in the Primitive Church, who ſold their poſſeſſions, and tooke money, and divided it to the poore as they had need. And as the Churches of Macedonia did, which being in extreme poverty, yet did ſend plentifull releefe to the Church at Jeruſalem, farre diſtant from them. And you would rather ſee your ſelfe in miſery and poverty, than your poore brother, for whom Chriſt hath ſhed his bloud: yea, you would be content to fare hardly, and to pinch your ſelfe, that you might releeve your neighbours: For (as *Paul* ſaith) love is bountifull, love ſeeketh not her owne, love ſuffereth all things, and endureth them. 1 Cor. 13. 4. 5. 7.

*Worldl.* For mine owne part, I could have beene content to have ſold my Corne all the yeare thorow for leſſe price, if other would have done ſo: but other men were ſo hard, that they would ſticke for a penny. Theſe men indeed were they that did raiſe the Market: I tooke nothing but that which was offered me: and for my part, I hope God will have mee excuſed.

*Chriſt.* The vileſt miſer, and moſt covetous Carle that is amongſt you, can ſay ſo much. And how can you looke for any favor at Gods hands, when by your own confeſſion you have done as others have done, and given conſent to their wickednеſſe? In Sodome and Gomorrha no doubt all were not drunkards and whoremaſters, ſome were civill, and did abſtaine from this filthineſſe: yet becauſe they hated not theſe ſinnes, but approved the doers of them, nothing diſliking their filthy behaviour, as *Lot* did, whoſe righteous heart was vexed at their wickednеſſe, behold God deſtroyeth them all alike: and *Paul* maketh him to be a covetous man that favoureth and giveth conſent to the doings of a covetous man. Gen. 18. 19. Rom. 1. 29. 31.

*Worldl.* How if I ſhould have ſold my Corne cheape all this yeare, and no body elſe, what good would this have done?

*Chriſt.* You ſhould have done great good: for in regard of your ſelfe, you ſhould not have beene guilty of the great oppreſſion of this land, and your doings would have condemned the devilliſh practices of other men, and it might have pleaſed God by your enſample, to have moved other men to deale more charitably in their bargaining: and the Scripture is plaine, that the good works and Chriſtian converſation of any man, *ſhining as lights before the eyes of the world, make many men to glorifie Gods name.* Matth. 5. 16.

*Worldl.* You ſay like an honeſt man: and I am perſwaded, if you will ſpeake your conſcience, you that have ſpoken ſo much againſt us, cannot but ſpeake ſomething in our behalfe. You ſee every where what incloſing there is, and you cannot be ignorant, that Gentlemen and Landlords they have large conſciences, they make nothing of it to take great fines, and to double and treble their rents: now if the poore tenants ſhall not be ſuffered to ſell their corne at a dearer price, how ſhall they be able to live? how ſhal they pay their fines and their yeerely rents? I tell you plainly, if this may not bee ſuffered, we ſhall have beggers enow within this land: yea, even they which are now ſubſtantiall men, will ſhortly come to vile beggery.

*Chriſt.* Indeed I doubt not but theſe rackers of rents, and theſe incloſers, they are unmercifull men: ſurely they eat the bread of oppreſſion: and the *very ſtones in the walls*, and the *beames of their faire* buildings cry unto God for vengeance againſt them: but what then? they deale unjuſtly with you, they rob you, will you deale therefore unjuſtly, and rob others? it is very like that God doth uſe them as meanes to chaſtiſe you, to make you know your ſelves, to know God, and to depend upon his providence. You muſt not therefore in any wiſe uſe unlawfull meanes to avoid this croſſe which God layeth upon you by theſe wealthy oppreſſors, but rather you are to beare it with patience, till ſuch time as God ſhall deliver you: praying to God (if it be his will) to ſoften the hearts of theſe hard-hearted men, who regard nothing but their owne pleaſure and eaſe. Hab. 2. 11.

*Worldl.* Yea, wee ſhould doe ſo indeed: but who are they which doe ſo? I would faine ſee you doe ſo.

*Chriſtian.* This is the manner of you all. You thinke theſe bee dreames which I ſpeake

of

of, and that no man ever did them: but it is a most infallible truth, that all they whosoever have received the spirit of God, their minds are so enlightened, their hearts and affections so reformed, and brought in order, that they cannot but doe these things: but you are a worldly carnall man, you can shift in the world, and make a bargaine for your owne advantage: but as for the will of God in his word, and the performance of it, it seemeth foolishnesse unto you; you know not the meaning and the reason of it. To let this passe: I marvell why you dare travell abroad from your owne house; you seeme to be sicke, and very low brought with sicknesse, and in my judgement you hazzard your life: you doe not well, you have small care of your selfe.

*World.* I am brought low indeed, but (I thanke God) I have no sicknesse, that I can tell of.

*Christ.* What is the matter then I pray you, if a man may bee so bold as to enquire of you?

*World.* As I told you, I have great store of corne, and I hoped to have enriched my selfe by it: but on the sudden, the price of corne fell very much; I tell you, it strucke me to the heart, and it made me at the very wits end. If I had not been a strong hearted man, and borne out my griefe, I had not been here now. For when I saw I should have a great losse, and be almost undone, I had thought to have made away my selfe: but I hope I shall beare it out now, and because there is no other remedy I am content: truly the world is come to that passe, it will not last always.

*Christ.* You in your talke doe verifie the saying of S. *Paul*, *That they that will be rich, do fall into temptation and snares, and into many foolish and hurtfull lusts, which drowne men in perdition and destruction.* And he addeth, *That the desire of money is the roote of all evill, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrowes*: all which you have done.

*Tim. 6. 9.*

*World.* But I am in better case now than I have been, and I comfort my selfe as well as I can; for I see there is no remedy, and I shall not be alwaies in this misery: for the world will last but a while.

*Christ.* These are silly comforts indeed: you should rather cut off the vice of covetousnesse, and then you might have sound comfort. But how commeth this into your minde, that the world cannot last long?

*World.* How? why I am sure you know as much as I: they say I know where, that the next yeare eight eight, Doomesday will be.

*Christ.* They are flying tales.

*World.* Nay, I promise you I have some skill, and I have read bookes of it that are printed, and talke goes, that there be old prophecies of this yeare found in old stone walls.

*Christ.* I tell you plainly they are very lies.

A *World.* It seemeth that you have skill this way: we have yet a good way to go before we come to our journies end: I pray you let me heare your judgement of it. And what doe you say to these verses which every man hath in his mouth?

*What after Christs birth there be expired*
*Of hundreds five compleat, yeares eighty eight*
*Then comes the time of danger to be feared*
*And all mankinde in dolors it shall freight:*
*For if the world in that yeare do not fall*
*Of fire and land then erre we greatly all.*
*Let Empires all and Kingdomes shake or fall*
*And man to ease himselfe shall have no meanes.*

*Christ.* For my part I make as little account of these verses as of *Merlins* drunken prophecies, or the tales of *Robin hood*. They import thus much in effect: that either the end of the world shall be the next yeare; or if the end of the world be not then, yet that there will be great troubles and subversions of Kingdomes in the world. And for the satisfying of your desire, I will shew you my judgement betweene you and me: first of the end of the world, secondly of the troubles which (as men suppose) shall befall us this next yeare.

B *World.* I pray you then, what is your judgment of the end of the world? shall it not bee that next yeare?

*Christ.* My judgement is this, that it is not possible for any to find out the time of the end of the world: and if it were possible to appoint that time, yet it were not lawfull.

C *World.* Every body thinketh, that unto learned men it is both possible and lawfull: for my part I cannot tell, I would be glad to learne, and untill I heare what you say, I will say as most doe say.

*Christ.* That we may speake of this point in some order: first let us consider whether it be possible by any meanes to let downe the end of the world: and for a ground of all that I shall speake hereafter, this I will propound as a principle, that *no man can define or any wise conjecture the houre, the day, the weeke, the moneth, the yeare, or the age in which the end of the world shall be.*

D *World.* I thinke not so: how can you prove it by any good reason?

*Christ.* The word of God is the ground of this my affection. In a vision *Daniel* seeth one Angel asking another Angel clothed in linnen, when should be the end of the miseries and troubles of the Church: the answer was, that it would be after a time, two times, and halfe a time. Now marke the words of *Daniel*, *Then I heard* (saith he) *but I understood it not: and then I said, O my Lord, what shall be the end of these things? And he said, Goe thy way Daniel: for the words are closed up and sealed till the end of the time.* If *Daniel* could not tell the time, and when an answer was made concerning the end, could not understand it; what meanes can any man living use, to conjecture at the day, or

*Dan. 12. 5, 8, 9.*

the yeare, or at the hundred yeare in which the world shall end. Againe, when the Disciples of our Savior Christ asked him whether he would at his ascension restore the kingdome to Israel, this answer was given them; It is not for you to know the times and seasons, which the Father hath put in his owne power. Which answer maketh very much for me. For it proveth also, that the speciall times in what the end of the world shall happen, are unknowne to man and hidden from him: God keepeth them to himselfe. And in the *Apocalyps*, the soules of them that were killed for the word of God, longing for a full deliverance, cry with a lowd voice, How long Lord, holy and true? In the answer which they receive from the Lambe, there is no speciall time mentioned of their deliverance: but it is told them, That after a little season when their fellow-servants and brethren shall be killed as they were, that then they shall see the end. In my judgement these proofes are sufficient to confirme that I said before.

*World.* For my part I have no skill in the Scriptures as you have; you may soone deceive me. But if this be true which you say, then be like all the prophecies which goe of the end of the world are false.

*Christ.* All prophecies are not of God, and from his Spirit: many are from the phancies of wicked men, and from the suggestion of the Devill.

*World.* I pray you therefore shew mee how I may discerne of prophecie, whether it bee from God, or the Devill; and to whether it ought to bee regarded as true, or despised as false.

*Christ.* I will to my power doe what I can to satisfie your request: and here I will set down certaine notes, by which you, or any man else may discerne of any prophecie. First, if the Prophet be insufficient, it is a strong suspicion that he is not of God: but it argueth that his prophecies come from some other cause. The sufficiencie or insufficiencie of a Prophet may be perceived by these markes:

1. If he maintaine heresies, and doe not embrace the Christian religion.

2. If his judgement be rash and inconstant in other matters.

3. If he be given to some notorious vice, as covetousnesse, or pride; for then it may be suspected, that hee seeketh by his prophecies to winne either some gaine, or some glory unto himselfe.

4. If his complexion and the temperature of his body be strange: for then he may be thought to have some disease which hindereth the reasonable part: he may have the weaknesse of the braine, the phrensie, or some such like. And it is certaine that in all such Satan hath great power, and doth trouble them with dreames and visions, and many strong phantasies and terrors of minde.

5. If he despise other mens judgements and counsels, and sticke to his owne opinion. *Paul*, which was rapt up in the third heaven, and saw strange visions, was for all that most humble, 2 Cor. 12.7.

6. Lastly, if the Prophet be a young man, not an old: if a woman, and not a man: if babling and talkative, not fraught with wisdome: if unruly and disordered, not quiet: suspicion may be gathered, that the prophecie is an illusion of Satan. For in the weaker sort he most prevaileth.

Secondly, if it be against the word of God, or any circumstance of it: and if it reveale that particularly, which the word of God foretelleth in generall manner, not laying downe the place, the time, the persons, the manner of doing it, it may be taken for a false prophecie.

Thirdly, if the prophecie be uttered in ambiguous words, or in speeches which are insolent and strange, not understood of them which heare them, and never used in the Scriptures, or of the Church; it is like to be some sleight: for the Spirit of God speaketh plainly; and if it utter things which are not to bee knowne mystically, yet evermore it speaketh like it selfe, as appeareth in the prophecies of the old and new Testament.

Fourthly, if the end of the prophecie be Gods glory, and the profit of Gods Church, it is to be regarded: but if this be the drift of it, to put some men into a foolish feare, to make disquietnesse in the Church and Common-wealth: if it be a platforme to bring some to promotion, it is not to be regarded. For example, this is a flying prophecie: *Canterbury* was, *London* is, and *Yorke* shall be. This prophecie, if men will regard it, tendeth to strife, contention, and sedition: and it may bee a meanes of wicked attempts, if hereafter time and place doe serve: the devill oftentimes soweth his seed a long time before he can have it growne up.

Fifthly, if it concerne some private men, and some private family, it is to be suspected: for the prophecies which come from Gods Spirit are commonly generall, and tend to the profit of the whole Church.

If it be false in any one little point, or in any circumstance, account of no value. For those prophecies which are of God, are in no point false: for God is truth it selfe.

By these notes and many other, we may judge of the prophecies of *Merlin*, of the prophecies of those that terme themselves *Elias*, of Anabaptisticall revelations, of dreames, of these flying tales of the second comming of Christ.

*World.* I know more now than ever I knew in all my life; and I promise you for this I will not believe all prophecies, which I shall heare, but as well as I can I will trie them out. But in the meane time let me heare your judgement of some speciall prophecies, which concerne Doomes day. What say you to *Elias* prophecie: *Two thousand yeare, two thousand the Law, two thousand Christ: And for our sinnes which*

Act. 1.6,7.

Apoc. 6.9.10,11.

1

2

3

4

5

In the North they say Lincolne was.

*which are many and marvellous, some yeares which are wanting shall not be expired.*

*Christ.* Some men there are, which make great account of this prophecie, but in truth it is not to be regarded. And if we shall examine it by the former notes, it will appeare to be but a fooliſh prophecie.

1 Berosald. Chro. l. 2. c. 3. Talmud. par. 4. l. 2. de Iud. & Senat.

First, who is the Author of this prophecie? not *Elias* the *Thisbyte*, whoſe hiſtory we reade in the old Teſtament: but a fond Jew of the ſame name, and the words of the prophecie are found no where but in the Jewiſh Thalmud.

2

Secondly, it is againſt the word of God: From the beginning of the world, to the publiſhing of the Law, were two thouſand yeares, ſaith *Elias*: two thouſand five hundred and thirteene yeares, ſaith the Scripture. From the giving of the Law, to the paſſion of our Saviour Chriſt, were two thouſand yeares, ſaith *Elias*: from the giving of the Law to the paſſion of our Saviour Chriſt, were only one thouſand, five hundred, forty two yeares, ſaith the Scripture. Now ſeeing two parts of this prophecie are againſt the Chronologie which is laid downe in the word of God; why ſhould I beleeve that *Elias* ſaith the truth in the third part which is not yet fulfilled?

3

Thirdly, this prophecie is a plaine viper, it eateth out the guts of the Jewes Thalmud, and confuteth them for ſaying, that Chriſt is not yet come; For *Elias* maketh but foure thouſand yeares from the beginning of the world, to the death of Chriſt: and now almoſt ſix thouſand years are paſt ſince the beginning of the world: ſo that the Jewes, if they will maintaine their prophecie, they muſt grant that Chriſt is alreadie come, which they deny.

*Worldl.* You ſpeake too ſore againſt this prophecie: ſome learned men doe ſay, that it is agreeable to the word of God. For in the fourth of *Eſdras*, whereas *Eſdras* demandeth of *Vriel* the Angell, whether the time paſt be greater than the time to come? the Angell doth anſwer by two ſimilitudes, and doth ſhew unto him a burning furnace, and afterward a watery cloud, and ſaith, Marke whether the fire doe overcome the ſmoke, and the ſhowre the drops, or otherwayes. To whom *Eſdras* ſaith; I ſee Lord, that a very great ſmoke doth paſſe away: I ſee alſo a very great ſhowre to come powring downe; but afterward I perceive the flame to overcome the ſmoke, and the drops the ſhowre. Then ſaith the Angell, now judge of the continuance of the world. Even as the firſt ſmoke vanquiſheth the fire, and the drops the ſhowre; ſo the yeares of the time paſt ſhall exceed the time which is to come. But now according to the computation of yeares, it is evident, that *Eſdras* lived about the third thouſand and five hundred yeare after the worlds creation, and a while after *Cyrus* death: from which time about two thouſand yeares are conſumed. Wherefore we doe ſee, that this prophecie doth marvellouſly agree with that of *Elias*, and the

1 Eſd. 4. 45.

A end of the world to be nigh at hand.

*Christ.* I perceive that you have read ſome bookes of this matter: but doubtleſſe your reaſon is of no force: for that booke is not canonicall, and the place which you alleage may be otherwiſe anſwered. For the Angell by his ſimilitudes doth not ſo much compare the time paſt with the time to come, as the eſtate and infidelity of the time paſt, with the eſtate and infidelity of the time to come. For as the ſmoke vanquiſheth the fire, and the drops the ſhowre, ſo ſhall (ſaith the Angell to *Eſdras*) the wickedneſſe of the time to come be increaſed more than thou haſt ſeene now, or haſt heard in times paſt. And this is that which the Angell principally meaneth in his anſwer to *Eſdras*.

The very Popiſh Church doe hold it not Canonicall.

B

*Worldl.* Let us goe on further in this point. What ſay you to the prophecie of the Poet *Orpheus*? I cannot ſay his words, but the meaning is this, That in the ſixth age, or ſixth thouſand yeare God ſhall deſtroy the world.

*Christ.* You ſay true, I remember ſuch a thing indeed, alleaged by the ancient Philoſopher *Plato*. But if the prophecie of *Elias* is not to be regarded (as in truth it is not) who is ſo mad as to give any heed to the ſaying of a fabling Poet? But leave your prophecies, let us heare what you can ſay elſe? for it ſeemeth that you have read ſome bookes of the ſecond comming of Chriſt.

*Worldl.* I remember ſuch a reaſon as this, drawne from the creation. God was ſix dayes in making the heaven and the earth, and he reſted the ſeventh day: now every day is a thouſand yeares, as Saint *Peter* ſaith: therefore about ſix thouſand yeares the end of the world ſhall be.

C

2 Pet. 3. 8.

*Christ.* You doe abuſe the place of Scripture which is in Saint *Peter*: for his meaning is this, that the greateſt time, and the ſmalleſt, differ not in reſpect of God, to whom all times are preſent. And if your reaſon were good, I will make another as good forth of the ſame place againſt you, after this manner: Saint *Peter* which ſaith, that one day is a thouſand yeares, ſaith alſo in the ſame place, that a thouſand yeares are but as one day. Out of which words I frame my reaſon thus; A thouſand yeares are but as one day; the world ſhall laſt ſix thouſand yeares, as you ſay, therefore the world ſhall laſt but ſix dayes. Moreover your owne reaſon may be retorted againſt you, thus; You thinke that the end ſhall be of all things, this next yeare 88. But as God was ſix dayes in creating the world, and hee did not reſt in the ſixth day, but in the ſeventh: ſo in like manner (if the ſix dayes of the creation reſemble the ſix thouſand yeares of the continuance of the world, as you ſuppoſe) the end of the world cannot be before the ſixth thouſand yeare bee expired: as the reſt was not before the ſixth day of the creation was expired. And ſo neither you nor any other have any cauſe to feare the yeare next enſuing.

D

*Worldl.* You are too subtill for me: I have not been at the University as you have been, though I travell that way now. But because you are so friendly in talke, I will be bold with you a little more yet. Are not these times in which we live, called the last houre, and the last times? I know you will grant it: for the Scripture saith, that our Saviour Christ was once offered in the end of the world; and S. *Peter* saith, that Christ was made manifest in the last times; and if then were the last times when our Saviour did suffer, the end of the world must be looked for every houre.

Heb. 9.26. 1 Pet. 1.

*Christ.* You must understand, that the whole time of the continuance of the world, is divided into the old time, which continueth from the beginning of the world, unto the comming of Christ: and into the latter dayes, or last houre, which is the whole space of time from the comming of Christ, unto the end of the world: as may appeare in the Epistle to the Hebrewes. So then your reason proveth nothing. For these may be the latter dayes still, and the last houre, and the world may for all that continue an hundred yeares, or two hundred yeares longer, for any thing we know. Is not the comming of our Saviour Christ compared to the comming of a *theefe*, for this cause: That as no man is able truly to conjecture the comming of a theefe, before he beginne to breake into the house; so no man can truly conjecture the comming of Christ, before he see him in the clouds, and then he may certainly determine, that the end of the world is present.

Heb. 1.1, 2.

Rev. 16.15.

*Worldl.* All the signes of the comming of Christ are past; Oh, what earthquakes have there beene? what famine? what wars and hurliburlies among men? what signes in the Sunne and Moone? what flashing in the ayre? what blazing starres? surely, surely, the world cannot last long: there is some cause that so many men so long agoe have spoken of these times, and specially of the next yeare. I see you doe not feare, but I promise you I am afraid.

*Christ.* Some men there be, that thinke that all the signes of the comming of our Saviour Christ are past. And what if they be past, as you say, what then? must of necessity the end immediately follow them? what should hinder, that the comming of Christ should not be two or three hundred yeares after the signes which signifie his comming? you have nothing to shew but your owne imaginations. But now if the signes of Christs comming be not all past, what will you say then? assuredly very godly and learned men are of this minde.

*Worldl.* I pray you shew me how all the signes are not yet fullfilled, which goe before the end of the world.

*Christ.* According to that measure of knowledge which God hath given me, I will doe my endevour to shew this point unto you. The signes of the comming of Christ are of two sorts; for either they goe with the comming of Christ, or before it. Of the first sort speaketh our Saviour Christ in the Gospell of S. *Luke*, saying: *Then there will be signes in the Sunne and Moone, and in the starres, and upon the earth trouble among the nations, with perplexitie: the Sea and the waters shall roare*: all these signes shall be fulfilled at the very comming of Christ: *When as the heavens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt up.* The other sort of signes that goe before our Saviours comming are very many.

Luk. 21.25. 2 Pet. 3.10.

1. The first signe is the preaching of the Gospell, as Christ saith: and this Gospell of the kingdome shall be preached throughout the whole world, for a witnesse to all nations, and then shall the end come: and this signe is every day more and more accomplished.

Matth. 24.14.

2. The second is, the spreading abroad of errors, heresies, and schismes: as S. *Paul* saith, *That in the last dayes some shall depart from the faith, and give heed unto spirits of errors, and doctrines of devils*: and our Saviour Christ saith, *That many false Prophets shall come, and if it were possible, even to deceive the elect*: We and our ancestors have seene this signe fulfilled.

1 Tim. 4.1, 2.

3. The third is a generall security of men in every calling, and in every place. Which now is evident. When was there ever more Atheisme? more contempt of Gods holy Ministery? more shamelesse hypocrisie, than is in these times in which we now live?

Luk. 17.26, 27, 28, 29, 30.

4. The fourth signe is the Apostasie, and the revealing of Antichrist, which now is knowne of all men to be the Pope, and his Church; and they themselves, if they were not past shame, would grant, that the second beast comming forth of the earth, having the lambs hornes, but the dragons mouth, they (I say) would grant, that this beast should be the Pope their Father.

2 Thess. 2.3, &c.

5. The fifth signe, is the afflictions and miseries of the world by earthquakes, warres, pestilence, famine, and such like.

6. The sixth signe, is the conversion of the Jewes unto that religion which now they hate, as appeareth in the 11. to the Romans: and this signe which goeth immediatly before the comming of Christ to judgement, is not yet fulfilled for any thing I can tell. These only be the chiefe signes, of which Gods word maketh any mention: Of these, some are present, some are to come: so that for any thing I can tell, there is no cause why we should thinke that the end of the world should be the next yeare.

Rom. 11.26.

*Worldl.* I cannot tell whether all the signes of the comming of Christ be past or not; but sure I am, that wonderfull things are come to passe in these dayes; and the world is come to that passe for naughtinesse, that it cannot last long.

*Christ.*

*Christ.* That is your old song, but if the world be naught, it is the worse by you that are so covetous: and if you thinke that the end of the world will bee shortly, even the next yeare, what a mad man are you to be so covetous? will you heap up riches which you know you shall never enjoy? And will you hoard up treasure for many yeares, when the world is not to continue one?

*Worldl.* Well, well, my covetousnesse is an eye-sore to you, you are alwayes harping upon it: take no care, it shall never hurt you, you shall answer for your selfe, you shall not answer for me; if you will not talke quietly with me in good neighbour-hood, I will hold my tongue.

*Christ.* I must needs admonish you of this vice which raigneth in you. What if you should see a man cast into a water, swimming, and readie to be drowned; would you not with all speed seeke to save his life? and were it not a wicked part in him to be angry with you for your good will?

*Worldl.* Yes.

*Christ.* Your case is the very same: You are plunged over head and eares in this sinne of covetousnesse: it presseth downe your soule to the bottome of hell, and by it you are in fearefull danger of eternal death; it pitieth me to see you in this case, I would with all my heart doe any thing to bring you forth of danger. Yet for all my good will, thus I am rewarded.

*Worldl.* It is but your minde that I am in such danger of hell fire. I would be sorry, if I had not a good heart to God-ward, and I serve him truly morning and evening, as well as God will give me grace. And if I were so bad a fellow as you would make mee, good Lord! what a miserable case is the world in? For I doe nothing but that which every body doth. I pray you heartily, let us goe on in our former talke.

*Christ.* Well, goe too; I will follow your humour, say what you can.

*Worldl.* You reject all prophecies of the end of the world, and all other conjectures you account them as frivolous, and not to be regarded: yet the Astronomers are men that are gaily learned, and can tell many things, which the world knoweth not: I thinke you dare say nothing against them.

*Christ.* Astronomers that take upon them to prognosticate of things to come, are babblers, and there is no heed to bee given to their sayings. There is many of them in this land, that make a living by telling of fortunes, and things that are lost and stollen: but in truth they are very theeves, and the good statutes that are made against coziners, might better be urged against them, than many others.

*Worldl.* Me thinks you are very rash, before ever I tell you what they say, you inveigh bitterly against them; they write, that about eighty eight, the end of the world shall be, or at the least great subversions of Kingdomes, warres, confusions, &c.

*Christ.* In a word, they are all lyers and deceivers; they are not able truly to conjecture these things, and I will shew it you plainly. The Ægyptians and Chaldeans of all other men, were most given to the studie of the stars, and never any were so skilfull in that matter as they: Yet for all that, the Lord by the Prophet Esay, layeth this in their teeth, that for all their skill, yet they were not able to foretell their owne destruction, which was at hand. *Where are now* (saith the Prophet) *thy wise men, that they may tell thee, or may know what the Lord of hosts hath determined against Ægypt?* And unto Babylon he saith: *Thou art wearied in the multitude of thy counsels; let now the Astrologers, the starre-gazers, and prognosticators stand up, and save thee from these things that shall come upon thee: behold, they shall be as stubble: the fire shall burne them, they shall not deliver their owne lives from the power of the flame: there shall be no coales to warme at, nor light to sit by: thus are they with whom thou hast wearied thy selfe, even thy Merchants that have beene with thee from thy youth: every one shall wander to his owne quarter: none shall save thee.* Esa. 47. 11, 12, 13.

*Worldl.* The Prophet in these places speaketh against the unskilfull, not against the art of Astronomie.

*Christ.* Yea, if you marke and consider the places well, you shall find they are against the art it selfe, and against the most wise and skilfull in all Ægypt and Chaldea: the spirit of God here confuteth their arrogancie, and threatneth revengement on them, for that they professe to fore-shew those things which God hath hid in his secret counsell, and cannot be perceived by the starres.

*Worldl.* Doe you thinke, that God would make the heavens, and the starres in them for no end? no doubt, God hath made them for some great use.

*Christ.* The beautifull frame of the heavens, was created for mans use and profit. As to be signes of the ordinary and naturall course of all things in the world; as of the time of sowing corne, of reaping, of planting, lopping, &c. Gen. 1. 14. Againe, they have this use, to distinguish and to make the seasons of winter, summer, spring, harvest: they make day and night, and the naturall course of yeares is by them: In a word, they are made even as an hen to foster and cherish the creatures here below: and therefore doe give heat, and cause raine and moisture in the seasons of the yeare. As the Prophet *David* saith, Nothing is hid from the heat of the Sunne. Psal. 19. 6. And the Prophet *Hosea* saith: And in that day, I will heare (saith the Lord,) I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israel. Now God did not make the starres to be meanes of foretelling things to come, and that men should learne of them good and evill successe: Hos. 2. 21, 22.

ceſſe: they that referre the ſtarres to this end abuſe the ſtarres, and breake the third commandement, by taking Gods name in vaine. And therefore God threatneth them by his Prophet *Eſay*, that make ſignes of things to come in the heavens; and ſaith, *I deſtroy the tokens of the Southſayers, and make them that conjecture, fooles, and turne the wiſemen backward, and make their knowledge fooliſhneſſe.* And to thinke, that by the ſtarres and their courſe, a man may conjecture the end of the world, is fooliſhneſſe, or rather madneſſe. For either the ſtarres muſt be the cauſes of the end of the world, or bare ſignes. Cauſes they cannot be; for this is a property in nature, that every thing laboureth to preſerve it ſelfe; and therefore it is not like, that by the heavens ſhall be cauſed the end of the world: for then they ſhould be cauſes of their owne ruine. And againe, the courſe of the ſtarres cannot be a token or ſigne of the end. *Dionyſius Areopagita*, when hee ſaw the Sunne to be eclipſed at the full Moone, being ſore afraid, ſaid, *That either the end of the world was then, or that the God of nature did ſuffer.* And no marvell; for the extraordinary eclipſe of the Sunne was a ſigne of ſome ſtrange wonder: but that the naturall and ordinary courſe of the ſtarres in the heavens, ſhould ſignifie ſtrange and extraordinary things, (ſuch as are ſubverſions of kingdomes, and the end of the world) that by no reaſon can be ſhewed. And yet this is that which Aſtronomers maintaine, and take as granted. Againe, the power, and vertue, and the operation of the ſtarres is unknowne to man: and if it were knowne, yet by the ſtarres no man could gather what was to come: which I will ſhew you by this ſimilitude. Suppoſe twenty egges of ſundrie divers birds ſet under one hen, let her ſit on them all, and communicate her heat unto them all; can you, or any other, by knowing the properties of the hen, and by feeling of her heat, tell mee of every egge what chickens ſhee will hatch? whether crowes, or partridges, or what other fowle: and can you tell by the ſame meanes when the hen ſhall die?

Isa. 44 45.

*Worldl.* I tell you, my wife hatches many chickens in the yeare, but this paſſeth all my skill, and herstoo.

*Chriſt.* Very well. The heavens are as a hen, foſtering and cheriſhing theſe earthly things under them: and you cannot by the vertues of the ſtarres, if you knew them never ſo well, you cannot (I ſay) conjecture either the event of things upon earth, or the diſſolution of the world: except you could there withall know the ſecret purpoſe of God, and the particular cauſes of every particular thing.

*Worldl.* You ſhut me your minde plainly, and me thinks it ſhould be true you ſay: but every where there is great talke of Conjunctions of planets, and you would wonder to ſee, how ſimple men (ſuch as I am) liſten after ſuch things: and ſome men have beene ready to ſell away all their goods, for feare of conjunctions. I pray you is there no ſuch things? and if there be ſuch things, what are they?

A

*Chriſt.* Indeed, Aſtronomers have written of ſtrange conjunctions; and among others, one *Cyprianus Leovitius*, a Bohemian: and becauſe you are ſo earneſt on me in this point, I will repeat ſome of his words. In the yeare of our Lord (ſaith he) 1583. in the moneth of May, there ſhall happen a great conjunction of planets in the laſt end of *Piſces*; after which ſtraightwayes in the yeare 84. ſhall enſue a wonderfull mixture of all the planets in *Taurus*, about the end of March, and beginning of Aprill. And which is more, a little after that ſhall be ſeene an eclipſe of the Sunne, in the twenty degree of *Taurus*, about the head of Algol, a moſt cruell and hurtfull fixed ſtar, governed by *Venus*, which ſhall be linked to five planets in *Aries*, tending toward the twelfth degree. Here we muſt watch (ſaith he:) and I think it meet that all earthly cogitations be caſt off, leſt we be deſtroyed being unready: for this great conjunction is of all the laſt which ſhall happen in the end of the watery Trigon: and the watery Trigon ſhall have an end, and be turned into the fiery Trigon. Neither ſhall there be any more in the ſpace of 800. years, the end of the watery Trigon ſhall be nigh. But becauſe about the end of the watery Trigon this Monarchie did begin, it is likely, that the ſame alſo in the end of the ſame Trigon ſhall have an end: ſith the Sonne of God himſelfe, Jeſus Chriſt our Lord, even in the end of the watery Trigon, tooke upon him the nature of man. For ſix yeares before his moſt glorious nativity, the very ſame conjunction in the end of *Piſces*, and in the beginning of *Aries* happened. Neither came the like ſince that time, but when CHARLES the great held his Empire, which was in the yeare of our Lord, ſeven hundred eighty nine; and now the ſecond time ſuch a ſtrange and great conjunction ſhall come; which undoubtedly doth foreſhew the other comming of the Sonne of God and man, in majeſtie of his glory: at which time we muſt render an account of our life and converſation.

B

C

*Preculdubio.*

D

*Worldl.* I remember that I have read theſe words in an Engliſh booke, of the ſecond comming of Chriſt, and I would deſire your judgement of them. It ſeemeth, that the man which writ theſe words, was deeply learned in Aſtronomie.

*Chriſt.* You ſhall heare as much as I am able to tell you, and I can ſay ſomewhat, becauſe I have laboured in theſe matters. Firſt therefore know this much, that this *Leovitius* doth not truly account the motions of the ſtarres, but is farre deceived, as by the moſt exact tables of *Eraſmus Reinholdus*, and *Stadius* may appeare. And whereas he ſaith, that in the yeare of our Lord 1583. in the moneth of May, there ſhall happen

happen a great conjunction of the ſuperiour planets in the end of Piſces: in truth there is no ſuch thing. For *Iupiter* and *Saturne* are almoſt three degrees aſunder, when they are both in the end of *Piſces* in May: but in Aprill, the moneth going before, they are in conjunction: and what ſtrange thing can this be, which hath happened ſo often ſince the beginning? To wit, every 240. yeares, once in the ſame Trigon (as they ſay.) As for that he ſaith, that in the yeare 1584. there ſhall be a mixture of all the planets in *Taurus*, about the end of March, there is no ſuch thing: but in the beginning of Aprill, *Saturne* and *Mars* are in conjunction, and then *Iupiter* is about twelve degrees diſtant from them: other mixture of planets to be regarded, I ſee none. *Meſſahala* maketh the greateſt conjunction of planets to be, when the three ſuperior planets are joyned all together in *Aries*, which ſhall not be either in the yeare 83. or 84. But be it, that there had been then ſuch ſtrange conjunctions of the planets, as *Leovitius* ſpeaketh of, what then? what ſhould follow? forſooth the end of the world. And why ſhould this be, conſidering that all theſe conjunctions are naturall, and come of the naturall and ordinary motions of the heavens? and there have beene ſince the beginning of the world, 270. conjunctions of the ſuperiour planets, *Mars*, *Iupiter*, and *Saturne*? heretofore they have portended no ſuch dangers, as the effects declare: but there is no remedy, now they muſt needs ſignifie ruines of kingdomes, and the end of the world; *Leovitius* will have it ſo: for he ſpeaketh very confidently, as from an Oracle: No doubt (ſaith he) this great and ſtrange conjunction doth fore-ſhew the other comming of the Sonne of God and man, in majeſty of his glory. But no doubt, God will deſtroy the ſignes, and confound the phantaſies of theſe men, as hitherto in all ages hath beene ſeene. *Albumazar*, he propheſied, that in the yeare of our Lord 1460. an end ſhall be made of Chriſtian religion: and yet even then the Goſpell beganne moſt of all to flouriſh. And a Iew propheſied, that in the yeare 1364. Meſſias ſhould come, who ſhould deliver the reſt of his owne nation out of ſervitude under the Chriſtians: how true this is, let they themſelves judge.

*Worldl.* You are too ſore an enemie unto Aſtronomers, you are now neare the Univerſity, if you were there, you durſt not ſay ſo much: he is a wiſe man indeed that is never deceived; and theſe men, though they are deceived ſometime, yet they often tell the very truth.

*Chriſt.* That is nothing: for it is no marvell, if a man unskilfull in ſhooting, often hit the marke, if he continue in ſhooting. But I would have theſe propheticall Aſtronomers ſhew a reaſon, why the great conjunction of planets forſhew the end of the world: belike they will ſay, that they know it to be ſo: if they know it, then their knowledge commeth either by experience, or without any experience: If they ſay that they know it without experience, then truly they deceive us, for all good knowledge in humane learning is builded upon experience. If they know it by experience, then they muſt needs have obſerved this, that the deſtruction of the world hath followed ſuch conjunctions: if they have ſeene this, then they were either in the world, or forth of the world: If they were in the world, how did they eſcape when the world was deſtroyed? If they were forth of the world, where ſtood they? But I will here ceaſe to ſpeake of Aſtronomers, leaving to them their vanities, till ſuch time as it ſhall pleaſe God to make them acknowledge them, and loath them, as the Epheſians did: who being given, not unto wicked and devilliſh arts, but unto ſuch vaine and frivolous conceits as theſe of the Aſtronomers are; after that they were wonne to the religion of Chriſt, brought their curious bookes, and openly burned them. Act. 19. 19.

And I would have you that are an ignorant man, to remember the ſaying of the Prophet *Ieremie*, *Be not afraid of the ſignes of heaven, though the heathen be afraid of ſuch: for the auſtomes of the people are vaine.* Ier. 10. 3.

*Worldl.* I have heard you hitherto, ſhewing, that no man by any probable conjecture can tel the ſpeciall time of the end of the world: now ſhew me, that it is not lawfull for any to ſearch out the end of the world.

*Chriſt.* Indeed I thinke it is not lawfull to be curious to ſearch out the time, in which the end ſhall be: it is a thing in which Chriſtians are not to meddle. For it is the will of God, that this ſhould not be knowne; therfore whoſoever ſearcheth this time, doth againſt the wil of God: to this purpoſe it is ſaid in the Acts, *It is not for you to know the times and ſeaſons.* Act. 1. 6. Moreover, God hath kept the knowledge of this ſecret unto himſelfe: and neither the Angels, nor Chriſt as he is man, knowes this time: wherefore it ſhall be pride and vanity in man, to occupy himſelfe in ſearching it out. 3. Laſtly, the Apoſtles, and *Daniel* the Prophet, when they were curious, and deſired to know the end, and asked this queſtion, *When ſhall theſe times be?* they had the repulſe, and never received any anſwer: which declareth, that none ought curiouſly to enquire of that time.

*Worldl.* But why is it not the will of God that this time ſhould be knowne?

*Chriſt.* The ſame cauſe that moved God to conceale from us the houre of death, the ſame alſo made him hide from us the houre and time of his comming: to wit, that we might alwaies watch and pray, and have our loynes girt round about us, and our lamps in our hands burning, as though we every houre did wait for the comming of Chriſt. And this is the reaſon which our Saviour Chriſt uſeth. For after he had ſhewed the uncertainty of the time of his comming, and yet that his comming was moſt certaine, and very ſudden: hee addeth an exhortation, ſaying,

saying; *Watch therefore, because yee know not when the Son of man will come.* And indeed because the time is unknowne, it stirreth us up to perpetuall watchfulnesse. The master of a familie, if hee knew the houre in which the theefe would come, he would watch onely the same houre: but because hee knoweth that he will come, and is uncertaine of the houre in which he will come, therefore he watcheth the whole night throughout. Matth. 24. 41.

*Worldl.* I thanke you (sir) heartily, for that you have shewed me your opinion so willingly and so courteously, of the end of the world: but yet I would make bold with you a little more in this matter. I often come among my neighbours, and now and then we talke of these matters, and every man will have his owne saying, and peradventure we are all deceived. You say it is neither possible, nor lawfull to search the comming of Christ by any meanes: how then may a man frame his talke wisely, and speake the truth in these matters?

*Christ.* It is a good question you demand, and I will bee carefull to make you an answer. Therefore, when you speake with any man of the end of the world, frame your talke after this manner.

1. That the end of the world is most certaine.

2. That the time of the end of the world is uncertaine to man; and that he must not be curious in this matter.

3. That God would have this time to be unknowne, that men might live in the feare of his name, and not deferre their repentance.

4. That every man must long to see this day, in which an end shall be made of sin and wickednesse.

5. That God may come sooner to judgement than we are aware of, or the world doth imagine; as the parable of the wicked servant sheweth.

6. That if God seeme to defer his comming, it is, that by his long suffering he might bring us to repentance.

7. That though God will not end the world, yet hee may every moment cut off the life of man. If you shall speake of any of these points, you cannot speake amisse.

*Worldl.* Surely my memory is naught, and now you doe me pleasure, in that you tell me your whole minde so briefly and plainly. I pray you let me make bold to conferre with you of the other part of the Prophecie: which is, that if the end of the world be not this next yeare, yet there shall bee great troubles and subversions of kingdomes. If I knew your opinion of this, I would cease to trouble you.

*Christ.* Not to make long discourses, my opinion is this: *that there must be great troubles in the world, but they are not to bee looked for more in the yeare* 88. *than any other yeare.* And this I will briefly declare unto you, and then we will end this matter.

A *Worldl.* Shew me first of all, that there shall be many troubles in the world; for I would very faine know that.

*Christ.* Doubtlesse, the reasons of this thing are most evident. First, Gods word threatneth plagues and punishments to the disobedient, and the transgressors of his commandements. If (saith *Moses*) thou wilt not obey the voice of the Lord thy God, to keepe and doe all his commandements which I command thee this day, then all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the towne, and cursed in the field, &c. The Lord shall send upon thee cursing, trouble, and shame in all that which thou settest thy hand to doe, untill thou be destroyed & perish quickly, &c. Deut. 28. 15, 16, 20.

B And the Lord shal make the pestilence to cleave unto thee, untill hee hath consumed thee forth of the land, whither thou goest to possesse it: the Lord shall smite thee with a consumption, and with the fever, & with a burning ague, and with fervent heat, and with the sword, and with blasting and mildew. The heaven that is over thy head shall be brasse, and the earth that is under thee, iron: the Lord shall give thee for the raine of thy land, dust and ashes; even from heaven shall it come upon thee, till thou be destroyed. And the Lord shall cause thee to fall before thine enemies, &c. Also *Amos* the Prophet speaketh thus; *Behold the eyes of the Lord are upon the sinfull nation, and I will destroy it cleane out of the earth: nevertheless I will not utterly destroy the house of Iacob*, saith the Lord. Amos 9. 8.

C And in the third chapter he speaketh of the house of Israel, thus; *They know not to doe right* (saith the Lord) *they stirre up violence and robbery in their palaces: therefore thus saith the Lord God, An adversary shall come even round about the Country, and shall bring down the strength from thee, and thy palaces shall be spoyled.* And the Prophet *Isaiah*, pronounceth a fearfull curse against Israel for her sinnes; *Behold*, (saith he) *the Lord maketh the earth empty, and he maketh it waste: he turneth it upside downe, and scattereth abroad, &c.* Amos 3. 6. Isa. 24. 1, &c.

D Well, to the purpose: these are the cities in which even through all nations sinne and wickednesse most aboundeth. These last times are compared to the dayes, of *Noah*, and of *Lot*, in which there was nothing, but eating, and drinking, and marrying, and building, and a generall security possesseth all mens hearts. And *Paul* speaketh of these dayes thus; *This know also, that in the last dayes there shall come perillous times: for men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to Parents, unthankefull, unholy, without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them that are good, traytors, headie, high minded, lovers of pleasures more than lovers of God, having a shew of godlinesse, but having denyed the power thereof.* Wherefore, seeing God threatneth his curse to the disobedient, and wee know, that 2 Tim. 3. 1, 2, 3, 4.

now

now the whole world is given to disobey God in outragious manner, and Atheisme never more abounded: who cannot be a Prophet, and make his conclusion of these times, that there must needs be plagues and punishments in the world, and great troubles? for God is not changeable: but as he threatneth plagues to the disobedient, so his immutable justice will require the same.

2. Secondly, because these are the last times, and Satan seeth, that he hath but a short time to continue, therefore he bestirreth himselfe, his desire is to bring confusions, and to make havocke of all: it is a death to him to see Gods kingdome to be advanced, the preaching of his word to have free passage, his name to be glorified in the congregation of his Saints, the clouds of ignorance to be dispelled, and men that have long sate in darknesse, and in the shadow of death, now to walke in the true light, and to warme themselves at the comfortable sunneshine of his Gospell. He doth even as tenants doe with their farmes; when their leases draw neare an end, then they use to rack all things to the uttermost, to make money of every thing, and to scrape unto themselves by hooke and by crooke whatsoever they can, that afterward they may have wherewith to maintaine themselves. Even so fareth it with the devill; this is the last houre, therefore now he will play reaks every where, he ruffleth in a pace, as though hee were wood; he stirreth seditions, conspiracies, tumults, warres, and by all meanes with violence he laboureth to overlarge his owne kingdome.

3. Thirdly, the Church of God hath alwayes beene subject to the crosse, and none must marvell if it be: how can the world love them that hate it, and have little acquaintance with it, and are on the earth as pilgrimes, waiting every day for happy passage through the troublesome sea of this life, to their owne home, even to the heavenly city of Ierusalem? And how can the Prince of the world, Satan, love the faithfull, that hateth God? and how can he shew favour to the members, that bitterly detesteth the head Christ Iesus? And surely, it is the blessed will of God, that his children shall welter and languish under afflictions, that they may learn to despise the world, to know themselves, to love God, to seeke unto him, and to set their affections, not on things on earth, but on the things that are above. He letteth the worldlings have their hearts ease, he letteth them feed themselves with the pleasures of this world, and fat themselves as oxen against the day of slaughter. With his own children he dealeth after another manner. He taketh them as it were by the heeles, he flingeth them into a sea of melting glasse, there he lets them for a time to seeth & boile, and in great perplexity to shift for themselves: at length he draggeth them to the shore, and giveth them ease of their former miseries. And all this is for this end, to sanctifie and purifie them, and to cleanse them of the filthy drosse of sin, and to make them with joy of heart to praise and magnifie his name; for which end they came into this world. And experience teacheth, that as there is a perpetuall entercourse betweene day and night: so there is in the Church of God, not any perpetuall quietnesse, but trouble and quietnesse; affliction and ease doe continually succeed one another. So that it is verified of the Church: *Though sorrow come in the evening, yet joy shall bee in morning.* Psal. 30. In the beginning, the Church was in *Adams* family; and albeit for a time they had prosperity, yet through the malice of Satan *Abel* was slaine, *Adams* only childe which feared God.

Before the floud, when Giants were upon the earth, what misery was the Church in? how was religion prophaned? what corruption of manners was there, when the sonnes of God married with the daughters of them that came of wicked *Cain*? though the Lord preserved *Noe* and his family, yet pitifull is it, to see the dangers in which they were after this: *Abrahams* family, how was it now at rest, now in trouble? he being oppressed with famine, was faine to goe downe into Ægypt, and there he was in danger of his life, when he received the King, saying of *Sarah*, she was his sister. But afterward being very poore, he was made rich, and the land of Canaan was promised him, and he got victory of five Kings. The propagation of Gods Church was to be preserved in *Isaac*. And see now to what a straight it is brought; *Isaac* is bound and laid upon the Altar, *Abraham* stretcheth forth his hand, and taketh the knife to kill his only sonne: where is now the Messias? where is the promised seed? a man would have thought, that God would here have made an end of his Church; but this was to shew what shall be the estate of the Church, that though in miseries to mans judgement it may seeme to be destroyed, yet God will preserve it & governe it for ever. This entercourse of quietnesse and afflictions may be seene in *Iacob*, in the children of Israel being in Ægypt, in the wildernesse, and in the land of Canaan. But to let passe other times, this thing is apparent, when the Israelites were governed by Judges and Kings: The Israelites for the space of eight yeares were in bondage under *Chusan* King of Aram: by Othoniel afterward they were restored to their liberty, for the space of forty yeares. Againe, after this eighteene yeares together they were in bondage under *Eglon* King of Moab, and were given to filthy Idolatry: after his decease, *Ehud* gave them rest for 80. yeares together. And so unto the time of *Samuel*, they were otherwhiles in peace, and otherwhiles in trouble: so it might be shewed through all histories, even till this day. Iudg. 1. 8. Iudg. 3. 12. And therefore no doubt, the Churches of God at this time, if they enjoy peace, yet are they continually to looke for troubles, and afflictions,

Rev. 15. 2.

afflictions and calamities in this world.

And as all Churches must put this in their accounts, that they cannot bee free from the Crosse: so, above all other must this our church of England. We have had long peace under our gracious Deborah, and no doubt in Gods good time we must drinke of the cup of afflictions: the Prophet *Amos* saith, Will a Lion roare in the forest when he hath no prey? or will a Lions whelp cry out of his den, if he have taken nothing? And againe, will the fowler take up the snare from the earth, and have taken nothing at all? or shall a trumpet be blowne in the city, and the people not be afraid? Manifold and great are the dangers which our Prince hath escaped, many assaults have beene made against our country. It hath beene in great perill by enemies at home, and enemies abroad: a lingring famine hath a long time afflicted us. What are all these things, and many more, but the roaring of the Lion forth of the forest? and the sounding of the Trumpet? these things are no doubt forerunners of greater judgements, and except we in England with speed repent, the roaring of the Lion will not be in vaine: assuredly the Lion will have his prey. And thus much shall suffice to declare this point, that in these dayes we must looke for manifold afflictions in every country and kingdome.

Amos 3.4,5,6.

*Worldl.* It is well said of you, I con you thanke; I promise you, I thinke a man cannot speake a truer word than this that you have said: for the world is every where so bad, that scarce there can be any quietnesse or good fellowship among men. Well, I am satisfied for this matter, but one thing I will aske you, doe you thinke that there is no more danger to be feared the next yeare, than any other yeare?

*Christ.* As I said, so I now say againe; that afflictions, hurly-burlies, subversions of kingdomes, are no more to be feared this next yeare than any other yeare.

*Worldl.* What reason moveth you to say so?

*Christ.* This moveth me to thinke so, because I can finde no cause of the troubles of this yeare, more than of any other yeare.

*Worldl.* Nay there you are deceived, the strange conjunctions of planets will shew their operation this next yeare: and though you will not grant that they are signes of the end of the world; yet you will confesse that they are the causes of plague, pestilence, famine, warres, subversions of kingdomes, and such like: and by this meanes wise men have prophesied before of this yeare.

*Christ.* Your speech is full of impietie. For to divine of things to come, belongeth to God alone, and none must be so bold as to challenge this to himselfe; as the Prophet *Esay* sheweth. Stand to your cause (saith the Lord) bring forth your strong reasons, saith the King of *Iacob*, let them bring them forth, and let them tell us what is to come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare us things for to come. Also it is a wicked part to attribute wars and alterations of kingdomes to the starres, which only belongeth to God. And *Daniel* saith; God he changeth times and seasons: he taketh away kings, he setteth up kings, &c. And to make warres and peace, is not from any conjunctions of the starres, except the ruling of mans heart may come from the starres, which nevertheless is proper to God; as *Salomon* saith, The heart of the king is in the hands of the Lord, as the rivers of waters, and he turneth it whithersoever it pleaseth him. Furthermore, betweene the heavens and things below, there is a great sympathy and consent, and the starres oftentimes make tempests, whirle-winds, drought, continuall raine; and so they may be causes of some diseases, of scarcity, and of plenty: but we must account them onely as instruments, which God useth to bring to passe his counsell: and this not alwayes, but onely at some times: For example, when *David* was bidden to chuse of three divers things which he would suffer, he chose the plague; now there is not any man (I thinke) that will attribute this plague to the starres. And the famine which was in Iudea in the daies of *Elias*, and the want of raine, was not from any constellations. Nay, rather all these things befall us by reason of our sinnes, and our wickednesse is the chiefe cause that provoketh God to powre these punishments upon us, as that blessed martyr Master *Hooper* sheweth, whose words I will recite. The prognostications (saith he) of these blinde Prophets, are good to be borne in a mans bosome, to know the day of the moneth. The rest of their practices is not worth an haw: as *Moses* teacheth, Deut. 28. Levit. 26. and Malach. 2. whereas yee may see all these evils, and many more than the Astronomers speake of, come unto us for sinne, and the transgression of Gods commandements. It is neither Sunne nor Moone, neither *Iupiter* nor *Mars*, that is the occasion or matter of wealth or woe, plenty or scarcity, war or peace. Neither is pestilence caused by the putrifaction of the aire, (as *Galen* writeth;) but contempt of Gods commandements is the cause, as thou mayest read in the places before alleaged. The ayre, the water, nor the earth have any poison in themselves to hurt their Lord and master man: but first man poysoneth himselfe with sinne, and then God useth these elements, ordained for the life of man, to be the occasion of his death. Reade the places, and know, that good health is numbred among the blessings of God, and appertaineth to those that feare and keepe Gods commandements, and not to those that be destinied to live long by the favor and aspects of planets. And the evill of what kinde soever it be, is the malediction of God against sin. The Physitians say, that the chiefest remedy against the pestilence, is to flie from the

Isai. 41.21,22.

Dan. 2.21.

Prov. 21.1.

2 Sam. 24.13.

*Hooper upon the 3. Com.*

the place where the ayre is corrupt: Gods law saith, flie whither thou wilt, the Lord shal make the pestilence cleave and associate thee, till it consume thee from the world. Againe, in the same Chapter, the disease or sickness shall bee faithfull, that is to say, sticke fast to thee, use what medicines thou wilt. *Galen* saith, that the chiefe remedy to preserve from pestilence, is to purge the body from superfluous humors, to have a free and a liberall winde, and to avoid the abundance of meat and drinke. God saith, nothing preserveth, but the keeping of his commandements. If we offend, the best remedie is repentance and amendment of life. It maketh no force how corrupt the ayre be, so the conscience of man be cleane from sinne. Though there die a thousand on the one side of thee, and ten thousand on the other side, thou shalt be safe, Psal. 91. &c. And now to make an end, I hope I have satisfied your minde, concerning the yeare next ensuing 88, though I know, I am not able to satisfie the learned, neither was it ever my purpose or my thought.

*World.* Yea, Sir, you have indeed: I thanke you for it: I hope I shall be the better for your talke as long as I live: I warrant you I shall remember you when you thinke little on mee. And because you are now come to Cambridge, if you will, I will bestow the courtesie of the Towne on you, even with all my heart.

*Christ.* I thanke you heartily: but the best courtesie you can shew to me is this, to releeve the poore, wherein you have beene faulty.

*World.* Alas man! what should we doe? the world is hard: but I shall not forget you: your sayings will make me doe more than ever I had thought to have done. Well, Sir, if it doe not please you to take the courtesie of the Town at my hands, I will take my leave of you.

*Christ.* The Lord be with you, and with all them that feare his name. Amen.

FINIS.

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*Christ.* The Lord be with you, and with all
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FINIS.

A Godly and Learned

# EXPOSITION VPON The whole Epiſtle of Iude.

Containing threeſcore and ſix Sermons.

Preached in CAMBRIDGE by that reverend and faithfull man of God, M. WILLIAM PERKINS.

And now at the requeſt of his Executors, publiſhed by *Thomas Taylor*, Preacher of Gods Word.

Whereunto is prefixed a large Analyſis, containing the ſumme and order of the whole Booke, according to the Authors owne method.

REVEL. 3. 11.

*Behold, I come ſhortly: hold that which thou haſt, that no man take away thy Crowne.*

LONDON,
Printed by the Aſsignes of THOMAS MAN, &c.
1631.

A Godly and Learned

# EXPOSITION

UPON

## The whole Epistle of Jude.

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REVEL. 3. 11.

Behold, I come shortly: hold that which thou hast, that no man take thy Crowne.



LONDON,

Printed by the Assignes of THOMAS MAN, &c.

1631.

# TO THE RIGHT HONOVRABLE,

## WILLIAM Lord RVSSEL, Baron of *Thornhaugh*,

Grace and all good blessings from God our Father, and our Lord Iesus Christ.

RIght Honourable, as it cannot be but true, which Truth it selfe hath uttered: [a] *Him that honoureth me, I will honour*; no more can it bee but sure paiment which such a creditor hath undertaken, and not by any surety, but by himselfe to bee performed. Bootlesly had the world beene betrusted with such a charge; which by suffering some to walke through dishonour, and by powring out contempt upon others, unwittingly suteth the condition of the servants to the case of the Sonne, who said: [b] *Thou honour the Father, but yee dishonour me.* Well then is it with us, that hee whose bare word is above all bonds, hath said, *I will honour*: not those who by treading downe his honour, honour themselves, neither whom men honour, nor who honour men; but those who *hondur him*: by [c] *loving* him as a *Father*, and *fearing* him as a *Lord*. Not that any man can enlarge his honour; the [d] infinite perfection whereof is in it selfe uncapable of any accession: nor that any can of himselfe expresse his honour; seeing himselfe [e] *worketh both such wills and deeds also, of his owne good pleasure*: neither that if any could, he might merit the returne of honour; for *all that* [f] *were but his duty*: not that if any could and would, he should thereby profit God, to whom [g] *mans goodnesse is not extended*: nor lastly, if any could and would not, God should thereby be disprofited; for [h] *if one be wicked, he hurteth not him*: but because the Lord, who delighteth to be the portion of *Iacob*, is pleased to accept the broken and homely service of his children, as an high *honour* done unto himselfe; and themselves as *honourers* of him, and such as he (by crowning his owne worke in them) cannot but *honour*.

*But* [i] *what shall be done to the man whom this King will honour?* Ans. If [k] *Beltazar* King of Babel were to promise his highest honours: if [l] *Haman* were to advise *Ahashuerosh*, King of 27. Provinces, in the bestowing of what honours himselfe could wish or hope: if [m] *Pharaoh* should call againe his Nobles to consultation, how to enlarge *Iosephs* advancements: no more could bee either promised, expected, or performed, than that such an one should be arraied with royall attire, as cloth of purple and fine linnen, with a golden chaine about his necke, the Kings Ring on his hand, his princely Diadem set upon his head, and withall by Proclamation published the third man or Vice-Roy in the Kingdome. Which indeed were singular advancements: but yet the highest of these farre inferiour to the least and lowest honour, which this King of Kings vouchsafeth to bestow. For even those Kings whilest they enriched and invested others with such royalties as belonged to a kinde of externall happinesse, themselves were exceeding poore and destitute of the things truly good; the which (being of an higher straine, and of nature internall and eternall) are incomparably and onely the best blessings. In a word then, *thus shall it be done*, yea, [n] *this honour have all his Saints*: that being borne of God, their descent is from the King of glory, all of them Kings sonnes, all brothers to Christ, the first borne among many brethren: all younger brothers indeed, but (which is admirable) all [o] Princes apparant, and to the same incorruptible Crowne of glory. Tell me now: was it not almost the highest staire of earthly honour, to which *Moses* was mounted, when he was called the sonne of *Pharaohs*

[a] 1 Sam. 2. 30.
[b] Ioh. 8. 49.
[c] Mal. 1. 6.
[d] Iob 11. 7.
[e] Phil. 2. 13.
[f] Luk. 17. 10.
[g] Psal. 16. 2.
[h] Iob 35. 6, 7.
[i] Ester 6. 6.
[k] Dan. 5. 7.
[l] Ester 8. 8.
[m] Gen. 41. 43.
[n] Psal. 149. 9.
[o] Reu. 5. 10.

p Heb.11.24.
q 1 Ioh.3.1.
r 1 Sam.18.18.
f Rom.13.14.
t Rom.8.16.
u Ezc.16.11.
x Ioh.6.50.
y Pſal.34.7.
z 2 Tim.4.8.
a 1 Sam.9.6.
b Dan.1.19.
c 1 Cor.1.26.
d Prov.23.26.
e Tit.2.10.

*raohs* daughter? and yet juſtly [p] *refuſed* he, nay, deſpiſed he the title, that he might be called but the *ſervant of God*. But [q] *behold what love the Father beareth us, that we ſhould be called* (not ſervants any more, but friends, Ioh. 15.15. nay more) *the ſonnes of God*. Was it ſuch an advancement that *David* ſhould become the ſonne of *Saul*, a wicked King of Iſrael? and [r] *can it ſeeme a ſmall thing to become* the ſonnes of the holy one the God of Iſrael? Is it to be reputed a great grace to be nobly deſcended from great men, and backed with the alliance of the mighty? who then can deeme it other, than the top and tower of trueſt Nobilitie, to be (as the beleever) ſo neerely allied unto Chriſt, who ſprouted out of the moſt honourable ſtocke that ever the great field of the earth bare upon it? unto which their deſcent, if you adde their whole ſutable eſtate, they will appeare ſo abſolutely glorious, as it ſeemeth no further honour here below can befall them. Whoſe [f] garments are the white and unſtained robes of Chriſts innocency and righteouſneſſe; their chaine is the golden chaine of their ſalvation, the linkes whereof are deſcribed Rom. 8.24. their [t] Ring or ſignet is the Spirit of God, pledging and ſealing up in their hearts the aſſurance of their ſalvation: their Iewels and [u] ornaments are the graces of that Spirit, as *Humility*, *Knowledge*, *Faith*, *Love*, *Hope*, &c. their diet more choice than that Manna, which was but a ſhadow of [x] *this bread which commeth downe from Heaven*: their Miniſters are all the creatures; their attendance are the Angels, not onely going before them and at their heeles, but as a guard [y] *pitching themſelves round about them*; their Diadem is that [z] *crowne of righteouſneſſe, which the righteous Iudge ſhall give to all them that love his bleſſed appearing*. This is ſuch honour as darkneth all the honour of the world, as the bright ſhining of the Sunne obſcureth the light of the leſſer ſtarres; this cauſeth the heart that hath it to contemne the contempt of the world, and quiet it ſelfe in the holding hereof, as in a choice inheritance and a precious purchaſe.

Now (my Lord) by all that hath beene premiſed, you may behold what *goodly grounds* your Lordſhips lines are fallen into: whom the Lord hath not onely thus inwardly honoured by putting his feare in your heart, (whereof I might truly relate more than either your Lordſhip would be willing to reade, or my ſelfe (hating even the ſuſpicion of the baſe ſinne of inſinuation) am heartened to write) but alſo in your whole outward eſtate: a great honour is it to bee the ſonne of ſo noble and worthie an Earle, as was your father of famous and perpetuall memorie: but that the ſame love of religion, zeale to the truth, practice of piety, wiſe care of your Country, noble and valiant reſolution, bountifull hoſpitality and liberalitie ſhould be ſo eminent, and that the beſt part of his better part and vertues ſhould ſo ſeat themſelves in your perſon; this is it which maketh your Lordſhip honourable, not in him ſo much, as in your ſelfe; neither in your ſelfe alone, but (as [a] *Samuel* was) *in the heart* [b] *of all the people*. Theſe (my Lord) eſpecially of the former kinde, are qualities well beſeeming [b] *Nebuchadnezzars* Nobles. For who are ſo fitted to ſtand before earthly Kings, as they who are often in the preſence of the great King, to whom all Kings are to bee countable? or who are ſo worthy to ſtand in the preſence of our earthly Gods, as thoſe whom the God of Heaven hath vouchſafed to ſet in his ſight, and gracious acceptance? Whereunto when I have added how God hath honoured your Lordſhip to be the husband of a vertuous and religious Lady, the Father of an hopefull heire, the brother of three ſo worthy and religious Counteſſes (two of whom of late have received the end of their faith, even their glory with God, the poſſeſſion of a goodly reyenew: I may well ſay, [c] *not many* thus *noble*. Now becauſe to *whom much is given, much is of them required*, and where the Lord ſoweth liberally, there hee expecteth a plentifull crop: let your Lordſhip be pleaſed to give me leave by *writing to ſtir up and warne your pure minde*, by calling to your remembrance that duty, which you religiouſly received from my mouth (and that not ſeldome) thoſe divers yeares I employed my paines and poore talents in your Honours houſe, namely, that as either you tender the continuance of the Honour which the Lord hath already powred upon you; or expect any acceſſe thereunto, ſo you faithfully proceed in the waies wherein Honour may redound to the higheſt: perſiſting to honour him with your [d] *heart*, by *giving it* unto him: with your *life*; by [e] *adorning the doctrine* of God: with your *countenance*;

*nance*; by [f] incouraging the practices of piety: with your [g] *riches* and *increase*; by releeving the poore members of Christ: seeing that in all these your large receits God hath made your Lordship his Steward, and requireth your faithfulnesse. These be the paths beaten by the feet of the faithfull, wherein they are well experienced of the Lords faithfulnesse. In these standeth the whole duty of a man, upon performance whereof, and no other conditions, the Sonne of God himselfe made challenge of the glory of his Father: [h] *I have glorified thee in earth, and now glorifie me with thy selfe.*

[f] Psal. 101.6.
[g] Prov. 6:9.
[h] Ioh. 17.3.

Among other furtherances of your Honour hereunto, may your Lordship be pleased to receive this booke, and give it the reading, after what time I hope you will not deny it your protection, in regard of it selfe: although neither your Honours affection to the Author himselfe whilest he lived; neither his love towards your Honours house made knowne to the world, in the dedication of sundry of his workes unto the same; neither yet my owne duty (which in many regards as your Lordship may justly challenge, so my selfe am straightly bound alwaies to render) could suffer me elsewhere to seeke the shelter of this orphane Commentary. My hearty desire of the Lord is, that as he hath directed it unto your Lordship, so he would also direct your Lordship to it, and make it fruitfull unto your Lordship, as it is in it selfe, in leading you into all the waies of Gods honour: that as his faithfulnesse hath honoured you, so your whole heart may out of setled resolution say in it selfe: *Him that hath thus honoured me, I will still honour*: and so he who is first and last in mercies, *who [i] giveth both grace and glory*, shall (after your Lordship have many good daies through his grace beene found faithfull before him and your Soveraigne) decke your soule with perfect righteousnesse as a Robe, cloath your body with immortality, crowne your head with glory, and (in a word) shall be all in all unto you, and all his, who beyond all times be blessed for ever. *Amen.*

[i] Psal. 84.11.

*Your Honours to command,*

THO. TAYLOR.

# TO THE CHRISTIAN READER,

## Much peace and prosperity from the Author thereof, even the Prince of Peace, the Lord Iesus Christ. AMEN.

SInce it pleased the God of light by chasing away the blacke mists of popish darknesse to restore the cleare and sun-shine light of his glorious Gospell unto these parts of Europe, he hath never beene wanting in raising up most faithfull and furnished instruments, who as golden Trumpets have sounded out, and like golden Candlesticks have held forth before his people that great light, even the word of truth which we preach; wherewith they have beene mighty through God both by voice and pen, by word and writing; not onely to discover and to detect that Anti-christ, but to overthrow and cast downe his strongest holds: yea, and have by the power of the same spirit in their mouthes, which out of Christs owne mouth shall most powerfully utterly abolish that man of sinne at the brightnesse of his appearing, given the beast already his deadly wound: yea, and by the light have driven away that former Ægyptiacall darknesse and blinde barbarisme wherein men sate, and could not for many daies, yea hundred of yeares before stir out of the place wherein the corruption of their nature had set them. Witnesse this truth with me can those incomparable lights of Germany (that I may beginne where the Lord began) Luther, Melancthon, Bucer, Oecolampadius, &c. France justly glorieth of her three worthies, Calvin, Beza, Marlorat: and of her three Nobles, Sadeel, Morney, and Iunius. How happy hath Helvetia beene in her fruitfull Gardens, whence so many sweet flowers, such as Bullinger, Lavater, Zwinglius, and others (not a few) have sprouted? Yea, Italy her selfe, whose soile is a step-mother indeed to such plants, hath yet beene so farre manured by the hand of the good husbandman, that even from thence two faire branches, neither of them inferiour to the former, Martyr, and Zanchius have sprung up, that as out of the mouth of two witnesses from among themselves, their sentence might bee sealed against them. But among the Nations, glorious art thou Great Britaine in this thy greatnesse, which as thou hast stripped all these thy neighbour Nations in other externall beauties: so no whit art thou inferiour to them in this honour; yea, herein is thy truest triumph over them, that as peace and truth have kissed each other within thy walls, and as the scepter of the Prince of peace hath beene almost full fifty yeares upheld by the sceptors of peaceable Princes: so thy Seas and Seminaries have not beene destitute of their Iewel, Whittakers, Fulke, Reynolds, Rolock, Sutliffe, Willet, and their late Perkins, whom alone I make mention of, not because either they are alone, or alone worthy; but partly that I may bee moderate, and not (as I might) infinite in recitall: and partly for that these have most valiantly like Davids worthies broken through these Philistims forces, and brought unto us in despight of them the pure water of the well of life; among whom this our Author last named was not the least, nor of so small note through the Christian world, that I can thinke by my pen to adde any moment unto his: whose writings so savory and so innocent, have sufficiently proclaimed his profound knowledge in all learning, his prudent zeale, his mature judgement, with an admirable dexterity and facility, yea, I may say felicity, (for herein he reigned, that I may use the phrase of the reverend Deane of his Majesties Chapell, properly applyed unto him at his funeralls, which with singular approbation he performed) in the direct resolving the obscurest doubts of Divinity, and the acute loosing and dissolving the hardest knots of Papists, so briefly and so perspicuously, as that his most polemicall writings, being first by himselfe in our vulgar tongue published, could scarce meet

Reformed Catholike.

even

even amongst our common people, with such an uncapable Reader (if any white catechised) into whom they might not convey some competent conceit and understanding of the deepest and darkest differences between the Papists, those patrons and defenders of darknesse, and our selves. But beside these, such a tongue of the learned had the Lord God given him, Isa. 50. 4. that he knew to minister, and ministred according to knowledge a word in due time to him that was weary: the which most weighty duty of the ministery was so familiar unto him, that he made it his holy daies exercise (as his recreation) to resolve cases of conscience. In his ordinary Ministery how powerfull was he? which of his hearers cannot confesse that he spake as one having authority? Adde now unto these his labours, an holy and harmlesse life: for why should I disjoyne them, seeing they were so happily combined in him? betweene which two (both of them conspiring to the glory of God, and his cause) was such a sweet harmony and consent, that in reading his writings any man might see the manner of his life, and in seeing his life, he might also therein reade his writings: for his life spake what his pen writ, and his person was the president of his written Precepts. But when these unwearied labours had quickly worne out such a candle, who so freely spent himselfe to give others light; such a life was not shut up, but by a proportionall, even a religious and Christian death: of the which when God made (with some others) my selfe a beholder, I could not but conceive him a messenger one of a thousand, singled out by God to give directions to others, both how to live, and that well, as also in the right manner of dying well; who himselfe was so trained to a blessed death, by a holy life, whereby he became both in life and death a most happy and blessed man, for whose written Precepts concerning both, the whole Church is bound to blesse God with us: but especially wee his ordinary hearers in Cambridge, who besides were also the beholders of both, cannot be but so much the more strengthened and confirmed (our owne heedlesse ingratitude not resisting or withstanding us) by how much the eye is quicker than the eare, and the sight a more certaine sense than can be the hearing. But we will leave him with God, and unto those worthy workes which himselfe whilest hee lived (according as the relaxation both from the weekly labours of his calling, and the daily weaknesse of his body would permit) did publish, not onely for the watering of this famous Seminarie where he lived, but even out of his abundance and full buckets, to the refreshing of all the heritage of God; and come to our owne purpose. It is not now to be wished, but bewailed rather, that all his workes were not finished by himselfe before his owne course, seeing the orphane writings of the learned published by others are commonly lesse polished: for sometimes the Authors minde is not taken, and sometimes his matter is mistaken, otherwhiles his forme is inverted, and not seldome either his owne elegancies and proprieties, which are like goads, are neglected, or something besides his owne is injuriously inserted: but yet the Lord having loosed him from his labours, the Christian care of his Executors commendeth it selfe to the Church herein, that before it should be deprived of any part of his paines so profitably imployed, desirous they are to communicate them, if not altogether in such exact manner as they would, yet as perfectly as they can, contented rather to hazard the due regard of the Author himselfe, by committing unto his schollers hands the publishing of his labours; then that the Church should want them by their holding and hiding them with themselves. As for my selfe, my wish was to have beene spared in these paines, both because of my owne weekly imployments, and that in this place wherein the businesse might have beene committed to divers others farre better furnished with gifts, and fitted with opportunity than my selfe: but especially seeing how safe and wise a thing it is to sit silent where a man need not speake, and that in these daies, wherein every mans oare is in every mans boat, and most men are become left-handed in receiving things which are reached unto them with the right; too like the 700. left-handed Benjamites, whose sole Iudg. 20. 8. commendation seemeth to stand in this, that they can throw stones and darts against others at a haire-bredth and not faile: yet notwithstanding considering my calling hereunto, as also being after a sort reared up by the Poets rule, not doubting but that the matter following is farre better than silence, I was contented, at the instant intreaty of the Authors Executors, to undertake the publishing of this Epistle, which himselfe had in his heart (if God had given him longer time) to have with his owne hand set and sent out in it owne native beauty and perfection: wherein what my paines have beene, they onely know who have fathered other mens posthumous writings. I have not trodden in their steps who make the

εἰ λέγειν σιγᾶς κρεῖσσον εἰ σιγᾶν λέγεις. Euripid.

grounds

grounds of the Authors serve their owne discourses (for so should I have made this Exposition containing in it the summe of 66. Sermons, exceed the measure even of a tedious Commentary) but in the Authors owne, who was wont to transcribe out of the notes of some of his hearers, the heads and marrow of things more largely in publike delivered, explaining the points which were more obscure, and with a second hand polishing and perfecting things so explained. Yea, herein imitating not onely the Author of the Commentary, but even of the Text and Epistle, the Apostle Iude himselfe: who perceiving the men of his daies quickly waxing weary of hearing or reading Sermons or Epistles, if extended to any length or prolixity, condiscended so farre to their infirmity, as to contract and abridge much matter into a very short and summary Epistle. Upon the same consideration also have I studied brevity, so farre as in such multiplicity of matter I might avoid obscurity: having herein employed my best paines, that in ought appeare that though I may have failed in other complements, yet so farre as my endevour could reach me, not in faithfulnesse to the Author either of the Text or Commentary. The fitnesse and seasonablenesse of this Exposition may seeme to plead for it a more gracious acceptance of it: which being breathed out by the Apostolicall spirit against the heretikes and heresies which were to infect and infest the last ages of the world, may by Gods blessing in the due reading hereof, strengthen the people of God in the land, in discerning and resisting both the wicked seducers themselves daily sent in amongst us, those Popish instruments (I meane) who (like so many devils compassing the earth) are so diligent to compasse sea and land to make carnall Protestants Popish Proselytes, and so seven-fold more the children of the devill than they were before; as also their diabolicall doctrines which every where it meeteth withall. Let them out of their malice (as that foule mouthed Franciscan Feverdentius, who hath not therefore vouw his booke passed many lines without some egregious lie or other) apply the scope of the Epistle to blacke the doctrines and lives of those most excellent instruments of God the restorers of true Religion, Luther, Calvin, Beza, &c. yet as a milstone rolled up a Adowwaine, or as a bull tossed against a brazen wall, so returneth and recoileth it upon themselves, as this grave Divine hath through this Exposition in particular, divindly proved. Reade it (Christian Reader) with diligence, faithfully consider and remember what thou readest, and the Lord give thee understanding in all things, and build thee up further upon thy most holy faith. From my house in Cambridge, May 24. Anno 1606.

Out of Bolsecius a renegate Frier.

Thine in the Lord Iesus,

THO. TAYLOR.

# A briefe view of the whole Epistle, drawne according to the Authors owne method.

1. Salutation, wherein are considered the
   - Person saluting, described by his
     - Name: *Iude.*
     - Office: *a servant of Iesus Christ.*
     - Alliance: *brother of Iames.*
   - Persons saluted, members of the militant Church, *which are*
     - *Called.*
     - *Sanctified of God the Father.*
     - *Reserved to Iesus Christ.*
   - Forme of salutation, *viz.* a prayer for
     - Blessings,
       - *Mercie.*
       - *Peace.*
       - *Love.*
     - Increase of blessings: *be multiplied.*

2. Exhortation, wherein are considered the
   - Motives exciting the Apostle, *viz.*
     1. His
        - Love, *Beloved.*
        - Ready minde: *Gave diligence*, enlarged by three arguments:
          1. *All diligence.*
          2. *To write unto you* (when he could not speake.)
          3. Of most weighty matters: *Of the common salvation.*
     2. His
     3. The present necessity: *It was needfull for me.*
   - Propounded, *viz.* to *maintaine the faith*: wherein are considered the
     1. Parties
        - Maintaining: Saints.
        - Oppugning: Seducers.
     2. Meanes of maintenance, *viz.* By *fight*: the
        1. Kinde: Spirituall.
        2. Weapons
           1. Doctrine.
           2. Confession.
           3. Example.
           4. Prayer.
   - Matter.
     1. The state of the Church in his time pestered with enemies, described by their
        1. Hypocrisie: *Crept in.*
        2. State before God: *Ordained of old to this condemnation.*
        3. Religion: *Vngodly men they are.*
        4. Doctrine: *which turne the grace of our God into wantonnesse.*
        5. Lives: *and deny God the onely Lord, and our Lord Iesus Christ.*
     - Confirmed by
       - 1 Proposition, *viz.* Whosoevertaketh liberty to sinne, shall be *destroyed*: proved by example of
         - Men. Here consider the
           - Persons *destroyed*: *the people*, *viz.* the Israelites.
           - Time: *after he* (God) *had delivered them out of Ægypt.*
           - Cause: *which beleeved not.*
         - Angels: here consider the
           1. Persons sinning: *the Angels.*
           2. Sinne it selfe, and in it the
              1. Author set downe
                 - Negatively: not God.
                 - Affirmatively: but themselves, *they* left.
              2. Parts
                 - Negative: *which kept not their first estate.*
                 - Affirmative: *but left their owne habitation.*
              3. Measure of their fall: A totall defection.
           3. Punishment in two degrees:
              1. Custody: *Reserved in chaines under darkenesse.*
              2. Full punishment: *unto the judgement of the great day.*
         - Cities with their
           1. Names: *Sodome and Gomorrah, and the Cities about them.*
           2. Sinnes,
              1. According to
                 1. *Committed fornication.*
                 2. *Followed strange flesh.*
              2. Against
           3. Punishment: wherein
              - Vse, *set forth for example.*
              - Matter, *suffered vengeance of eternall fire.*
       - 2. Assumption, *viz.* But *these* seducers take libertie to sin: proved by enumeration of their sinnes, in their
         - 1. Ground or fountaine *Dreamers.*
         - 2. Kindes.
           1. Vncleanesse: *They defile the flesh.*
           2. Contempt of Magistracie.
              1. Proved from their
                 - Affection or judgement: *They despise government.*
                 - Speech or practice: *speake evill of them that are in authority.*
              2. Amplified three waies:
                 1. They *blaspheme glories* and dignities.
                 2. By comparison from the greater, thus: Michael *durst not raile*: enlarged by the
                    1. Persons *contending.*
                       1. *Michael the Archangel.*
                       2. *Satan.*
                    2. Cause: *About the body of Moses.*
                    3. Speech of Michael: *The Lord rebuke thee.*
                 3. They *speak evil of a thing they know not.*
           3. Intemperance in it, the
              - Cause: *naturall knowledge.*
              - Worke: *corrupt themselves as beasts without reason.*
           4. Cruelty against Gods people, comparatively called *Cains way.*
           5. Covetousnesse by similitude from *Balaam* with the
              - Measure: they are powred out, or *cast away.*
              - Ground: Hope of reward, or *wages.*
           6. Ambitious *gainsaying* of the truth, illustrated by
              - Comparison: with that of *Core.*
              - The end of that: *Perished* in it as he did.
           7. Riotousnesse; proved by example and instance from Love-feasts, in which
              1. Sinne: *Fed themselves* with neglect of the
                 - Poore.
                 - Ministery.
              2. Ground of it: *Without feare*, viz. of God.
              3. Fruit of it: makes them *spots in their feasts of Charity.*
           8. Unprofitablenesse in their places: *Clouds without water.*
           9. Unconstancy: *Carried about with every wind*, as light clouds.
           10. Barrennesse in themselves, illustrated by a comparison, and described by foure degrees of naughtinesse, *viz.*
               1. *Corrupt trees*, that is, without good fruit.
               2. Altogether fruitlesse, that is, *without* any *fruit.*
               3. Hopelesse of fruit: *twice dead*, that is, certainly.
               4. Hopelesse of life it selfe: *Plucked up by the roots.*
           11. Impatience: *raging waves of the Sea foaming out their owne shame.*
           12. Unstablenesse in doctrine: *wandring starres.*
           13. *Murmuring.*
           14. *Complaining*, which proceeds from
               - Discontentment with their outward present estate.
               - The frowardnesse of their owne disposition.
           15. *Walking after their owne lusts.*
           16. *Proud boasting.*
           17. *Admiration of mens persons.*
           18. Covetousnesse: *for advantage.*
       - 3. Conclusion, inserted in verses 13,14,15. *viz.* Therefore these seducers shall be destroyed. This conclusion is
         - Propounded, vers. 13. *For whom is reserved blacke darkenesse.*
         - Confirmed vers. 14.15. and that by an ancient testimony, in it consider the
           1. Author, *Enoch*
              - not the fourth, but the *seventh* *from Adam*
                - *Cains* sonne.
                - Of *Seth.*
           2. Preface, He *prophesied of such*, saying.
           3. The testimony it selfe, wherein
              1. *The Lords comming to judgement.*
              2. His judgement being come, which is
                 - Generall, *to judge all men.*
                 - Speciall
                   - Persons, *all ungodly.*
                   - Manner, *rebuke* or convince.
              3. Cause of this judgement twofold:
                 - Deeds described by
                   - Qualitie: *wicked.*
                   - Manner of doing: *ungodlily.*
                 - Words set out by two properties:
                   - *Cruell.*
                   - Uttered *against him*, that is, God.
     - 3. An Apostolicall testimonie that such there should be: in it,
       1. A Preface: *But ye beloved remember, &c.* Verse 17.
       2. The testimony it selfe, and in it are two things:
          1. The time when these wicked men shall abound: *In the last times.*
          2. What manner of persons they shall be, described by two properties:
             1. *Mockers.*
             2. *Fleshly, walking after their owne lusts.*
       3. The application of it to these persons, who are indeed
          1. Mockers, common to *makers of Sects.*
          2. *Fleshly, having not the spirit.*
     - 4. A direction in some meanes tending to this maintenance of faith in five rules, concerning
       1. Faith, on which as upon a foundation they must build *up themselves*, inforced by
          - A motive: *most holy faith.*
          - The meanes: *praying in the holy Ghost.*
       2. *Love of God*, in which they must *keepe themselves.*
       3. Hope: *looking for the mercy of God, &c.* and in it three things: the
          1. Person on whom the Saints must wait by hope, *viz. Our Lord Iesus Christ.*
          2. Thing for which they must wait, *viz. Gods mercy in Christ.*
          3. End of their hope: *Eternall life.*
       4. Christian meeknesse in recovering weake offenders, in which consider the
          1. Way to beginne this recoverie: *in putting difference.*
          2. Manner of performance: *have compassion of some.*
       5. Christian severity in gaining & obstinate sinners: in it the
          1. Rule it selfe: *Others save with feare.*
          2. Manner of it: *Pulling them out of the fire.*
          3. Caveat for better observation of it: *And hate even the garment which is spotted by the flesh.*
   - 2. A prolepsis answered in a perfect forme of syllogisme, consisting of a
     1. Proposition, *viz.* Whosoever taketh liberty to sinne, shall be *destroyed*: proved by example of
        - Men. Here consider the
          - Persons *destroyed*: *the people*, *viz.* the Israelites.
          - Time: *after he* (God) *had delivered them out of Ægypt.*
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                - Negatively: not God.
                - Affirmatively: but themselves, *they* left.
             2. Parts
                - Negative: *which kept not their first estate.*
                - Affirmative: *but left their owne habitation.*
             3. Measure of their fall: A totall defection.
          3. Punishment in two degrees:
             1. Custody: *Reserved in chaines under darkenesse.*
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          1. Names: *Sodome and Gomorrah, and the Cities about them.*
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             1. According to
                1. *Committed fornication.*
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             2. Against
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                - Affection or judgement: *They despise government.*
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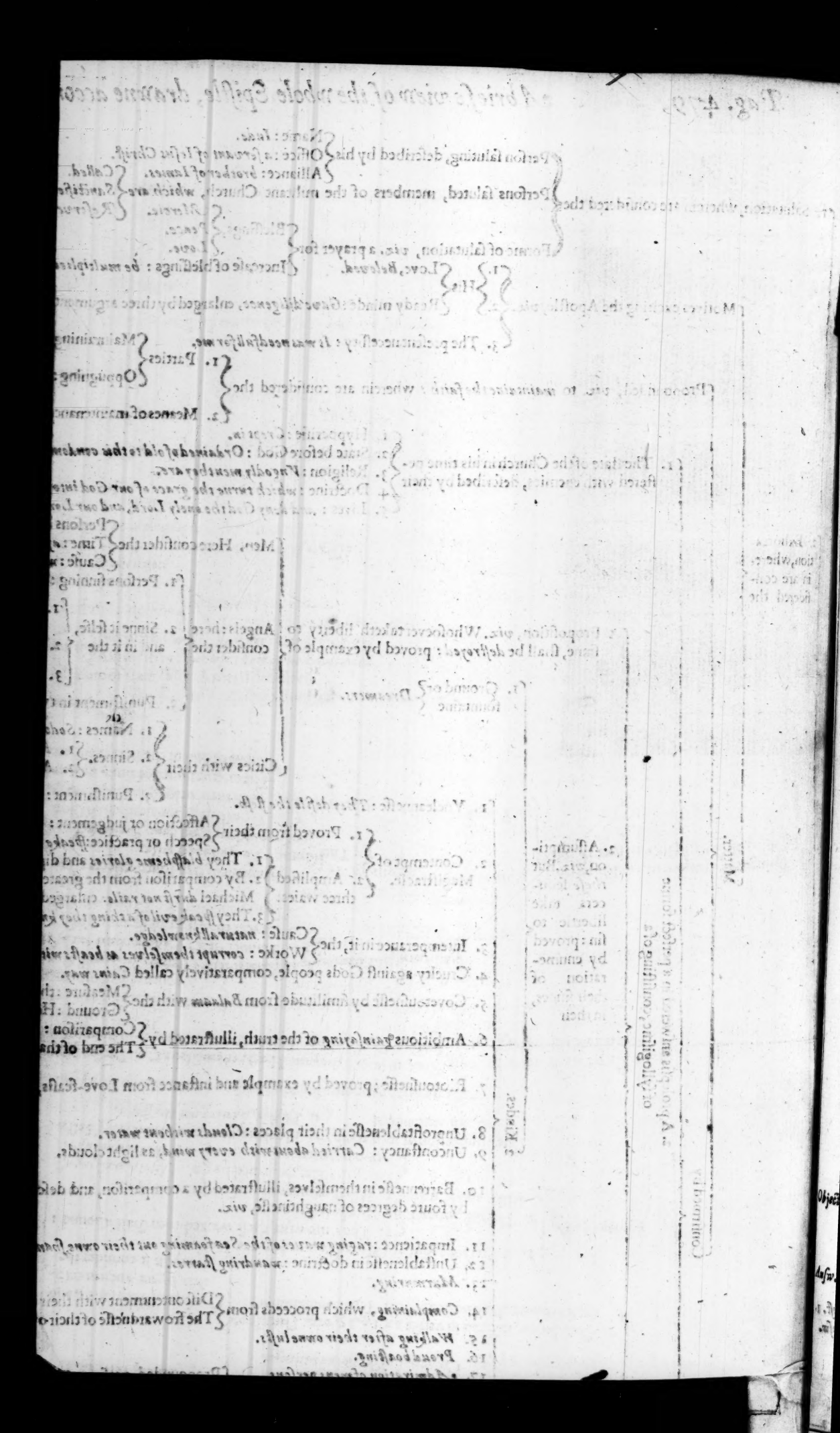
             2. Amplified three waies:
                1. They *blaspheme glories* and dignities.
                2. By comparison from the greater, thus: Michael *durst not raile*: enlarged by the
                   1. Persons *contending.*
                      1. *Michael the Archangel.*
                      2. *Satan.*
                   2. Cause: *About the body of Moses.*
                   3. Speech of Michael: *The Lord rebuke thee.*
                3. They *speak evil of a thing they know not.*
          3. Intemperance in it, the
             - Cause: *naturall knowledge.*
             - Worke: *corrupt themselves as beasts without reason.*
          4. Cruelty against Gods people, comparatively called *Cains way.*
          5. Covetousnesse by similitude from *Balaam* with the
             - Measure: they are powred out, or *cast away.*
             - Ground: Hope of reward, or *wages.*
          6. Ambitious *gainsaying* of the truth, illustrated by
             - Comparison: with that of *Core.*
             - The end of that: *Perished* in it as he did.
          7. Riotousnesse; proved by example and instance from Love-feasts, in which
             1. Sinne: *Fed themselves* with neglect of the
                - Poore.
                - Ministery.
             2. Ground of it: *Without feare*, viz. of God.
             3. Fruit of it: makes them *spots in their feasts of Charity.*
          8. Unprofitablenesse in their places: *Clouds without water.*
          9. Unconstancy: *Carried about with every wind*, as light clouds.
          10. Barrennesse in themselves, illustrated by a comparison, and described by foure degrees of naughtinesse, *viz.*
              1. *Corrupt trees*, that is, without good fruit.
              2. Altogether fruitlesse, that is, *without* any *fruit.*
              3. Hopelesse of fruit: *twice dead*, that is, certainly.
              4. Hopelesse of life it selfe: *Plucked up by the roots.*
          11. Impatience: *raging waves of the Sea foaming out their owne shame.*
          12. Unstablenesse in doctrine: *wandring starres.*
          13. *Murmuring.*
          14. *Complaining*, which proceeds from
              - Discontentment with their outward present estate.
              - The frowardnesse of their owne disposition.
          15. *Walking after their owne lusts.*
          16. *Proud boasting.*
          17. *Admiration of mens persons.*
          18. Covetousnesse: *for advantage.*
     3. Conclusion, inserted in verses 13,14,15. *viz.* Therefore these seducers shall be destroyed. This conclusion is
        - Propounded, vers. 13. *For whom is reserved blacke darkenesse.*
        - Confirmed vers. 14.15. and that by an ancient testimony, in it consider the
          1. Author, *Enoch*
             - not the fourth, but the *seventh* *from Adam*
               - *Cains* sonne.
               - Of *Seth.*
          2. Preface, He *prophesied of such*, saying.
          3. The testimony it selfe, wherein
             1. *The Lords comming to judgement.*
             2. His judgement being come, which is
                - Generall, *to judge all men.*
                - Speciall
                  - Persons, *all ungodly.*
                  - Manner, *rebuke* or convince.
             3. Cause of this judgement twofold:
                - Deeds described by
                  - Qualitie: *wicked.*
                  - Manner of doing: *ungodlily.*
                - Words set out by two properties:
                  - *Cruell.*
                  - Uttered *against him*, that is, God.

3. Epilogue or conclusion, consisting on a praising of God: wherein three things:
   1. Person praised: Christ Jesus.
   2. Inducements moving to praise him, drawne from
      1. His Power
         - Propounded here: *To him which is able, &c.*
         - Amplified by foure effects:
           1. *Keeping* the Saints *that they fall not.*
           2. *Presenting* them *faultlesse*, that is, justifying them.
           3. Presenting them in the judgment day *before the presence of his glory.*
           4. Possessing them *with joy* everlasting.
      2. His wisdome: *To God onely wise.*
      3. The work of our redemption: *our Saviour.*
   3. Forme of praise, wherein foure things:
      1. What things are ascribed to God: viz. *Glory, Majesty, Dominion, Power.*
      2. That these belong to Christ *onely.*
      3. The circumstance of time, *now and for ever.*
      4. The affection of the heart ever needfull in the worship of God in the word, *Amen.*



A Godly and Learned

# EXPOSITION

## VPON THE EPISTLE OF IVDE,

Explained in publike Lectures by that reverend man of God, M. WILLIAM PERKINS, and now published for the vse of the Church of God.

**Vers. 1. *Iude (or Iudas) a servant of Iesus Christ, and brother of Iames, to them which are called and sanctified of God the Father, and reserved to Iesus Christ.***

THe generall aime and scope of this Epistle, is partly to declare the dutie of all Christians, and partly to set out the corruptions of those, and these daies and times; in both which every one may receive edification, who are desirous either to follow the former, or avoid the latter. In which generall consideration, note three things concerning this Epistle, before we come to shew the parts of it in particular.

First, the *Authoritie*; Secondly, the *Superscription*; Thirdly, the *Argument* or substance of it.

First, concerning the Authority, two questions are to be answered.

The first question, Whether this Epistle bee canonicall Scripture.

And secondly, How we may know the certainty of it.

Concerning the former: *Luther* and others, who acknowledge it to be a profitable writing, deny it to be Canonicall Scripture, and alleage foure reasons.

Object. 1. First they say, *Iude* calleth himselfe a servant of Jesus Christ, and not an Apostle, but all the new Testament was penned or approved by some Apostle.

Answ. This hindreth not but that he was one of the Apostles, who also called themselves servants of Jesus Christ, as *Paul*, Rom. 1. 1. and *Peter*, 2 Pet. 1. 1. Secondly, by this reason the Epistles to the *Philippians*, and *Philemon*, as also of *Iames*, *Iohn*, &c. might be rejected.

Thirdly, he calleth himselfe as much as an Apostle.

Object. 2. *Iude* writeth of such things as the Apostles themselves had formerly foretold, verse 17. Therefore he was no Apostle.

Answ. *Iude* lived after the Apostles *Paul* and *Peter*, who with *Iohn* were the last of the Apostles, and living after their decease (who were the principall) might very well put them in minde of those things they had foretold.

Object. 3. In the ninth verse, hee bringeth in a profane Author, concerning the strife and disputation between *Michael the Archangel, & the devill, about Moses body*, which cannot be found in Canonicall Scripture; as also of *Enoch the seventh from Adam*, out of profane writers.

Answ. By this reason, neither should the Epistle of *Titus* be Scripture, seeing *Paul* makes mention of the prophane Poet *Epimenides*, Titus 1. 12. nor the Epistle to the Corinths, where is brought in the speech of *Menander*, 1 Cor. 15. 33. nor the Acts of the Apostles, where *Aratus* the Poet is cited, Acts 17. 21.

Object. 4. This Epistle is taken out of Saint *Peter*, from whom this Author hath borrowed both the matter and manner. Therefore this *Iude* was no Apostle, but some scholler of theirs.

Answ. If this were sufficient to prove this Epistle not authenticall, then the whole bookes of *Samuel*, the Kings, and Chronicles should be cast out of the Canon by the same reason: which take the matter from Civill Chronicles. Now if it be lawfull to take matter out of Civill Chronicles, why may not one Scripture be taken out of another? we must therefore (notwithstanding these weake allegations) esteeme this Epistle to be the Canonicall Scripture, and the eternall Word of God, as our Church, and the Church in all ages hath received it. And now in the second

cond place see how we may come to bee resolved that it is so to be allowed: which wee may in this resemblance. An Indenture between man and man is knowne to bee sufficient two waies: First, by the matter and contents therein, which plainly shews an act passed and done: secondly, adding and annexing thereunto certaine outward signes and testimonies, as the hands and seales of the parties, the hands and names of the witnesses corroborating and strengthening the same: the first is good in it selfe (though not so confirmed to the parties) without the second: but the second is nothing without the first: but if both these shall concurre and be specified in the Indenture, then it is absolutely authenticall, both in it selfe, and unto the parties. If this be applied to the Scripture, it shall be apparant to be no lesse ratified than such an Indenture. For first, consider but the *Contents* and matter it selfe of it, it will speake the certainty and truth of it: reade over the Epistle, you shall finde the whole matter agreed upon by the Prophets and Apostles: and for the *testimony*, the Catholike and common consent of the Church, or greatest part since the Apostles daies, hath set to her hand and seale that it is the truth of God, no lesse assured than other books of the Canon: which assent of the Church, though it cannot make us, yet may move us accordingly to entertaine it. Besides, if we consider the *ends*, as also the *effects* of this *Scripture* (which are the same with any part of the Canonicall) wee cannot but confesse that it is the holy and sacred truth of God, all of it conspiring with all the other to the advancing of Gods glory, and furthering of mans salvation. So much of the authoritie of this Epistle.

The second point is the *Superscription*, which is in these words: *The Catholike Epistle of Iude.* This title seemes to be prefixed rather by some Scribe afterwards, than by *Iude* himselfe: first, because this title (*Catholike*) was not heard of in the Church whilest the Apostles lived; so as it is not so ancient as the Epistle.

Secondly, the title seemes to be unfit for this and other Epistles intituled after the same manner, and may be well forborne; as the Epistles of *Peter* are called Canonicall, which are no more Canonicall than others.

Thirdly, most of the Post-scripts are uncertaine, if not false: as of that after the second Epistle to *Timothy*, in which *Timothy* is called an *Elect Bishop of Ephesus*, and yet commanded to doe the worke of an Evangelist, 2 Timoth. 4. 5. which cannot stand together, to bee the Bishop of one place, and also universally to preach unto the whole world, following the Apostles, as the Evangelists duty was: and so of others. This title then was not added by the Apostle, but by some Scribe that copied out the Epistle: it is not therefore holy Scripture as the Epistle is.

The third point concerning the Epistle in A generall, is the *argument*: which doth exhort all Christians to constancie and perseverance in their profession of the Gospell. Secondly, to beware and take heed of false teachers and deceivers which craftily creepe in among them: And thirdly, these deceivers are lively set out in their colours; and with them their destruction.

Now concerning the Epistle it selfe, and the speciall parts of it.

Of it there be three parts: First, *a Salutation*, in the first and second verses: Secondly, an *Exhortation*, from the third verse to the end of the three and twentieth. Thirdly, a *Conclusion*, from that to the end of the Chapter. In the *Salutation* consider three things:

B First, the person that wrote this Epistle, *Iude.*

Secondly, the persons to whom he wrote: to *those which were called, sanctified of God the Father, and reserved to Iesus Christ.*

Thirdly, the prayer ordinary in Apostolicall salutations: *mercy unto you, &c.*

Concerning the first, namely, the writer of this Epistle, observe three things: first his name, *Iude:* secondly, his office, a servant of Jesus Christ: thirdly, his Allyance and brother-hood, being of the kindred of Christ himselfe.

First, of his name, *Iude*, or *Iudas*, which was the name of two of the Disciples of Christ: the first was *Iudas* the sonne of *Alpheus*, the brother of *Iames*, and so neere allied unto Christ: who was the writer of this Epistle. The other C was *Iudas Iscariot*, or *Iudas* the Traitor, the sonne of *Simon*, who could not write this Epistle, because he died before Christ.

In this name consider two things: First, the occasion of it, and secondly, the variety of his name. The occasion of this name is set downe with the reason of it in the 29. of Gen. 35. When *Leah* had borne three sons unto *Iacob*, she conceived again, and bare a fourth son, saying, *Now I will praise the Lord*, therefore shee called his name *Iudah*, which signifieth praise or confession: so no doubt did *Alpheus* the father of this *Iude*, at his birth give him such a name as might move not only himselfe, but his childe after him, to thankfulnesse and confession of Gods goodnes. So ought every father in imposing his childrens names with *Alpheus*, and D every mother with *Leah* make such choice of names, as themselves and their children may be put in minde, yea, and stirred up to good duties, even so often as they shall heare or remember their own names. The second point in this name is the variety of the names of *Iude*, he was called *Thaddeus*, Marke 3. 18. and *Lebbeus*, Mat. 10. 3. all which signifie the same thing, & all put in minde of the same duty. Here two questions may be asked. First, why was he called by so many names? Some thinke hee had all these names given him by the people and multitude, as signifying all one thing: others (which is more probable) that he was thus called by the Apostles themselves, rather than by his owne name, *Quest.* 1. *Answ.*

name, that the horrible fact of *Iudas* in betraying his Master should be utterly with his name forgotten.

*Quest. 2.* A second question is, whether may a man change his name, or no?

*Answ.* If the change thereof bee no prejudice to any man, much lesse hurtfull to the Church or Common-wealth, nor offendeth the faithfull, but wholly tendeth to the glory of God, and good of men, it may be altered and changed: As *Saul* a great persecuter, being called to bee a publisher and Patron of the Gospell, changed his name into *Paul*: as also *Salomon* was at the first called by his Mother, *Iedidiah*: *Peter*, at first called *Simon Barjones*, Christ afterwards gave him a new name, and he accepted it. Yet hence the too cõmon practice of the world cannot be warranted, who for fraud and deceit doe alter their names: which when it is not intended may warrantably be done: as in time of persecution in the reigne of King *Edward* the sixt, *Bucer* changed his name, and both called himselfe, and suffered others to call him *Aretius Felinus*: so did divers other worthy men in those daies, seeking no other than the glory of God, and good of the Church in their owne safety: and that the Papists not kowing their names, might reade their writings without prejudice.

*Bucer* writ two Homilies concerning the Sacrament, under the title of *Catharum Neskium*: and *Calvins* Institutions printed under the name of *Alcuinus*, the Master of *Charles* the Great, *An.* 1534.

II. The second thing in the person writing is his office: being called [*a servant of Iesus Christ*] which is not so generally to be understood as meant of every professor of Christ and beleever, who is a servant of the Lord Jesus: but of a speciall service, namely, of Apostleship, to which he was deputed.

Wherein consider two things: First, that he was called to bee an Apostle and servant of Christ to plant the Church of the Gentiles: Secondly, that he did faithfully execute his function, and performed his service.

First, he pleads his calling, for two causes: first, in regard of others; and secondly, in respect of himselfe. First, that his doctrine might with more attention, and reverence bee received of others, seeing he run not unsent, but was called, and that to an Apostleship; and therefore hee spake not of himselfe, but wholly and immediately directed by God.

Secondly, for the confirming and comforting of himselfe, that the Lord who had called him would stand by him, both in protecting his person, and prospering his worke in his hand.

*Vse.* Seeing the Apostle *Iude* before he writeth layeth downe his calling; so ought all Ministers to make their calling the foundation of all their proceedings, containing themselves within the compasse thereof, even as they are to teach the same duty unto all sorts of men, that they tempt not the Lord, by passing the bonds and limits of their calling.

Secondly, in that *Iude*, though he was of the same Tribe, yea, of neare alliance unto Christ, A yet hee passeth by all these respects which hee might have stood upon, and contenteth himselfe with the title of a [*servant of Christ*.] We learne to make more account, and esteeme it a greater privilege to be a servant of Jesus Christ, than to bee of the kindred of Kings, and allyed to the greatest Monarchs of the world: Christ himselfe shewes us what kindred should take up our chiefe delight, when hee turned himselfe from his Mother & Brethren, and beholding his hearers said, those were his mother, sisters, and brethren, that heare the word of God, and keep it: this alliance in the faith was neerer and dearer unto him than that in the flesh. If then thou standest upon thy preferment, strive to be the servant of Christ, which is more honourable B than to be the sonne of a King; to be a follower of Christ, is more than to goe before the Rulers of the earth. But if thou aske, How shall I come to this preferment? Himselfe answereth thee, Thou must give up thy selfe to heare his Word and doe it, that is, learne to know and obey his will, this is the maine duty of a servant: endevour to please the Lord in keeping faith and good conscience, thou art in the way of preferment, and art admitted a servant of Christ.

Thirdly, If we be admitted the servants and followers of Christ, we must serve no other Master, but keepe our selves from being intangled either with the offences or affaires of the world, as to be vassals thereto: no man can serve two, much lesse more masters of such contrary commands. Let none pretend to be the servant of C Christ, who by loving pleasure more than God, or seeking earth more than Heaven, disgrace such a profession.

III. The third thing in the person writing, is the alliance [*Brother of Iames*] of which name there were two, first, *Iames* the sonne of *Zebedeus*, whose death is mentioned in the 12. of the Acts by *Herod*: the second was the sonne of *Alpheus*, here mentioned:

First, that he might distinguish himselfe from the other *Iudas* the Traytor. Secondly, that he might win further credit and attention to his doctrine, seeing hee was no unknowen person, but one that came of the worthiest stocke that was upon the face of the earth; and for this cause D he mentioneth his brother *Iames*, who was better knowen, as being the President of the Councel at Jerusalem, & a choise pillar of the Church in his time, Act. 15. 13. not to credit himselfe, but this Scripture (which otherwise is in it selfe sufficiently powerfull) by the mention of him.

Now followes the second thing in the Salutation: that is, the person to whom *Iude* wrote, in these words [*unto those who are called and sanctified by God the Father, and preserved by Iesus Christ*] it is the militant Catholique Church, which is lively described to bee the number of beleevers dispersed thorow the face of the whole world; who are effectually called, and sanctified, and preserved unto life everlasting. Out of which description note:

The Scriptures written properly for the Church, that it might bee gathered and strengthened thereby.

First,

First, who and what they bee that are members of this Church: namely, no wicked or prophane persons, but onely the Elect, such as are chosen unto life everlasting, who after receive their calling unto holinesse, and therein are assuredly preserved unto life: which privileges no wicked person, no unrepentant sinner can bee partaker of, but onely the Church of the *first borne*, as in Heb. the 12. whose names are written in the booke of life, and who receive daily spirituall increase: for howsoever in the Catholike Church there be two sorts of men professing Religion: the one of them that doe unfainedly beleeve, and are sanctified: the other of them who make a shew of faith, but indeed beleeve not, but remaine in their sinnes: of the former doth the Catholike Church consist, and not of the latter, who are no members set into the head of this body, though they may seeme so to be.

Secondly, this confuteth the Romish Church, who teach and hold that a reprobate may be a member of this Church.

Thirdly, that none can bee the head of this Church and Catholike congregation but only Christ, for he onely knoweth them, who and where they bee, thorow the face of the whole earth: not the Pope or any other creature hath any headship over this company, who are given and properly appertaine unto the Son of God.

Fourthly, that this Catholike Church is invisible, and cannot by the eye of flesh be discerned; for what eye (except of faith) can see or discerne the depth of Gods election, or whom he hath effectually called? yea, and who can infallibly determine of the things that are within a man? and therfore this is a matter of faith, not of sense, an Article of our beleefe, not the object of our sight, seeing faith is an *evidence of things not seene*: which againe overthroweth that Romish doctrine, which teacheth, that the Catholike Church is visible and apparant upon earth, and so destroy that Article of our faith.

Fifthly, that this Catholike Church being preserved by God the Father to life everlasting, cannot utterly perish and be dissolved: all other congregations and particular Churches being mixed, and the greatest part not predestinate, may faile, yet this cannot bee overcome, Rom. 11. 7. this *election of God shall obtaine, though the rest be hardened*. The gates of hell shall not prevaile against the faith of the Church, because faithfull and true is he that hath spoken, and who will preserve in this Church a succession of wholsome and found doctrine, and Heaven and earth shall bee sooner dissolved, than one jot of the same shall faile and perish.

*Object.* But though that faile not, the Church may fall from that, and so faile.

*Answ.* That particular Churches, and of them the most famous, have beene ruined, yea, and fallen away, and so may doe, is evident by the Churches of Ephesus, Corinth, Galatia, &c. and no marvell, seeing these consisted ever of mixed persons: but the Catholike Church consisting onely of a number elected and called, though it also (not being as yet without wrinkle) may erre and faile in some smaller points; yet being preserved by God to life, cannot possibly faile in the maine and foundation.

This doctrine affordeth strong consolation to the Elect of God, both in regard of their frequent falls and infirmities, whereby they might feare to cast themselves quite out of favour; as also in regard of the manifold assaults and bickerings, which in the world they doe and shall endure, whereby they might seeme to the outward view to perish; yet the truth is, neither of both need dismay them, but that their faith and hope may still be revived and strengthened, seeing they are preserved to salvation.

Sixthly, here are better notes of a true Church than the Papists Antiquitie, Succession, Multitude, &c. which can be no notes. First, for Antiquity: In the beginning was a true Church, but no Antiquitie. Secondly, succession failes: for what men soever are called and sanctified, are the Church: Thirdly, multitude no note: for if there bee a calling and sanctification of men, there is a Church, be there many or few: But the true notes are the meanes of calling to the faith by the doctrine of the Prophets and Apostles, and obedience thereunto, proceeding forward in sanctification, even untill death; without which notes none can truly say they are of the Catholike Church: By which we may know the Church of England to bee the true visible Church of God, called and sanctified in the truth, Joh. 8. 31.

The Church not tied to persons or places, but to Christs voice.

Now to proceed, we are in the next place to intreat of the order which God observeth in bringing men by degrees to life everlasting: And first of the calling mentioned; which is a worke of God, who of his meere favour and grace calleth vile and miserable men out of the world, and inviteth them to life everlasting: to understand which, wee must know that the calling of God is twofold: The first is *generall*, when God calls a whole Nation, Kingdome, and Country, that is, when he offers them salvation in the meanes; as when he sends his Word amongst them, affords them the Sacraments to seale the Covenant, gives leave to approach him in prayer, and all this in the Ministery of man, that man might call man: yea, when he vouchsafeth private meanes farre inferiour to the former, yet often serving for a generall calling, as is the reading of the Scriptures, yea, of mens writings, and sometime reports, as in *Rahabs* example, and the woman of Samaria: by these meanes the Lord generally calleth men, offering, but often not giving grace offered, in great judgement turning away from a froward people.

*Object.* If God offer, but give not grace, it is a deluding of men:

*Answ.* No, for first a man was once able to receive it: secondly, hereby he maketh them without excuse

cuſe whom he will deſtroy: thirdly, hereby he keepes the wicked in outward order.

*Vſe.* Conſidering to bee called of God is the firſt ſtep to life everlaſting, and wee in this Church of England are thus called, it remaines that every man ſhould anſwer this calling.

*Queſt.* How ſhall this be done? *Anſw.* Frame thy heart to anſwer God, as *David* did when God bade him ſeeke his face: *Thy face O Lord will I ſeeke:* ſee alſo Marke 9. 23,24. of the father of the poſſeſſed childe, and Pſal. 40 6,7. when *Davids* eare was pierced, hee anſwered, *Lord, I come:* this ought to bee the Anſwer of our hearts to the Lords voyce ſounding in the miniſtery.

The ſecond calling is more *ſpeciall*, when grace is not only offred, but given alſo by God, through the effectuall working of his ſpirit in our hearts; which is the beginning of grace in us, he himſelfe laying the firſt foundation of it: by giving power to receive the word to mingle it with faith, and bring forth the fruits of new obedience; for the better conceiving of the nature of it conſider ſix points.

B

Firſt, the *ground* and foundation of it, namely Gods eternall free Election of us unto life everlaſting, as 2 Tim. 1. 9. when I ſay *free*, I exclude not onely whatſoever man can imagine within himſelfe as vaine in procuring ſuch good unto himſelfe, as not of workes, ſaith *Paul*, leſt any ſhould boaſt; but alſo placing the ground of all our good out of our ſelves in the counſell of God, which the Apoſtle cals *his good purpoſe*, Rom. 8. 28. yea to ſhew the freeneſſe of this grace, it is thence denominated and called the *election of grace.*

C

Secondly, the *meanes* of this calling, which in the Lords hands are divers; whereof ſome prepare to calling, otherſome are inſtruments of it: as firſt the reading of the Scriptures, ſerving to beget a generall hiſtoricall faith. Secondly, afflictions in body, goods, name, friends or otherwiſe, tending to humble a man and prepare his heart as ſoft ground. Thirdly, the denouncing of Gods judgements, and threats of the Law which ſends to hell, but gives no grace: theſe are generall preparatives: others are inſtruments to effect the inward calling, as the preaching of the glad tidings of the Goſpell which is the moſt principall and effectuall meanes of this ſpeciall and effectuall vocation, and to this *Paul* aſcribes it, as 2 Theſ. 2. 14. whe reunto he called you *by our Goſpel*: that this is true, conſider a two-fold worke of this Miniſterie, when it is powerfully applyed to the hearts of men. Firſt, it openeth the very heart of a man, and layes him out to the beholding of himſelfe, ſhewing him that by his deteſtable ſinnes hee hath made himſelfe more ugly in Gods eyes than any Toad can bee in mans; whereby he is prepared not to lie aſleepe in this eſtate, but unto the ſecond worke, which is to apprehend and apply the blood and merits of Chriſt (exhibited in the Goſpell) for the waſhing and bathing of his ſinfull ſoule, that

D

A

ſo he may be ſaved from wrath.

Thirdly, the *perſons* that are called: thoſe are mentioned, Rom. 8. 30. namely, thoſe whom hee *had before predeſtinate*, thoſe he called: which ſeemes to bee expounded in Act. 13. 48. *So many as were ordained to life everlaſting beleeved*, that is, were called unto the faith: all therefore are not called.

It pleaſeth ſome to teach another doctrine, namely, that God for his part cals all men effectually, and gives them a power to beleeve if they will; but the difference, ſay they, is in the will of man; to prove which they bring this compariſon. The Sunne ſhines on wax and clay equally, the wax is ſoftened, but the clay is hardened. But this is not true out of the Scriptures: for it is *not given to all* to underſtand the myſteries of the kingdome, Matth. 13. 11. theſe things *are hid* from moſt of the wiſe of the world, and revealed unto babes, Matth. 11. 25. Knowledge is given to ſome, not to others, and conſequently faith: for they which have not knowne cannot beleeve.

Fourthly, the *time* of this calling. The particular time of any mans calling is not revealed, but laid up in the ſecret counſell of God, in whoſe hands times and ſeaſons are: yet the extent of the time is large enough though ſtinted, even the time of this life, ſome at the *ſixt houre*, ſome at the *ninth*, & others at the *eleventh*, &c. but not after, becauſe that then all meanes of calling of men ceaſe. Now becauſe men know not the date of their dayes, it behooves them out of hand to ſtrive to enter, not to deferre from day to day, alleaging that ſome were called at the twelfth houre, but accept of the Lords call, while it is yet the acceptable time. If the Lord now ſay, Seeke my face, let thy heart anſwer as an Eccho which takes the word out of the mouth, *Thy face O Lord I will ſeeke*, Pſalm. 27. 8. ſuch a pleaſant harmony God is delighted with. If he ſay (as the Prophet ſpeaketh) *Behold now my people*, they are preſently ready to anſwer, *Behold now our God*, and the rather becauſe the Lord will bee free, and not ſtinted by thee, that either he ſhal call thee in thy crooked years, or not at all: he wil not be preſcribed extraordinarily to cal thee at the twelfth houre, as he did the theefe on the croſſe, when thou howleſt upon the bed of thy ſorrow, & gaſpeſt upon thy death-bed. Therefore while it *is called to day* let us heare the voice & harden our harts no more.

*Queſt.* Fiftly, wherin doth this effectual calling ſtand? *Anſw.* Both in the outward and inward calling, becauſe the former is often in the meanes given to Nations, people, men, at leaſt to make them without excuſe: but the ſecond being ſecret and inward, whereby the Lord makes a mans hart inwardly anſwer the outward calling, poſſeſſeth him with a willing minde ſtedfaſtly to beleeve in the Lord Jeſus, and with an endevour to pleaſe the Lord in all things: thus is the heart pierced, Pſa. 40. 6. the heart of ſtone changed into an heart of fleſh, that is, made tractable

*Vocantur electi vel ſorte præ præſcientiam externam: vel intus efficaci operatione ſpiritus.*

and pliable, Ezech. 11. 19. and an heart which is a ſacrifice accepted of God: ſuch a heart was *Lydias*, Act. 16. 15. when God had opened it, it was heedfull and attentive to the words of *Paul:* this heart can reliſh the ſweet promiſes of the Goſpell, and no other.

Sixthly, the excellencie of this calling: which we ſhall perceive by theſe conſiderations. Firſt, in that it is a great worke, as was the creation of man at the firſt, Roman. 4. 18. ſo the Apoſtle maketh it, 2 Cor. 4. 6. he that at the beginning called light out of darkneſſe, the ſame hath ſhined in our hearts, &c. that as God cals the firſt time, and dead creatures come forth to life: ſo with no leſſe powerfull voice the Lord cals the heart of man dead in ſinne, and it is quickened with the life of God.

Secondly, this effectuall calling goes beyond the worke of our creation; for here a man is taken out of the firſt *Adam*, and ſet into the ſecond, and at the ſame inſtant power is given to beleeve, being in time both together, though in order faith is firſt, and then ingrafting, wherein is not onely a bare privation as in the creation when God called *things that were not*, as though they were: but here is a plaine reſiſtance and rebellion, God calling not only things that are not, but things that would not and refuſe to bee. Thus to raiſe a man out of the bloud of Chriſt, is more than to raiſe *Eve* out of *Adams* ſide; to raiſe a dead ſoule from the death of ſinne, farre more glorious and powerfull than to raiſe a dead body from bodily death; to raiſe a man to ſupernaturall life, farre greater than to a naturall onely.

Thirdly, this calling ratifies all our covenants with God. Men in their baptiſme enter covenant with God, but often ſtart from it, and will not ſtand to it, ſo as the covenant is only made: but when as a man is effectually called, the covenant is not onely made, but truly accompliſhed, and that on mans part.

*Vſe.* Seeing wee are called of God himſelfe in the Miniſterie of the Word, (for *Paul* cals it, Phil. 4. 14. an high calling) wee muſt labour to joine the inward calling with it, which is higher than that, by having firſt a griefe becauſe wee cannot beleeve: ſecondly, a ready minde: thirdly, an endevour to beleeve: fourthly, a ſorrow becauſe wee beleeve no more, and faile ſo much in the ſervice of God; which if we want, we muſt labour for them; and if we have them, be thankfull unto God for them.

2. *Vſe.* Learne the dutie laid downe by the Apoſtle, Epheſ. 4. 1. That wee ſhould walke worthy of our calling. To doe which, firſt wee muſt look that we frame our lives holily; being *holy in our converſation as he that hath called us is holy*. Secondly, there muſt bee the ſame end of our lives which is of Gods calling, that is, to bring us to heaven. The end of our being in the world, is to bee called out of the world, and (as *Abraham*) to obey God, as looking for a city in heaven not made with hands.

A Now wee proceed to the ſecond ſtep of life eternall, which is *ſanctification*: this name is taken from the Latines, and by it is underſtood Regeneration, renovation, new-creation, and to be ſanctified is to be made holy and be borne anew. That we may the better know this grace, conſider ſundry points.

Sanctification followeth effectuall calling.

Firſt, *what ſanctification is*: It is an inward change of a man juſtified, whereby the image of God is reſtored in him. For the opening of which deſcription, marke that firſt I call it *a change of a man*, to put a difference betweene it and civill converſation, which is a gift of God likewiſe as this is, but farre different from it: becauſe this only reſtraineth the corruption of the hart, wheras ſanctification reneweth the heart: and thus the gifts of God are of two ſorts: firſt, B reſtraining, which doe keepe in the wickednesſe of the heart, ſuch as are all civill vertues. Secondly, renuing or altering the mind, which not onely repreſſeth, but aboliſheth corruption; of this kinde is ſanctification.

Secondly, I call it an *inward change*, namely in the minde, will, affections, as working upon the inward corruptions and luſts of the heart, to diſtinguiſh it from outward ſanctification, which a wicked man may have, whereby he reformeth his outward man and carriage by the miniſtery of the word: ſuch are they whom the Apoſtle ſpeaks of Heb. 10. 27. which *tread under their feet the blood of Chriſt, whereby they were ſanctified*, namely, externally: this is of another kinde, working the inward change of the C heart.

Thirdly, I adde, *of a man juſtified*, for two cauſes: firſt to ſhew that juſtification and ſanctification are two divers gifts of God, and their difference may appeare in three things; firſt, in that juſtification is out of a man; ſanctification is within him. Secondly, juſtification abſolves a ſinner, and makes him ſtand righteous at the barre of Gods judgement; ſanctification cannot doe this. Thirdly, juſtification brings peace of conſcience; ſo doth not ſanctification, but followeth that peace.

Thus the Apoſtle hath them diſtinct, 1 Cor. 6. 11. Ye are *waſhed*, yee are *juſtified* and *ſanctified*: as alſo 1 Cor. 1. 30. Chriſt is made to us *righteouſneſſe* and *ſanctification*. Secondly, be- D cauſe juſtification goes with ſanctification, though juſtification be before in nature, yet they are wrought at the ſame time. For when God accepts a mans perſon, then is hee made juſt, who is alſo ſanctified. Fourthly, I ſay, *the image of God is hereby reſtored*, the which that we may know wherein it conſiſteth, conſider the threefold eſtate of man; the firſt of innocency, the ſecond after the fall, and the third under Chriſt. Firſt, in innocency man had three things: firſt, ſubſtance of body and ſoule: ſecondly, the faculties of ſoule, as reaſon and underſtanding: thirdly, the image of God ſtanding in the conformitie of the whole man, to the will of God: ſecondly, in the ſtate after the fal, man hath two

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of theſe: firſt, ſubſtance of body and ſoule: ſecondly, faculties as before. But the third is wanting, ſtanding in righteouſneſſe and holineſſe, and in ſtead of it is originall ſinne, which diſtempereth and diſordereth the whole man, his minde, will, and affections, and carrieth him againſt the will of God. In the third condition under Chriſt wee have three things: firſt, ſubſtance of body and ſoule: ſecondly, faculties of the reaſonable ſoule: thirdly, a new created holineſſe and righteouſneſſe, before loſt, but now reſtored by grace above nature; and this is a renued conformity to the will of God, and the image of God againe reſtored.

Religion rectifieth affections, but aboliſheth them not.

Where note that ſanctification is ſuch a gift of God, as changeth the man, not the ſubſtance of body, or the faculties of the ſoule, but the corruption, diſorder, and ſinfulneſſe of man, it rectifieth, but aboliſheth not affections, if a man be of ſad diſpoſition, it neither increaſeth nor taketh away, but moderates his ſorrow and keepes it in order: ſo if a man be of a merry diſpoſition, it deprives him not of his mirth, but corrects it that it exceed not: ſo in choler, and other complexions. Then thoſe that feare to labour in their ſanctification, becauſe then they muſt be ſolitary, ſad, and cannot be merry, and thoſe that thus object againſt thoſe who endevour over their owne reformation, may ſee themſelves deceived, ſeeing it onely tempereth the affections to ſuch moderation as becommeth holineſſe.

*Queſt.* The ſecond point is, *Whence have wee our ſanctification?* whether from our Parents, or from what originall?

*Anſw.* No it cannot flow from the parents, no although they bee holy; * Joh. 1. 13. the new birth is not of bloud, nor the will of fleſh, nor of man: for parents muſt be conſidered two waies: firſt, as they are men, children of *Adam*. Thus they bring their children, and convey no more to their children than *Adam* did, which is nature, together with the corruption of it.

*Who can bring a cleane thing out of filthineſſe? there is not one.

*Object.* Holy parents have no ſinne, for it is mortified in them, therefore they cannot derive it to their children.

*Anſw.* Notwithſtanding their ſanctification they convey the nature and ſinne of *Adam*: which comes thus to paſſe. God in the beginning gave this Law, that whatſoever *Adam* received, he ſhould receive it for himſelfe and his poſterity; and whatſoever he loſt, he ſhould loſe it from himſelfe and his poſterity: by vertue of which Law parents ſanctified bring forth children unſanctified, which may appeare by this compariſon. Take wheat, and make it as cleane as you can, ſow it, and it will come up not as it was ſowne, but in ſtalke, blade, & eare, and it brings up as much chaffe as ever it did, though none were ſown with it; what is the reaſon hereof, but only the order ſet in nature by God at the firſt? So parents, let them be never ſo holy, by vertue of the former Law bring forth unholy children.

Secondly, parents muſt be conſidered as holy men, ſonnes of the ſecond *Adam* by a ſecond birth: and thus they produce not their children, nor derive their holineſſe into them, although their holineſſe may be a meanes to bring them within the Covenant.

Whence note that the ſoule of the childe is not derived from the ſoule of the father, as the body is from his body, for then ſhould they have the ſame properties with the ſoule of the parents: ſo every regenerate man ſhould derive a regenerate ſoule unto the infant, which is falſe not onely in many examples, but in that originall ſinne infecteth every infants ſoule, as well of the beleeving as unbeleeving parent.

*Queſt.* But if ſanctification bee not from the parent, whence is it?

*Anſw.* From Chriſt, who is *made of God unto us ſanctification*, 1 Cor. 1. 30. Coloſſ. 1. 19. In him are *hid all the treaſures* of it, of whoſe fulneſſe we receive grace for grace, Joh. 1. 16. wherein two further points are to be knowne: firſt, what thing in Chriſt is the root of our ſanctification: namely Chriſt his holineſſe as he is man, even as *Adams* unrighteouſneſſe is the root of our corruption.

Secondly, that ſeeing he is the root of our ſanctification, it is neceſſary there be a conjunction and union between him and us, before we can partake of his holineſſe, and it is the bond of faith which knits us as members unto him the head: in which regard the Apoſtle ſaith, he is made of God our ſanctification, 1 Cor. 1. 30. that is, the root and author of it.

A third point is, the *meaſure of our ſanctification*, which is but in part given us in this life, the moſt regenerate man being partly fleſh and partly ſpirit, appearing in this compariſon: Take a veſſell full of water, let a portion be taken out and an equall portion of hot water put in, it becomes luke-warme all of it, partly hot, and partly cold: even ſo every man is a veſſell of water filled with corruption to the brim, if a part of his corruption be taken away, and a proportionall part of holines put in ſtead of it, the whole man becomes partly holy, partly unholy: of which wee have an example in *Moſes*, Numb. 20. 8, 9. who in ſmiting the rocke ſo as the water guſhed out, bewrayed the mixture of faith with unbeleefe in the ſame action; he takes the ſtaffe, therein hee obeyed God; but he ſtrikes the Rocke twice, being commanded onely to ſpeake to it, and therein he diſobeyed, for which the Lord was angry.

A fourth point is, touching *the parts of ſanctification*, which may be divided two waies: firſt, it is divided into mortification and vivification.

The firſt diviſion of ſanctification.

Mortification is a part of ſanctification, whereby the power, tyranny, and ſtrength of originall ſinne is weakned, and alſo by little and little aboliſhed, which be conſidered to be not in one part onely, but thorowout; ſo as when one part of originall ſinne decayeth, ſo doth alſo the reſt, the ground of which is the vertue and efficacie of Chriſts death: which if any aske

what it is, and what power it can have since it is ended: I answer, it is that power of his Godhead whereby on the crosse hee sustained his Manhood, and so made his death a satisfaction to the justice of God for mans sinne.

*Quest.* It will be further asked, how come we to be partakers of this vertue of Christs death, and to feele the power of it in our hearts?

*Answ.* So soone as any man by faith begins to bee united unto Christ, his death is applied unto him, so that by meanes of our conjunction with Christ, we as truly partake of that power of his, as he himselfe was on the crosse sustained by it: then he feels sinne wounded in him, and dying daily, to which he cannot live as before.

The second part of sanctification is vivification, or quickning, and it is when Christ dwels and reignes in our hearts by his spirit; so as we can say, we henceforth live not, but Christ in us: the foundation of which is the vertue of Christs resurrection: which is nothing else but the power of his God-head raising his Manhood, and freeing him from the punishment and tyranny of our sins: this power is conveyed from him, unto all his members, who being mystically conjoyned with him, are thereby raised from the grave of their sinnes.

The second division. The second division is taken from the faculties of man: which are seven in number: 1. The Minde: 2. Memory: 3. Conscience: 4. Will: 5. Affections: 6. Appetite: 7. The life it selfe. In all which this grace of God must appeare.

Minde. 1. The *Minde* is that part of man which frameth the reason: this *Paul* calleth, Eph. 4. 5. the spirit of our minde, which must be renued; the sanctification of which is called, Revel. 3. the eye-salve; it is a grace clearing the darke minde and dim understanding; containing in it these three things: First, saving knowledge, 1 Cor. 2. 12. whereby we *know the things given us of God*. Some will say, what be they? Ans. This knowledge may be referred to two heads: The first is the knowledge of God. The second is the knowledge of our selves. The former of these hath two branches: first, that knowledge of the true God, which is life everlasting, Ioh. 17. 3. Secondly, to know the mercy of God in Christ to my selfe in particular, Ephes. 3. 18. This is, to know the *height, length, and depth of the love of God* to me in speciall; as, that God the Father is my Father; God the Sonne my Saviour; God the holy Ghost my Sanctifier: this is the saving knowledge of God.

The second head of this saving knowledge is to know a mans selfe, when hee sees the secret corruptions of his heart against the first and second Table: to see and to feele this, is a worke of grace, and an argument of an heavenly light enlightning the soule.

The second thing in the sanctification of the minde, is (after the knowledge of these) to approve the things of God, that is, to minde and meditate on things spirituall, Rom. 8. 5. to *savour the things of the spirit*, namely, things

A pertaining to the Kingdome of God. Contrary to the practice of them whose glory is their shame, yea, whose end is damnation, Phil. 3. 19. *who minde earthly things*.

The third thing is a setled purpose in the minde, not to offend God in any thing, but to endevour the doing of his will, and the pleasing of him in all things: this is called the turning of the minde, and is the substance of true repentance.

Memory. 2. The *Memory*: the sanctification of it, is an aptnesse by grace to keepe good things, specially the doctrine of salvation, by which *David* was preserved from sinning, Psal. 119. 11. and *Mary pondred* things concerning Christ, and *laid them up in her heart*, Luk. 2. 15.

Conscience. B 3. The sanctification of the *Conscience* is an aptnesse to testifie alwaies truly, that a mans sinnes are pardoned, and that he preserveth in his heart a care to please God, 2 Cor. 1. 12. This testimony was *Pauls* rejoycing: and *Hezekias* comfort on his death-bed was the testimony of his conscience of his upright walking before God: yea, this conscience is apt also to checke and curbe us when we incline to evill: so *David* saith, Psal. 16. his *reines* did correct him *in the night season*: and to stirre us up to good as the voice behind us, saying, *Here is the way, walke in it*, Esay 30. 21.

Will. 4. The *Will* is sanctified when God gives grace truly to will good; as to beleeve, feare, obey God; when a man can say, that though he find not to performe that which is good, yet to will *good is present with him*, Ro. 1. 18. This is much accepted of God: for where the minde and other faculties faile in their duty, then comes this will and supplies their want, which being willing to doe much more than it can, the Lord of his mercy accepts it for the deed it selfe.

Affections. 5. For the *Affections*, some of them concerne God, some our Neighbour, and some our selves. Sanctified affections concerning God are first feare of God, when a man stands in awe of Gods presence, and in regard of his Commandements. Secondly, a contentment and quietnesse of mind in all conditions of life, when a man at all times can submit his will unto the will of God, Job 1. The Lord hath given and taken away, blessed be his name: and *David*, Psal. 39. 2. *I held my tongue and said nothing, because thou Lord didst it*. Thirdly, love to God in Christ and to Christ in man, 2 Cor. 5. 14. Rom. 9. 3. Fourthly, an high estimation of Christ and his bloud above all things in the world: Phil. 3. 8. *I count all things dung for Christ*.

Secondly, the affections towards our Neighbour is to love him, because he is Gods childe in my judgement, 1 Epist. Joh. 3. 14. and in Christ my brother.

Thirdly, concerning our selves, to have a base estimation of our selves in regard of our knowne sinnes and corruptions: *Paul* cried out that he was *the head of all sinners*: so the prodi-

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gall sonne; *I am not worthy to call thee father: David*, Have mercy on mee according to the *multitude of thy mercy.*

Appetite. 6. The sanctification of *Appetite* stands in the holy ordering of our desires in meat, drinke, apparell, riches, &c. and in the practice of three maine vertues: first, Sobriety: secondly, Chastity: thirdly, Contentation: by which the appetite must be governed.

Life. 7. Sanctification of life stands principally in three things: first, in an endevour to doe the will of God, that herein wee may testifie our thankfulnesse. Secondly, in testifying our love to God in man. Thirdly, in deniall of our selves: which is, first, when we hold God to be wiser than we are, that so we should be both directed and disposed of by him. Secondly, when we account him more carefull for us, than wee our selves can bee, and so rest well satisfied with what condition of life soever he sets us in. Thus are we to practise this grace through our whole conversation; for we may not measure it, nor judge of it by one action good or bad; but looke to the whole course of life, if that bee good, the heart is sanctified.

V. The fifth point is, how sanctification is here ascribed to God the Father, seeing all outward works are common to the whole Trinity. *Ans.* Sanctification is attributed and that truly to all the three persons, who have all stroke in the worke of it, but diversly. The Sonne sanctifieth by meriting sanctification; the holy Spirit sanctifieth by working it, and by creating the new heart; the Father sanctifieth by sending his Son to merit, and giving his Spirit to worke it. And here the worke is thus ascribed unto him, as being the ground and first author of it.

*Vse.* Labour for the speciall grace of God. The meanes wee are to use is laid downe in Rom. 6. 1. to the 14. verse, namely, to beleeve that we were crucified with Christ, buried with him, yea, and rose againe with him; because he was upon the crosse, in the grave, as also in rising from thence in our stead and roome, sustaining our persons upon him: this is the foundation of our holinesse. Some will aske how this can bee a ground of our holinesse? I make it plaine in this comparison: As a Traitor arraigned, and hanged according to Law, is then freed from his fact, the Judge ceaseth to punish him, and he ceaseth to be a Traitor, committeth no more misdemenour; o the sinner being arraigned at the barre of Gods justice, and attainted of high treason, is according to Gods Law condemned and executed in Christs condemnation and execution, is now as a dead man unto sinne, and cannot thenceforth live thereunto any more.

Now followes the third degree of life eternall, in these words [ *and reserved to Iesus Christ.* ] The meaning of which words is plaine in the 1 Epist. of *Peter*, the 1. 5. where he saith, that the Elect are *kept by the power of God unto salvation*: in the adding of which words to the former, we are taught that with the gifts of true faith, calling and sanctification, is joyned unseparably the grace of perseverance unto the end: of which truth we will consider foure maine grounds.

4 Grounds to prove the perseverance of the Elect.

The first ground is, the *election* of God, that is, his decree whereby he setteth some apart to life. This decree is as unchangeable as God himselfe is: and as election is unchangeable, so is the fruit of it in us, in respect of the ground: and hence followeth it that faith and sanctification are unchangeable. Rom. 8. 3. the predestinate are glorified. Matth. 24. 24. the exception sheweth it impossible the Elect should be deceived.

The second ground is the *promise* of God in the Evangelicall Covenant, which is largely propounded in Jerem. 32. 40. where is promise made of two things: first, the Lord promiseth that hee *will not turne from them to doe them good*, which is a promise of eternall mercy, shewing the pardon of sinne, being once given, is given for ever. Secondly, that *he will put his feare into their hearts*, there is promised continuance of faith and sanctification, for they shall *not depart from it.*

The third ground, is the *office of Christ*: in it consider first his Priest-hood; secondly, his Kingly Office. First, he was a Priest, partly to offer sacrifice, partly to make intercession for every beleever, for so he did for *Peter*, Luk. 22. 32. that *his faith might not faile*, and not onely for him, but as appeares in that worthy prayer recommended in Joh. 17. for all the Disciples, and not for them onely, but for *all beleevers* through their word. The same request is in that Chapter repeated thrice. Secondly, for his Kingdome; as he is the head of his Church, his office is, first, to keepe all that are given him unto life, Joh. 10. 28. *I give unto them life: and none can plucke them out of my hands.* Secondly, to give spirituall life to his members, Rom. 6. 8, 9. If Christ the head died *but once*, and liveth for ever, then all his members die but once to sinne, and after alwaies live to righteousnesse: for this life admits of no corruption neither in nor out of temptation.

The fourth ground is the *quality of grace*, as of faith, sanctification, &c. whose nature is to endure to life everlasting: for he that once beleeves, remaines ever a beleever, 1 Joh. 3. 9. *He that is borne of God sinneth not, because the seed remaineth in him.* Now if that remaine whereby he is borne of God, himselfe must also still remaine borne of God, upon which foure grounds we may perswade our selves of the gift of perseverance.

*Object.* It is alleaged, nothing is unchangeable but God, and therefore grace is changeable.

*Answ.* Every gift is changeable in it selfe, so man in himselfe considered may fall away: but God hath promised a second grace confirming the first, by vertue whereof a man cannot fall away.

*Object.* It will be further said, that the child of God

when he falleth into a grievous sinne (as *David* did) is guilty of death, and therefore is not justified, and consequently falleth away.

*Answ.* When *David* fell, he was guilty of death, but onely in regard of that sinne into which he was now fallen, all his former sinnes being pardoned: yea, that sinne also was pardoned (though not actually to him before his repentance, yet) in Gods counsell: so as that sinne being on Gods part pardoned, he remaines still in the favour of God.

*Object.* But in time of persecution many fall away.

*Answ.* If any fall quite away, they never had true faith: which stands in three things: first, Knowledge; secondly, Assent; thirdly, Apprehension of Christ. The two former they might have, but the third was wanting unto them. Againe, those that fall off in persecution, if they have true faith, they fall not wholly, because the seed of God remaines in them; nor finally, because in time they shall returne unto the Lord againe.

*Object.* But this doctrine leads men to security.

*Answ.* No, it leads a man from security unto a new life and watchfulnesse: seeing grace is added unto grace to keepe us in the state of grace.

*Vse.* First, in that the gift of perseverance is joyned with true faith, I gather that the doctrine of the Papists is not of God, but a doctrine of devils, which teacheth that he which is chosen of God, who hath true faith, and is justified, may in regard of his present right fall away: for how can that be, if he that be chosen be called, sanctified, and preserved unto life?

Secondly, it is false that a man truly justified may lose his grace, seeing with justification is joyned preservation: neither that which teacheth, that a true beleever may fall wholly, though not finally, is true.

Thirdly, those also are deceived who thinke that mans salvation is pinned upon his owne sleeve, and hangeth upon his owne will; for God would have all saved, Christ died for all, the holy Ghost gives grace to all: why then are some saved, some not? It is (say they) from their owne will, grace in some prevailes against flesh, and they are saved; but flesh against grace in the other, who therefore are damned: but this Scripture shewes that to bee but a device of man, seeing whosoever are once elected, are called, sanctified, and preserved to life; and what malice is able to resist this will of God?

*Vse* 2. Note here the unspeakable goodnesse of God in the worke of Regeneration; in that he not onely gives a new life, but preserves it in us. *Adam* once had this life of grace betrusted unto him, and had it in keeping, but hee quickly lost it from himselfe and his posterity. Now God hath restored this life againe to beleevers; but that they might be sure of it hee will now keepe it for them himselfe.

*And reserved unto Christ*] that is, to be presented and set before Christ, and that partly in the day of death, partly in the day of judgment, A holy and without blame, Ephes. 5.27. Whence note: first, beleevers need not feare the day of death or judgement; nay, rather they may rejoyce in it, as the day of their redemption, yea and of triumph. What an honour was it for *Pharaohs* daughter to be presented to *Salomon*, and *Hester* to become the spouse of *Ahashuerosh*? much more glory is it for the faithfull thus to stand before Christ at that day!

Secondly, wee must all our life long prepare and fit our selves to be presented as pure spouses to our Bridegroome: both these duties are laid downe, Revel. 19.7. *Be glad and rejoyce, for the mariage of the Lamb is come, and his wife hath made her selfe ready.* This preparation stands in two things: first, we must betroth our soules to B Christ: this is done when God gives Christ, and we receive him by faith, cleave unto him alone, depend on him as the spouse upon whom her soule loveth. Secondly, we must beautifie our soules having given them to Christ: this is done when the holy Ghost sanctifieth the same, and we daily labour in the renuing of our owne hearts.

Thirdly, we must hence be stirred up to prayer for this gift of preservation to life everlasting, and reservation to Christ, hungring for grace after grace, to be strengthened in temptation, especially in this last and declining age, wherein the Gospell takes little place in our hearts.

## V. 2. *Mercy unto you, and peace, and love be multiplied.*

C In these words is laid downe the third point in the salutation, namely, the *prayer* usually observed in Apostolicall salutations. In which first he prayeth for three things; *mercy, peace, and love.* Secondly, that these may be *multiplied*, that is, continued and increased in and upon them. First, of the multiplying of mercy: The mercy of God towards the creature is taken in Scripture two waies; generally, and specially: Gods generall mercy is that, whereby he is inclined to helpe the creature in miserie, Luke 6.36. Gods speciall mercy (called *riches of mercy, whereby he will have mercy on whom he will*, Rom. 9.15.) is that, by which is granted D pardon of sinne, and acceptance in Christ to life everlasting: and for this he prayeth in this place. Now because this *speciall mercy* cannot be multiplied in it selfe, being infinite in God, as himselfe is infinite, therefore by *mercy* we must understand the fruits and effects thereof. And for our better instruction herein, three things are to be considered.

Gods mercy in Christ as set in the first place, so to be sought for above all things in the world.

First, that *mercy* is asked in the *first place*, before *peace* and *love*: teaching us, that the mercy of God in Christ is to bee sought for above all things in the world, Psal. 4.6. *Many say, Who will shew us any good? but Lord lift thou up the light of thy countenance upon us.* Psal. 119.77. *Let thy tender mercy come upon mee, that I may live.* This is the foundation of all blessing.

Secondly,

Secondly, note the *perſons* for whom hee thus prayeth, *To you;* that is, as in the firſt verſ. to thoſe who were *called, ſanctified,* and *reſerved to Chriſt*; not for unbeleevers, unrepentant, and Apoſtataes: whence we learne, firſt, that a man juſtified, ſanctified, and made heire of life, cannot merit any thing at Gods hands: for merit and mercy cannot ſtand together, and hee that ſtill ſtands in need of mercy, can never merit: which doctrine muſt bee maintained againſt the Roman Church, which teacheth, *that a man may put his truſt in the merit of his works, ſo he doe it ſoberly.* Secondly, that men effectually called and ſanctified, becauſe they ſtill ſtand in need of mercy, muſt bee in their owne eyes ſtill vile and miſerable. *Abraham* being to ſpeake to God, termes himſelfe *duſt and aſhes. Iacob* acknowledged that he was *leſſe than the leaſt mercy. Iob* cries out that hee was *vile*, and *abhors himſelfe.* After theſe examples we muſt ever keepe our hearts as empty veſſels, ready to receive more mercy.

Thirdly, note the *meaſure of mercy* asked; he prayes for continuance and increaſe of mercy to thoſe who had already the riches of mercy. Whence we learne, firſt, that all the good we have, or can doe, is of meere mercy; not only for the beginning and continuance, but alſo for the increaſe thereof: as grace is no grace, unleſſe it be every way grace; ſo alſo of mercy. Which takes away all conceit of merit, ſeeing mercy filleth up all the roome, and leaves no place for merit. Secondly, that the Apoſtle here alſo confirmeth the former grounds of our perſeverance: for by this prayer, grace is to be added to the former graces, yea, multiplied: ſo the Lord dealeth, not giving over when he hath given one grace: for firſt, he gives his ſervant *power to beleeve:* ſecondly, he gives an *execution* of this power. Neither there gives over, but by a third grace gives continuance of that power: yea, and adds a fourth, which is an execution of that continuance. Thus he deales with all true beleevers, not onely in reſpect of faith, but of obedience alſo: Phil. 2. 13. *God worketh both the will and the deed.* Phil. 1. 6. *Hee that hath begun this good worke in you, will performe it untill the day of Chriſt.* So as this may well be called a *multiplication of grace*, ſeeing every beleever hath one grace more than *Adam* had: he had power to obey; ſo the renued have. Secondly, hee had the act of obedience; ſo they alſo have. Thirdly, he had power to perſevere; which they likewiſe have: but he had not the act of perſeverance; which they having, therein farre excell him.

The ſecond thing deſired in the prayer is *peace*, namely, the peace of God, whereof he is the Author: and it is *the unity and concord of man with God, and with the creatures.* Touching this peace, note three things; the foundation of it, which is Chriſt the ſecond *Adam*: even as the firſt *Adam* was the Author of diſcord and enmity, Epheſ. 2. 14. Secondly, the manifeſtation of it: this peace is offered in the preaching of the Goſpel, which therefore is called the *glad tidings of peace*, Rom. 10. 15. and the Miniſters of it, the *Ambaſſadors of peace*, 2 Cor. 5. 20. Thirdly, the kinds of this peace, it is two-fold: firſt, betweene perſon and perſons: ſecondly, betweene perſon and things. The former hath ſix heads: I. Peace betweene man and God, the Father, Sonne, and holy Ghoſt, properly called *reconciliation*, whereby God in Chriſt is at one with man, and man through Chriſt at one with God, of which when man is once perſwaded in his heart, then comes this peace, Rom. 5. 1. from which ſprings another, namely, tranquillity of minde, when the minde is quieted in all things that befall, without grudging or impatience, and that becauſe it is the revealed will of God, Phil. 4. 11. II. Peace with the good Angels, Eph. 1. 10. for men being at peace with God, the Angels are become ſervants and miniſtring ſpirits unto them, Heb. 1. 14. III. Peace with a mans ſelfe, conſiſting in two things: firſt, when the conſcience ſanctified ceaſeth to accuſe, and in aſſurance of Gods favour beginneth to take his part, to excuſe and ſpeake for him before God. Secondly, when the will, affections, and inclinations ſubmit themſelves to the enlightened minde: of which if either be wanting, man is at warre with himſelfe, and the peace of God ruleth not in his heart, Coloſſ. 3. 15. IV. Peace of true beleevers among themſelves, who before they beleeved were as Lions and cockatriſes, Eſa. 11. 6. but now in the Kingdome of Chriſt, have put off that ſavage nature, and become peaceable; as Act. 4. 32. *the number of beleevers were all of one heart.* V. Peace of the faithfull with profeſſed enemies; namely, when they endevour to *have peace with all men*, Rom. 12. 17, 18. not requiting evill with evill. VI. Concord of the enemies themſelves, with the true Church: for often the Lord reſtraineth the malice and rage of his enemies, and inclines them to peace. Thus *Iacob* and *Ioſephs* family were preſerved in Ægypt, and *Daniel* was brought in favour with the chiefe Eunuch, Dan. 1. 9.

The ſecond branch of this peace, is when all things and creatures conſpire and agree for the good of the godly. This is called *good ſucceſſe*; promiſed Pſal. 13. *Whatſoever the righteous man doth, it ſhall proſper.*

*Vſe.* Firſt, in that mercy is firſt asked, and then peace, wee are by the order taught that peace and good ſucceſſe are grounded on mercy: ſo as men for the moſt part take a prepoſterous courſe, who would have good ſucceſſe in health, wealth, peace, honour, learning, &c. in that they ſeeke it out of aſſurance of mercy in the pardon of ſinne: whereas this ground muſt firſt be laid as the foundation of all bleſſing and good ſucceſſe.

Secondly, we muſt endevour that this peace grounded upon mercie, may have place in our hearts, that we may have boldneſſe in regard of God,

God, comfort in our consciences, peace with our brethren, quietnesse and contentednesse in all conditions of life, &c. This peace shall *preserve our hearts in all things*, Phil. 4.7. This was *Davids* security in the middest of his enemies, and danger of death, he would now *lie downe in peace, because the Lord did sustaine him*, Psal. 4. vers. 8. This grace preserveth the heart undanted in many afflictions, even as a souldier that takes the enemies Ensigne, cares for no blowes or wounds so hee may carry away the Ensigne: so hee that preserves the peace of God in his heart, makes light of afflictions, seeing he holdeth that which countervaileth all of them.

The third grace desired in the prayer is *love*, which is a most excellent vertue, preferred [a] before faith and hope, in some respects, and made [b] *the end of the commandements*. Love is diversly taken in the Scripture; sometime it signifieth *the love of God to the creature*: and sometime *the love of man to God and man*; and so it is taken in this place, being set after *mercie* and *peace* as a fruit of them.

[a] 1 Cor. 13.
[b] 1 Tim. 1.5.

In the handling of this vertue consider three points in generall, before we come to the speciall parts of it: First, *what this love is*; *The love of God and man is a certaine divine and spirituall motion in the heart, causing it to bee well pleased in the thing loved*, and moving it to affect communion therewith: in these two consists the nature of true love to God and man.

Secondly, *Whence hath love his beginning? Anſ.* Not from nature, for *the* [c] *wisdome of the flesh is enmitie with God*: yea, there is in every mans nature a disposition to hate God and man when occasion is offered; let the naturall man say never so often hee loveth God, herein hee lieth and deceiveth himselfe: for urge him to frame and conforme himselfe unto the Word, wherein he should testifie his love, here his wicked heart hating to be reformed, resisteth plainly, saying, *I will not have this man to rule over me, I desire none of his waies*. This love then comes from grace, 1 Joh. 4.7. *Love commeth from God*, 1 Tim. 1.5. it hath his beginning from a *pure heart, true faith, and good conscience*. Which must be maintained against the Papists, who say that nature affordeth the inclination, but grace the practice; whereas indeed grace giveth both.

[c] Rom. 8.7.

Thirdly, *consider the use of love*; It is the instrument and companion of true faith, which *worketh by love*, Gal. 5.6. The proper work of faith is to lay hold on Christ, this faith as a hand can of it selfe doe; but when it commeth to the practice of morall duties, it can no more worke without the grace of love than a hand (which can lay hold alone and of it selfe receive and retain) can cut any thing without any instrument. Whence it appeareth, that faith in justification is alone, but in the life of man it worketh by

A love: and whereas it hath bin taught for many hundred yeares that *love is the life of faith*, that is untrue, for it onely testifieth that faith hath life. It is alleaged, that as *the body without the spirit is dead, even so faith without workes is dead*: therefore workes are the soule, and give life to faith. But this consequence from this comparison is not good, because the soule is not properly the soule of the body, but of the man, and so it proveth not that love is the soule of faith. Againe, the word *Spirit* there betokeneth the *breath*, without which the body is dead, and thus is the comparison to bee returned; that as breath maketh not a man living, but sheweth him to be alive, so love maketh not faith living, but testifieth it so to be; yea, indeed is the fruit and effect of faith, as breath is of life. Iam. 2.26.

B

More particularly this grace of love is twofold: first, that whereby man loveth God: Secondly, that whereby man loveth man. In the former note two points: first, what it is; namely, *a motion of the heart, whereby it is affected to God, causing it to be well pleased in God, and his works for himselfe; as also to seek fellowship with God so much as it can*. Secondly, note the measure of this love, which in Scripture is double: first, that which the Law requireth, and that is the full measure of love, love in the highest degree, when man loveth God with all his soule, with all his strength, and all the powers of the whole man, so as in man no love can be above it; unto this all men are bound, yet no man since the fall can attaine. Secondly, that which the Gospel describeth, standing in an unfained will, and true endevour to love God, with all the heart, all the strength, and all the powers; which is a smaller measure than the former, yea, and a qualification and moderation of it, yea, to none but those that are in Christ. Whereby we come to the right understanding of divers places of Scripture; as 2 King 23.25. of *Iosiah*: 2 Chron. 15.15. all Judah *sought the Lord with their whole heart*. These and such other places must be understood as they are qualified by the Gospell, in that they willed and endevoured by all good meanes to seeke God; yea, this Text also must bee understood of this second measure, seeing the former being in the highest degree, cannot be multiplied, no not if men were glorified.

C

D

The second kinde of this love is *that whereby man loveth his neighbor*: which is a certaine divine and spirituall motion, causing the heart (as the former) both to be well pleased in man for God, (that is, because he is Gods Image and his owne flesh) as also to powre out it selfe and communicate goodnesse to his neighbour, in wishing, speaking, and hoping the best of him. Wherein by the way observe a plaine difference betweene faith and love: faith is a hand, but to pull Christ to our selves: love is a hand also, but opening it selfe and giving forth unto others.

In

1 In this love of the neighbour consider these three things: first, the order of it: The order that hath beene taught for many hundred yeares is, that first wee must love our selves, and then others, from this ground, *Thou shalt love thy neighbor as thy selfe*; for the rule (say they) must go before the thing ruled. But this is not sound: seeing worthy men have beene commended in Scriptures for loving others as well, yea and better than their owne selves: so *David loved Ionathan*, 1 Sam. 20.17. Christ loved his enemies better than himselfe; these began not with themselves: yea indeed, the right beginning of love is in God, and then as a man is a more principall instrument of Gods glory, hee must be for God preferred in our love above our selves. Thus every man is bound to love and preferre the life of his Prince above his owne; see the perfect rule of direction herein, Joh. 13. 34. Secondly, note the manner of it, set downe in that precept: *Thou shalt love thy neighbour as thy selfe*: that is, as we are cheerefull, and free to practise the duties of love to our selves, so must we do it to others: for this precept aimeth at the manner, rather than the rule of our love to man; for that is, *as Christ hath loved us*. 2 Thirdly, the kinds of it: it is two-fold: first, *single*, when men love others, but are not repaid with love againe: yea, when a man loves his enemy, but is not loved againe. The second is *mutuall love*, that is, when love is requited with love, called in Scripture *brotherly love*: see Phil. 2.2. 1 Cor. 1. 10. when men are of *one judgement, like minded, speake one thing*; and one soule is as it were in many bodies. 3

The second point is the *multiplication of love* which the Apostle prayeth for upon good ground, because it joyneth man to God, and man to man, and so becommeth as it is called *the bond of perfection*, the bond of the Church, Common-wealth, and of all societies. 1 Cor. 12. *Love edifieth*, that is, it helpeth to build the Kingdome of God, yea, it constraineth men to all good duties in their particular callings. *Qu.* But how shall this love be multiplied? *An.* By certaine meditations and practices. The *meditations* are many; first, on Gods commandements: *Be servants one to another in love*, Gal. 5. 13. Secondly, of Gods image, which all men should beare in love, 1 Joh. 3. 16. Thirdly, of the fellowship of the faithfull, having all one father, one brother, one salvation, all linked by one spirit, Ephes. 4.4. Fourthly, of the love of God, Joh. 13. 35. which hereby wee shall bee assured of, 1 Joh. 3.14. The *practices* also are divers: first, we must labour to bee assured of Gods love to us, and increased upon us, Ephes. 5. 2. Secondly, the law of nature must teach us to doe as we would be done unto. Thirdly, our care must be more to love, than be loved: for to love is a vertue in our selves, to bee loved is the vertue of another. Fourthly, pray daily for multiplication of love towards God and man, yea towards our enemies; seeing the more this A is multiplied, the happier is our estate, yea and the condition of the Church upon earth.

## v. 3. *Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for mee to write unto you that yee should earnestly contend for the faith which was once given unto the Saints.*

B Here begins the second part of this Epistle, which is *the Exhortation*, reaching to the end of the 23. verse. In this verse two things are contained: First, the causes which moved the Apostle to write the Epistle. Secondly, the matter of his exhortation. The causes of his writing are three: First, his *love*, noted in the word *Beloved*. Secondly, his ready and willing minde of himselfe, noted in the word *diligence*, which signifieth a carefull endevour and studie to doe the Church good, and it is enlarged by three arguments: first, in that he gave *all diligence*, and not some part onely, to further the Church. Secondly, when he could not speake to the Catholike Church, hee gave diligence to write. Thirdly, he writeth not of small matters, but of things most weightie, such as concerne their *salvation*, against which seeing it might be objected, that he was not able to write of such a weighty matter, hee therefore calls it *common salvation* to cut off that surmise, as also to shew that it is common to himselfe and the whole Church, of which therefore having a share therein he is not ignorant.

C The third cause in the word [*needfull*] a necessity was laid upon him in that he was called to be an Apostle, and so bound to further the salvation of the Catholike Church. 3

Out of these three motives which caused the Apostle to write, observe; First, that every Minister that would deliver the Word faithfully must have three things to excite him thereto: D first, *love* towards the Church, to which hee is called. Secondly, a *ready minde* to further the salvation of their soules. Thirdly, *the bond of his calling*, stirring him up to faithfulnesse and diligence. All these three concurred in *Paul*. first, his *love* appeared, 2 Cor. 5. 14. Secondly, his *ready minde* was not wanting, Phil. 2. 17. Thirdly, for his *calling* that urged him, see 1 Cor. 9. 16. 1

Note hence also, that whosoever would heare the Word, or reade it to salvation, must bring three things in his heart: first, a love to the Word delivered: This caused *David* often to muse thereupon, Psal. 119.97. Secondly, a ready and diligent minde to receive and retaine it: this was in the Bereans, Act. 17. 11. and in 2

the

the Galathians, when they *received Paul as an Angel of God*, Gal. 4. 14. Thirdly, a consideration of the great necessity of hearing, and reading the Word; Prov. 29. 18. *Where vision failes, the people perish.*

3 Thirdly, in this example of the Apostle, all Pastors must learne diligence in all good means for the furtherance of the salvation of their flocke: for which cause they are called *Watchmen*, because they are to watch over their soules. Yea, *Saviours*, Obadiah 21. to put them in minde, that they are to bee the meanes of saving men. They had not need then bee entangled with many charges: and other businesses.

4 Fourthly, as the Apostle writeth of the [*common salvation*] of which he hath good experience; so every Minister must see that hee have experience in himselfe of that hee teacheth others; and have a taste of that in his owne heart which hee would have others seasoned withall, else his teaching shall be cold.

The second part of this verse is the exhortation: the whole matter and substance may bee reduced to three heads: First, that faith is a *notable treasury*, which hath many enemies. Secondly, that the *Saints* are the keepers of it. Thirdly, that the office of every member of the Catholike Church is to hold and *maintaine* this treasure. For the first, that faith is a treasure, appeareth 2 Pet. 1. 1. where it is called *precious faith*: 2 Cor. 4. 7. a *treasure in earthly vessels*; and by this, that a fight is here enjoyned against the enemies of it. For the clearing of which, consider two things: First, what it is. Secondly, who bee the enemies of it, against whom we must fight; and them we shall jointly observe with the severall grounds of faith. For the first, this faith is nothing else but the wholsome doctrine of the Gospell, called by *Paul* to *Titus* 1. 1. the *truth* according to godlinesse. So 1 Tim. 4. 1. this faith, which many shall deny, is opposed to the doctrine of Devils. Now for our more orderly proceeding, we must consider that this doctrine of faith admitteth a distinction, which *Paul* himselfe maketh 1 Cor. 3. 11, 12. Some doctrines are of the *foundation*, without which religion cannot stand such as are set downe, Heb. 6. 1. Others pertaine to the foundation but are not of it, as *gold* and *silver* built upon the foundation: It shall not be amisse here to stand awhile to set downe the wholsome doctrine of salvation which is fundamentall, reduced by the Apostle to two generall heads, *Faith* and *Love*. The wholsome doctrine of faith, containes things needfull to bee beleeved. The wholsome doctrine of love containes things necessary to bee practised. And both these are expresly set downe in Scripture, as we shall shew in order.

2 Tim. 1. 13.

*Grounds of doctrine to be beleeved.*

1. Ground. First, *that all doctrine of the Prophets and*

A *Apostles is given by divine inspiration*: 2 Tim. 3. 16. *All Scripture is given by divine inspiration*: that is, all the doctrine both for matter, stile, and words of Scripture is delivered by the inspiration of the holy Ghost. Hence it followeth that all Scripture is authenticall, as having the authority from God, yea and must be beleeved as if God from Heaven should speake, without disputation, or calling any part of it into question. This ground must first be laid. If it be said the Scripture may be proved by reason, and by the generall consent of the Church. *Ans.* That is untrue, for reason cannot settle the conscience to beleeve in any point. But Scripture telleth there is a God, which reason proveth. *Ans.* Reason out of nature teacheth there is a God,

B but by the Word of God only I doe beleeve it: inducements to faith may be brought out of nature, but Gods Word onely causeth true beleefe. Secondly, for the authority of the Church; I beleeve not because the Church saith so, but because the Scripture saith it: and the Church I beleeve so farre as she consents with the Word, and speaketh out of it.

Object. Answ. Object. Answ.

*The adversaries of this ground against whom we must fight.*

First, the *Turkes* and *Turkish religion*, who deny Scripture to be given by inspiration, and deny the books of the Prophets and Apostles, and in stead of them stand to their Alcaron. Se-

C condly, the *Iewes*, who refuse the bookes of the new Testament. Thirdly, the *Atheists*, who will beleeve nothing of all this. Fourthly, the painted adversary, the *Papist*, who undermines this ground; first, saying that the Hebrew and Greek Text is corrupted, so as we may not build upon it; that thereby they might bring their Latine Bible into credit as most authenticall; and yet (that they might make the sentence of their Church the rule of faith) the most learned of that Church hold that the Latine Bible is also corrupt; so indeed they covertly renounce all Scripture, that the sentence of the Church may have the chiefe stroke. Secondly, in teaching that the authoritie of the Church in regard of us, is above the Scriptures, because we know

D not the sense thereof, but by the Church; Thus putting downe the true and principall ground of Scripture, that they might more easily set up their owne dotages.

Papists enemies to Hebrew and Greeke.

2. Ground. The second ground concerneth the sufficiency of Scripture, and is this: *The Scripture of the Prophets and Apostles is a perfect rule of faith and manners*: It is of all men to be beleeved or done to salvation. 2 Tim. 3. 16. *The Scripture is profitable to teach, improve, correct, instruct in righteousnesse, to make the man of God absolute, yea, perfect in every good work.* If it make him perfect in all kind of teaching, it is also able much more to make every man perfect to all the duties of his calling, Gal. 1. 8. If an *Angell should teach otherwise*, that is, divers or besides, though

though not contrary to that which is taught, *he ſhall be accurſed*; many doctrines indeed of Arts and other things are divers and beſides it: but the meaning is, that no doctrine of ſalvation muſt be brought, no not beſides it, therefore the bookes of the Prophets and Apoſtles containe a perfect rule. Many things which cannot be found in Scripture may bee ſupplied by tradition. *Anſ.* Traditions can never ſettle the conſcience, for though divers of them are found in the writings of the Fathers, yet they were ſubject to errour, and ſo might and did erre in them.

*Object.*

*Anſw.*

*Adverſaries of this ground, to be contended with.*

First, all men by nature; Job 22. 14. *Who ſay to the Almighty, Depart from us, for wee deſire not the knowledge of thy wayes*: yea, our common Proteſtants, who in judgement acknowledge this rule, yet in their life they leave it, and take the leaden rule of naturall reaſon, ſenſe, ſight, and feeling, and few there bee that live by faith.

Secondly, the Romiſh Church; for firſt, they make the written word a thing ruled by ſetting up another Rule: ſaying, that there are two kindes of Scripture: The firſt is inward, written in the heart of all Catholikes, which is the univerſall conſent of the Church: The ſecond is outward, written by the Prophets and Apoſtles, an inken Scripture, (ſay they) and a dead letter without the former. Whereas the cleane contrary is true, the true rule being the Scripture of the Prophets and Apoſtles: and the other in the heart in this life, but an imperfect patterne drawne according to the former. Secondly, they overturne the ground, in joyning to the written word *unwritten traditions*, ſo making it but halfe a rule, and indeed as good no rule. But where are theſe traditions? In the writings of the Fathers they ſay: But how ſhal we know them to bee Scripture? Becauſe the Fathers ſay ſo: But how ſhall we know they ſay true? Here muſt they flie to man, whereof yet no man can aſſure us. Thirdly, in teaching that the true ſenſe of ſcripture cannot be found without the Churches determination, and ſo indeed make it no rule; becauſe a right rule both ruleth it ſelfe, and is plaine to rule other things alſo.

The myſtery of iniquitie ſupported by a myſticall ſcripture.

2

3

The third ground is: *There is one true God.* By *one*, I meane one in number, not two: 1 Cor. 8. 6. *To us there is but one God*, that is, to the Church, to us that looke to be ſaved: which is plain by this reaſon, for there can be but one infinite, and if there were two or moe Gods, there ſhould bee two or moe infinites, which is impoſſible.

3. Ground.

*Adverſaries to the ground.*

First, the *common Proteſtant*, who in judgement holdeth one God, yet in heart and life he ſetteth up two or moe: ſome riches, ſome pleaſure, ſome one ſinne or other: for where a mans heart is, there is his God. *Paul* ſaith ſome make their *bellie their God*: and that the *Devill is the God of the world.*

Secondly, the maine Enemie is the *Popiſh Church*, which in word holdeth one God, but divers wayes ſet up divers Gods. As firſt the *Pope himſelfe*, who (by their reformed Canon law) is to judge all, and to be judged of none. Who maketh himſelfe a forgiver of ſinnes, and that properly: yea, a maker of lawes to binde conſcience as wel as Gods laws: which is horrible blaſphemy. Secondly, the *Virgin Mary*, whom they make a Goddeſſe, as Chriſt a God: as Chriſt a King, ſo her a Queene; as he a Lord, ſo her a Lady: yea, they ſet Chriſt below her, whom they deſire *to command her ſonne by the right of a mother*: yea and in ſome of their reformed Service bookes, they truſt in her for ſalvation.

Popery a monſter of many heads, ſetteth up many Gods.

Thirdly, the *Saints* whom they pray unto; wherein they attribute unto them the knowledge of the ſecrets of mens hearts, and omnipreſence, for they muſt alſo bee in all places; which are things proper unto God alone.

4. Ground.

The fourth ground is, that *God is all-ſufficient in himſelfe*: Gen. 17. 1. *I am all-ſufficient*: that is, he hath in himſelfe all perfection: for firſt, hee taketh being from none, but giveth being to all. Secondly, for ſubſtance he is a Spirit of perfect nature. Thirdly, every way infinite, in regard of time, place, attributes. This may well be called a ground: for whoſoever placeth any want or imperfection in God, denieth God, and maketh him no God.

*Adverſaries hereof.*

First, the common people, who conceive a God made all of mercy without his juſtice.

Secondly, the Papiſt, who robbeth God of his perfection two wayes: firſt, they attribute an imperfect juſtice unto him, namely, ſuch a one as may be ſatisfied by mans ſatisfaction. Secondly, an imperfect mercy, whereof our owne merits muſt make a ſupply: teaching that indeed Chriſt muſt make us juſt, but wee muſt make our ſelves more juſt and merit ſalvation.

Papiſts rob God of his mercy and juſtice.

5. Ground.

The fifth ground is: *There be three in heaven, the Father, Sonne, and holy Ghoſt, and theſe three are one God*, 1 John 5. 7. How can it bee that three are one God? *Anſw.* It is a myſterie, which the ancient Church anſwereth thus: they be three in perſon and one in ſubſtance; ſo wee alſo ſay they bee three in manner of ſubſiſting, but one nature and God-head: Three they bee diſtinguiſhed in perſon, the Father not being the Sonne, nor the holy Ghoſt, and ſo in other perſons, three ſubſiſtences in one nature. John 17. 2. *This is life everlaſting*, &c. This is a

*Queſt.*

*Anſw.*

ground

ground, because wee must worship one God in three persons, neither can wee aright thinke of God out of the Trinitie.

*Adversaries of this ground.*

Papists become Antisinitaries.

First, Heretikes innumerable whose memorie is accursed; as Arians of former and latter times, denying the Godhead of Christ. Secondly, the Turke and Jew, who hold an absolute God out of the persons. Thirdly, our common people, who pray to such a God in their owne names out of the Sonne and holy Ghost. Fourthly, the Popish Church, which denieth by their doctrine the three persons: for hee that *denyeth the Sonne, denyeth the Father and holy Ghost*, 1 John 2. 23. Now they deny the Sonne both in his natures abolishing his Man-hood in their doctrine of the Sacrament, as also his offices of King, Priest, and Prophet, for which wee must utterly separate from them.

6. Ground.

The sixth ground is, *That nothing commeth to passe without the speciall decree, will, and providence of God.* Matthew 10. 23. *A sparrow falleth not to the ground without his will.* Object. Sinne is against Gods will, and therefore commeth to passe without his will. Answ. That which is against the will of God is not without his will. Quest. How can this be? Answ. No sinne commeth to passe but God decreeth the permitting and being of it: now to permit sinne and the being of it, is neither the causing of sinne, nor the doing of it, but the not hindring of it, to which he is not bound. This ground being denied, chance will be brought in, and God himselfe denied.

Object.

Answ.

Quest.

Answ.

7 Ground.

The seventh ground is, That *God hath chosen some men before the world was, to bee partakers of the riches of his mercy, and passed by others because it was his will*, Rom. 9. 18. *He will have mercy on whom hee will*, Ephes. 1. 4. 1. Peter 2. 9. Some are *chosen* generation, and therefore some are not chosen. Againe, *whom he will he hardeneth*: he hideth the mysteries of the kingdom from some: why? because his *pleasure was such*, Matth. 11. 25. And of this there is good reason: for in nature the first cause ordereth the second causes, and not the second the first. Now Gods will is cause of all causes: which therefore must rule all as the supreme, and not bee ruled by any other. That this is a ground, appeareth, 2 Tim. 2. 19. *The foundation of God remaineth sure, the Lord knoweth who are his*: and indeed none other can bee the ground of grace and happinesse unto us, then the counsel of God in electing us, called therefore of the Apostle a *foundation*.

*Adversaries hereof.*

First, our common people that thus abuse this doctrine: *If I bee chosen to salvation, I shall bee saved, therefore I may live as I list.* They might as well reason thus; The tearme of my life is stinted, none can lengthen or shorten it, I will therefore neither eat, nor drinke, nor use Physicke, nor other meanes of prolonging my dayes: which what were it else but to murther the body? So these from the same ground become murtherers of their soules: whereas men chosen to the end will presse after the meanes, and conclude otherwise, and say, *I will use meanes that I may come to life.* Secondly, others more learned are adversaries to this ground, who teach, that God for his part hath chosen all men to life; and for his part would have all saved, and that Christ for his part hath redeemed all, and the holy Ghost giveth or offereth grace to all. If wee aske, why then are not all saved? They answer, because God fore-saw those who would beleeve, whom hee appointed to salvation: hee fore-saw also others who would not beleeve, and adjudged them to damnation. But by this doctrine shall Gods will hang on the will of man, and bee ruled by it, seeing hee would have men saved but man will not; and so this ground is in part raised.

8. Ground.

The eight ground is, That *God made the heavens, and the earth, and all things that have being in them.* Col. 1. 16. *By him were created all things which are in heaven and in earth.* This is a principle; for if creatures had no beginning, then are they become Gods; which would overthrow the Godhead. But all things were not made besides God. For the highest Heaven the Throne of God is eternall as God himselfe is. Answ. The Throne of God is a creature as well as the rest: Hebr. 11. 10. Hee looked for a Citie having a foundation, *whose builder and maker is God.* In the world are many evils, which could not bee from God, the foundation of all goodnesse. Answ. Evill is of three sorts: First, *Naturall*, which commeth by nature corrupted, as sickenesse, diseases, plagues, and death it selfe. Secondly, *Materiall* evils, as hurtfull beasts, poysons in trees, plants, beasts; these are created, and the very poyson of them is a creature. Thirdly, *morall* evils, which be transgressions against the Morall Law and Commandements of God. Of the two former God is the author and cause: Esay 45. 7. *I create evill*: that is, naturall and materiall: but of the third, that is, morall evils which bee sinne, God is no cause. Object. But God is the cause of all things, and sinne is something. Answ. Sinne is no creature, but the destruction of Gods image, which is a creature effected by the creature: for though the creature cannot make a creature, yet it can destroy a creature.

Object.

Answ.

Object.

Answ.

The adversary to this ground is the Atheist, who holdeth the creatures to have beene from everlasting, and so by denying one God, hee maketh many thousands.

9. Ground.

The 9. ground is, that *God made man according to*

*to his owne image*, Gen. 1. 27 For by creation man had three things: Firſt, the ſubſtance of body and ſoule. Secondly, in them the powers and faculties of minde, will, affections, &c. Thirdly, an excellent conformity of all theſe to the will of God: This is the image of God, called in the Scripture *righteouſneſſe and holineſſe*. This is a ground: for the image of God is the ſubſtance and body of the Law; he therefore that denieth this, denieth the Law, the fall from it, and the reſtoring unto it by Chriſt.

10. Ground.

The 10. ground is, that *by Adam, ſinne and death entred into the world, and in him all meere men ſinned*, Rom. 5. 12. To the conceiving of which we muſt know, that the firſt ſinne of *Adam* was eating the forbidden fruit; the next was, the putting out of Gods image: in ſtead of which, corruption of heart tooke place ſo farre, as (the ſeed of all ſinne being within him) hee was prone and ready to every ſinne. Now *Adam* being a publike perſon, and having received whatſoever hee had for himſelfe and his poſterity either to hold for, or loſe from both; hence is it that both thoſe ſinnes are become the two firſt ſinnes in our conception; he ſinning we ſinned, and with him have the ſeeds of all ſinne within us by nature, no ſinne excepted, no not the ſinne againſt the holy Ghoſt. Yea, no otherwiſe is it with us, than with a noble man practiſing treaſon, whoſe whole bloud is thereby ſtained. *Obiect.* But Chriſt came of *Adam*, therefore he in *Adam* ſinned. *Anſ.* God made this law with *Adam*, that all who came of him by ordinary generation ſhould be guilty of his ſinne: but Chriſt was extraordinarily conceived by the holy Ghoſt, and tooke of *Mary Adams* nature, but not *Adams* ſinne. Againe, Chriſt came of *Adam*, but from him as a beginning, and not by him as by a father; whereas all other men are both from *Adam* and by him. This is a maine ground of our religion, without which there could bee no redemption.

*Adverſaries hereof are:*

Firſt, our common people, who ſay they ever kept Gods Law, and loved him with all their heart, and their neighbours as themſelves, and thinke hence all is well: but were it ſo as they dreame, they had never fallen in *Adam*, and ſo *Adams* ſinne had not gone over all men.

Papiſts compell the Apoſtle where he ſaith, that ſinne entred by one o-ver all.

Secondly, the Popiſh Church: firſt, in teaching that the Virgin *Marie* (who came of *Adam* by ordinary generation) was conceived without ſinne: notwithſtanding ſhee was ſaved, not by her bearing of Chriſt in her wombe, but by beleeving on him with her heart. Secondly, in that they teach, that men are not wholly dead in ſinne, but in part, or halfe dead, yea, that being a little holpen, they can keepe the Law: as though by ſinne men had not beene wholly deprived of the glory of God.

11. Ground.

The 11. ground is, that *the Law and Goſpell are two parts of the word of God, and are divers kindes of doctrine*. By the *Law* I underſtand, that part of Gods word which promiſeth life to the obeyer. By the *Goſpell*, that part which promiſeth it to the beleever. Theſe I ſay are divers kinds of doctrine; to the clearing of which conſider, firſt, their conſent and agreement: ſecondly, their diſſent and difference. Firſt, the Law and Goſpel conſent: firſt in the Author; of both which is God. Secondly, in their generall matter, for both require juſtice and righteouſneſſe to ſalvation. Thirdly, in their end, namely, the glory of God. Secondly, they diſſent in ſix things: Firſt, the Morall law is written in nature by creation; yea, and ſince the fall we have ſome remainder of it in us. Rom. 2. 15. *The Gentiles ſhew the effect of the Law written in their hearts*: but the Goſpel is not in nature, but above the reach of nature created, much more corrupted. The ground of the Law is the image of God; but the ground of the Goſpell is Jeſus Chriſt. Secondly, the Law will have us doe ſomething that we may be ſaved by it, and that is to fulfill it. The Goſpell requireth no doing of us, but onely beleeving in Chriſt. *Obiect.* But beleeving is a worke to be done. *Anſ.* The Goſpell requireth it not as a worke, but as it is an inſtrument, and the hand of the ſoule to lay hold upon Chriſt, Rom. 4. 5. and 3. 21. and 10. 5. Hence is it that the Law requireth righteouſneſſe inherent; but the Goſpell, imputed. Thirdly, the law is propounded to the unrepentant ſinner to bring him to faith: but the Goſpel to the beleever, to the begetting and increaſe of faith. Fourthly, the Law ſheweth ſinne, accuſeth and revealeth juſtice without mercy; but the Goſpell covereth ſinne, and is a qualification of the rigour of the Law. The Law ſaith, *Curſed is every one, &c.* The Goſpel qualifieth that, and ſaith, *Except he beleeve and repent, every man is accurſed*. Thus the Law (which manifeſteth juſtice) is moderated by the Goſpell, which mingleth mercy & juſtice together: juſtice upon Chriſt, mercy unto us. Fifthly, the Law telleth us what good workes muſt be done: the Goſpell, how they muſt be done: the former declareth the matter of our obedience, the latter directeth us in the manner of obeying: the former is pleaſed with nothing but the deed, the latter ſignifieth that God is pleaſed to accept the will and unfained endevour for the deed it ſelfe. Sixthly, the Law is no worke of grace and ſalvation, no not inſtrumentally, for it is the miniſtery of death; the Goſpell preached worketh grace only, though the Law may be a hammer to breake the heart and prepare the way to faith and repentance.

*Obiect.* *Anſw.*

*Adverſaries hereof are:*

The Papiſts, who hold that they are one

doctrine onely, but herein differing, that the Law is more darke, the Gospel more plaine, the former more hard to fulfill, the latter more easie; that is as the root of a tree, this as the body and branches: by which premises they would conclude Christ to bee no Saviour, but an instrument rather for us to save our selves by, he giving us grace to keepe the Law: for a sinner must needs bee saved by workes, if there be no difference betweene the Law and the Gospell, and if the Law which requireth workes were not moderated by the Gospell, which requireth not workes but faith.

12 Ground. The 12 ground is, *The Word was made flesh*, Joh. 1. 14. This is a maine ground, as in 1 Joh. 4. 3. *Every Spirit that doth not confesse that Christ is come in the flesh*, that is, every doctrine in which Christ is denied to bee come in the flesh, *is not of God, but of Antichrist*. Now by [*Word*] I understand the eternall Sonne of God, the second person in Trinity, the very substantiall word of the Father. It is added [*was made*] not as though the Sonne of God was turned into flesh, and ceased to be Gods Sonne, but as Heb. 2. 16. in *that hee tooke not the seed of Angels, but of Abraham*. The meaning then is, that the Sonne of God abiding still the word, tooke (that is) received into his person our nature: Phil. 2. 7. *Hee tooke upon him the forme of a servant*. The word [*flesh*] signifieth first, mans nature which Christ tooke unto him, namely, a true nature of man, not phantasticall or apparant onely. Secondly, the whole nature of man, consisting of true and perfect soule and body, with all things that belong to the entire nature of man; for if he had taken mans nature onely in part, hee had redeemed it but in part. Thirdly, the properties of man, in soule, minde, will, affections; in body, bredth, length, circumscription, &c. Fourthly, the infirmities and frailties of mans nature without sinne; where must be noted, that Christ tooke not all infirmities of mans nature, as sinne and corruption, neither every personall infirmity of every person, as blindnesse, gowt, or this and that particular disease. Here by the way it may be asked, whether Christ had oblivion in his agony, as some have thought? To which may bee answered: That even when hee uttered those words [*Father, if it be thy will let this cup, &c.*] it is not fit to attribute oblivion unto him, which properly is a forgetfulnesse of those things which we are bound to remember, for thus we should draw sinne upon him: but rather to ascribe it to suspending of the memory: which is, when a man neither forgetteth nor remembreth. For as in the will be three things, 1. willing, 2. nilling, 3. suspending of the will, which is neither of the former; so also is it in memory, which remembreth, forgetteth, and suspendeth memory for a time. Now the summe of the whole ground is; That the Sonne of God, the second person, and so abiding, tooke unto him the perfect nature of man, in all things being like unto us, sinne onely excepted. For the further clearing of which, consider these foure conclusions: first, The Sonne of God made man is not two persons distinct, but one alone. *Quest.* How can this be? for as he is the Sonne of God, hee is a person; and as he is a man, he is a particular person, as every severall man is, and therefore hee is two persons. *Quest.* *Answ.* *Answ.* Every particular man is a person, because he subsisteth of himselfe; but the manhood of Christ subsisteth not in it selfe, but in the second person onely, so that Christ, God, and man is but one person, for even as body and soule make one man, so Godhead and Manhood make but one Christ. Secondly, this one person consisteth of two distinct natures, the Godhead, and the Manhood standing of body and soule. Thirdly, these two natures are united and joyned into one person, for the Godhead doth take the Manhood and support it. Fourthly, these two natures after conjunction remaine distinct, the Godhead is not the manhood, neither on the contrary: but still distinguished, first, in regard of themselves: secondly, of their properties; for the properties of the one are not the properties of the other: thirdly, of their actions: for the actions of the Godhead are not communicated to the Manhood, neither is the worke of one nature the worke of another.

*Adversaries hereof are:*

First, Heretikes innumerable which are not knowne to all; but knowne enemies are: first, Jewes, who deny Christ to be come in the flesh. Secondly, some Jewish Arrians compounded heretikes, who have withstood Christs incarnation, some of which have suffered amongst us. Thirdly, the Papists, the substance of whose doctrine robbeth Christ of his humane nature, though they confesse him incarnate: for since his death (they teach) his body is become invisible, and in innumerable places at once; so they abolish the Manhood of Christ, and turne it into the Godhead, seeing it is become infinite and uncircumscribed. *Object.* They alleage, God can make it to bee in many places at once. *Answ.* Wee must not dispute what God can doe, but what he will doe; so farre as he hath revealed. Secondly, it stands not with the power of God to doe some things, as those which imply contradictions to bee true at the same time. Of which nature this is to make a true body to be in many places at once, yea, to bee in heaven, and also every where on earth.

Papist doctrine denying Christs humanity is of Antichrist. *Object.* *Answ.*

But his body is glorified, and therfore may be in many places at once. *Object.* *Answ.* *Answ.* The words [*this is my body*] were spoken before his glorification. Secondly, glorification taketh away the corruption, but not the true properties of his body, as length, bredth, thicknesse, and circumscription. *Object.* But things joyned together must bee in the same place, and cannot *Object.*

not be severed; and therefore his Manhood being joyned to his Godhead, must needs be every where. *Answ.* The antecedent is false; for things joyned together may be the one in one place, the other in another; as the body of the Sunne is joyned with his beames, and light, and yet the body of the Sunne is in heaven, but the beames and light in the earth also.

13. Ground. The 13. ground is, *that Iesus is Christ.* 1 Joh. 2. 22. *Who is a liar but hee that denieth that Iesus is Christ, the same is the Antichrist:* From which place wee may gather two things: First, That Jesus is Christ. Secondly, That it is a ground susteyning our whole salvation. For whosoever denyeth it, is Antichrist: see 1 Cor. 3. 10. The meaning of the ground: by *Christ* I understand the annointed Saviour and Redeemer; who is a King, Priest, and Prophet. First, as he is a King, his power manifesteth it selfe in three things; First, in saving and destroying not the body onely as other Kings, but the soule also. Secondly, in pardoning sinnes or retaining them. Thirdly, in making lawes to bind consciences. Secondly, his Priestly office standeth in two things: First, in a power to offer sacrifice propitiatorie for the sinnes of whole mankind. Secondly, in making intercession to God for mankind. Thirdly, his Propheticall office consisteth in three things: First, in revealing to man the will of his Father. Secondly, in enlightning of the minde to understand that will revealed. Thirdly, in framing of the heart to performe obedience unto it, together with the setling of it in the truth. Thus he is the Christ, that is, the annointed of God.

But we must yet here goe further and understand by *Christ* a perfect Christ, a perfect Redeemer, without any partner, fellow, or deputy: for if he have a partner, he is but halfe a redeemer, and if hee have a fellow or deputy, how is he omnipotent, or omnipresent? This is plaine by testimony of Scripture; There is *none other name*, Acts 4. 12. therefore there is no fellow or partner. There is *one Mediatour*, that is, but one, 1 Tim. 2. 3. yea, *by himselfe he purged our sinnes*, Heb. 1. 3. without fellow or deputy: whose Priesthood is such as *cannot passe from* himselfe to another, Heb. 7. 24. *Object.* But Ministers have power to *remit and retaine sin*, having the keyes given them. *Ans.* The keyes are not given to Ministers to pardon men properly, but ministerially to pronounce and declare that God in heaven doth pardon them. *Object.* The *Saints shall judge the world*, and therefore not Christ only. *Ans.* They shall not judge by pronouncing a soveraigne sentence of absolution or condamnation, which is proper to Christ the Judge; but by assisting him (as Justices upon the bench) both by witnessing and assenting unto that righteous judgement. *Object.* Psal. 45. 7. *He is annointed with oyle of gladnesse above his fellowes:* therefore hee hath fellowes. *Answ.* All that beleeve in Christ are the fellowes of Christ: but in his annointing, that is, in grace, though not in office. *Object.* But Ministers are Christs deputies. *Ans.* Ministers are properly no deputies, but instruments to declare the will of God, and can goe no further than to teach the eare; for it is Christ himselfe that enlightneth the minde. But it will bee said that Kings are Christs deputies on earth. *Answer.* They are his deputies as he is God equall to his Father, not as hee is Mediatour.

*Answ.* — *Object.* — *Answ.* — *Ministri sunt Christum, non Vicarii. Bucer de regno Christi cap. 2.* — *Object.* — *Answ.*

### *Adversaries of this maine ground are,*

The Romish Church, who rob Christ of all these three offices. For first, his kingly office they give part of it to the Pope, in making him to remit sins properly; to make lawes to bind conscience properly, as Gods lawes doe, which is a power equall to Christs, and so they make him check-mate with Christ. Secondly, his Priestly office is given to the Masse-priest, who by their doctrine hath power to offer a propitiatory sacrifice for the sinnes of the quicke and dead; yea, every Papist hath a peece of it, because every one of them may satisfie the justice of God for his sinnes by his owne merit. And for his intercession, the second worke of his Priesthood, that is dealt among the Saints, (among whom the Virgin *Mary* hath the greatest part) who are invocated as intercessors, not onely by their prayers, but by their merits in heaven. Thirdly, his Propheticall office is bestowed likewise upon every Pope, who is without Scripture to determine infallibly, by an inward assistance of the Spirit, locked up in his breast, of all matters concerning faith and manners, which is the proper office of him who is the proper Doctor of his Church. Therefore this Romish doctrine established by the Councel of Trent, is an hereticall and Antichristian doctrine, making God an Idol-god, which is concluded out of this place alleaged, thus; *He that denieth Iesus to be Christ, is Antichrist.* And againe, *He that hath not the Sonne, hath not the Father.* But the Romish Church deny Jesus to be Christ, and hath not the Sonne because it overturneth his person, and oppugneth all his offices: and therefore neither have they the Father, but an Idol-god, and consequently their doctrine is Antichristian and hereticall. For which cause the reformed Churches have justly separated from them, and ought ever so long as they deny this ground, so to doe.

Papists worse than the souldiers in parting Christs garments.

The Romish Church deny Iesus to be Christ.

14 Ground. The 14 ground is: *Hee that beleeveth in Christ shall not perish, but have life everlasting.* Joh. 3. 16. *God so loved the world, &c.* For the better handling of it, consider, first, for the meaning, what this faith is. Secondly, that it is a maine ground of true religion. Thirdly, the enemies of it. For the first: In this faith are two things: first, knowledge. Secondly, application of the thing known. The knowledge is of Christ and his benefits, of which some measure must be had,

had, or else there can be no faith. Esay 53.11. *By his knowledge shall my righteous servant justifie many.* Joh.17.3. *This is life eternall, &c.* And this stands with reason, that the thing to be beleeved must first be knowne: for faith without knowledge is fancie. The Roman Church hath then erred, which teach that there is a faith to salvation whereto knowledge is not required, such an one that standeth only in an assent to the faith of the Church. The second thing in faith (which is the more principall) is an application of things knowne: namely, of Christ and his benefits unto our selves in particular. And herein standeth the very substance of true faith, which is not caused by any naturall affection of heart, or action of will, but by the supernaturall action of the minde enlightned by the Spirit of God, resolving us that Christ and his merits belong unto us in particular. That this true particular application is required in true faith, is proved by these reasons: First, that which we lawfully aske by prayer, wee must beleeve by a speciall faith: but in prayer we lawfully aske the pardon of our sinnes in particular, and life everlasting by Christ; therfore we must beleeve the pardon of our sinnes and life everlasting by Christ. The adversaries can deny nothing but the first part of this reason, which is the very word of God it selfe. Mark. 11. 24. *Whatsoever ye desire when you pray, beleeve yee shall have it, and it shall be done unto you.* Where in every petition of praier our Saviour requireth two things: first, a desire of things promised. Secondly, a particular faith of things desired standing in assurance, for they shall be granted. Secondly, whatsoever the holy Ghost doth infallibly testifie to us particularly, that we must beleeve particularly: but the holy Ghost doth particularly testifie by infallible testimony to every beleevers conscience, his owne adoption and pardon of sinne, and acceptance to life everlasting; and therefore it must particularly be beleeved. Here the Papist excepteth and saith; that this testimony of the Spirit of God, is not certaine, but probable onely, and a man may be deceived in it. But the Apostle, Rom. 8. 16. answereth this allegation, The Spirit of God *testifieth with our spirits* that wee are the children of God; and cleareth this testimony of fearefulnesse and weaknesse in the former words: where he saith, it is *not the spirit of feare* which we have received, but such a spirit as maketh vs *cry Abba, Father,* and with a strong voice: yea, and for the further assuring us in this testimony, it is called the *seale* and *earnest penny* of the Spirit in our hearts: than which things what are more sure and certaine ratifications among men, whose testimony, (though it be but of two men, but much more of three) seale, or earnest, if it bee sufficient confirmation unto men, how much more sure is the testimony, seale, and earnest of the Spirit of God unto us? Thirdly, that which God offereth and giveth us particularly, we must particularly receive: but God offereth and giveth us Christ and all his benefits particularly in the Word and Sacraments, and therfore we must have particular faith to receive him. It will here be said, we grant all this, we must receive Christ and his benefits in speciall; but we doe it by hope; as the Papists teach to hope well. *Anſ.* It is a worke of faith alone: Joh. 1.12. *As many as received him, &c.* Who were they? The next words shew, *even they that beleeved on his name.* Againe, in the Sacrament of the Supper, Christ is offered as the bread and water of life to every one in particular: and therefore every beleever must have something in his soule proportionall to a hand and mouth, for the receiving and feeding upon him; which is nothing else but faith specially applying Christ and his benefits: see Joh. 6.35. Fourthly, the example of beleevers in the Scriptures prove the same truth. *Abraham* beleeved by a particular faith, *which was imputed to him for righteousnesse,* Rom. 4.23. So also *Paul,* Gal. 2.20. *I live by the faith of the sonne of God, who loved me, and hath given himselfe for mee.* Now both these are patternes and presidents for us to follow, that as they beleeved, and particularly applied Christ to themselves, so must wee: see Rom. 4.14. 1 Timoth. 1.16. Now from these two, namely, knowledge and application, followeth *Confidence,* whereby we trust and rely our selves upon Christ and his merits thus knowne and applied unto salvation; which because it inseparably followeth faith, is often in the Scripture put for faith it selfe: I distinguish it from faith, because it hath beene said (though falsely) that it is a part of faith, which indeed is a fruit and follower of faith: and the Apostle, Ephes. 3. 12. doth manifestly distinguish them: *By whom we have boldnesse and entrance with confidence by faith in him.*

The second point in this ground, is the weight of it. That it is a maine ground of Religion, appeareth thus; *If the inheritance of life (saith Paul) be not of faith, it is not sure,* Rom. 4.15. For if we were entitled by workes, the promise should not be certaine: he then that oppugneth this ground of particular faith, overthroweth the Gospell, as which cannot assure a man of salvation. Secondly, in the Catechisme of the Primitive Church, faith in God is made one ground, Heb. 6.1. Thirdly, this ground being the most maine promise of the Gospell, whosoever overthroweth it, hee depriveth men of all comfort of religion.

The adversaries of this ground are, first, the *common people,* who for the most part professe that they are not certaine of the pardon of their sinnes; they hope well, because God is mercifull; but to be certaine they thinke it impossible: as though there can be hope and confidence where is no assurance: but speciall hope alwayes presupposeth speciall faith. Secondly, the *Papists,* for they condemne speciall faith for these reasons: First, where is no word, there (say they) can be no particular faith: but there is no word that saith, thou *Cornelius, Peter, Iohn, &c.* shalt

The castle of Romish faith hangeth in the ayre without foundation.

*Object.*

*Answ.*

ἐν ὧ κραζομεν.

2 Cor. 1.22.

A B C D

*Object.*

*Answ.*

Adversaries.

Indeed no word ſaith, thou Boniface the 8. or thou Pope Iohn the 22. ſhalt be ſaved.

ſhalt be ſaved. *Anſ.* It is true indeed, there is no particular faith where there is no particular word, or which is proportionall: but the Miniſter truly applying the generall promiſe to this and that particular man, it is as much as if a mans name were regiſtred in the Scripture. Secondly, we have in ſubſtance a particular word, in that God who hath given the promiſe hath given alſo a commandement, to every beleever to apply the ſame unto himſelfe; 1 Joh. 2. 23. *This is his commandement, that wee beleeve in the name of his ſonne Ieſus Chriſt*, which is equivalent to a particular word. As a King gives a pardon to a thouſand men, but nameth never an one of them: yet every of them truly applying the pardon, according to the Kings intention, have the benefit of it, as ſurely as if all their names had beene ſet therein.

*Object.* II. *Object.* Many that apply the generall promiſe to themſelves, are deceived and faile; yea, every wicked man ſaith, he beleeveth in the ſonne of God, wherein he is deceived.

*Anſw.* *Anſ.* Many indeed faile in their ſpeciall application, but it is only unbeleevers; but they muſt prove that none truly can apply the promiſe ſpecially, which all true beleevers doe.

*Object.* III. *Object.* They ſay: In regard of God we muſt beleeve, but in regard of our ſelves wee muſt doubt.

*Anſw.* *Anſ.* Yea, in regard of our ſelves we muſt not onely doubt but deſpaire: yet beleevers being found not in themſelves but in Chriſt, may *prove themſelves whether they be in the faith or no*, 2 Cor. 13. 5. For whoſoever repenteth, knoweth that he doth repent: *We know wee are of God*, 1 Joh. 5. 19. *Object.* But all men in the world are full of doubting, and how can doubting ſtand with the certainty of ſalvation? *Anſ.* Conſider faith firſt, as it is in it ſelfe; ſo it is certaine. Secondly, as it is in us, and ſo it is mingled with much doubting, which is not of the nature of faith, but contrary unto it; and yet theſe may and muſt ſtand together in the beleever, for doubtings may diſturbe, but not deſtroy true faith: for the Lord (notwithſtanding them) accepteth our weake faith as perfect, and our will to beleeve for beleefe it ſelfe, where hee ſeeth griefe conceived for doubtings, ſtrife againſt them, and endevour to have our faith increaſed. *Object.* But to beleeve pardon for our ſinnes is to enter into Gods counſell. *Anſ.* That is falſe, becauſe pardon of our ſinnes is revealed. *Ob.* But your Church (ſay they) abhorreth revelation. *Anſ.* Neither the Scripture, nor our Church condemneth Revelations contained in Scripture, but thoſe that are without, beſide, or againſt Scripture: Epheſ. 1. 7. The Spirit is called the *Spirit of Revelation*: ſee alſo 1 Cor. 2. 12. As for this revelation of pardon of ſinne to the beleever, it is contained in the Scripture, and is no more a prying into Gods counſell, than it is for a Traytor to beleeve that hee is pardoned when certaine newes of his pardon is brought unto him from the King, of whom none can ſay hee entreth into the Kings counſell. Hence wee conclude, that ſeeing the doctrine of the Papiſts overthroweth this maine ground, we muſt take heed of joyning our ſelves unto them.

*Object.* *Anſw.* *Object.* *Anſw.*

15 Ground. The 15 ground is: That a *ſinner is juſtified by faith, without the works of the Law*, Rom. 3. 28. Wherein conſider firſt the meaning; ſecondly, the weight; thirdly, the adverſaries. For the meaning, three things muſt be knowne: Firſt, what it is to be juſtified. Secondly, what it is to be juſtified by faith. Thirdly, what workes are to be excluded from juſtification. Concerning the firſt. In juſtification there be three diſtinct actions of God; firſt, the freeing of a ſinner from his ſinnes for the merits of Chriſt: Act. 13. 39. *From all things, from which they could not be juſtified by the Law of Moſes, by him every one that beleeveth is juſtified*: that is, acquited from them. *Paul* oppoſeth it thus to condemnation, Rom. 8. 33. which is nothing elſe, but a binding of a man to juſt puniſhment. The ſecond action is, the reputing and the accepting of a ſinner as juſt for the merit of Chriſt. Eſay 5. 22. *Woe unto him that juſtifieth a wicked man*: that is, not to make but accept him as juſt; and in the Goſpell, *Wiſdome is juſtified of her children*, that is, approved and acknowledged. The third is, the acceptation of a ſinner to life everlaſting in Chriſt. For after that God hath abſolved a ſinner, and reputed him as juſt; there muſt follow this acceptation to life, which is therefore called the *juſtification of life*, with the reaſon rendred in the ſame place: for that like as *Adams* ſinne is imputed unto all, by which death entred; ſo Chriſts obedience imputed to beleevers, bringeth life and juſtification. Out of which three actions wee may gather a true deſcription of juſtification, to wit, *It is an action of God the Father, abſolving a ſinner from his ſinnes, for the merit of Chriſt, accounting him as juſt, and accepting him to life everlaſting.* Rom. 5. 18.

*Object.* *Anſw.* *Object.* *Anſw.*

II. Point. What it is to be juſtified by faith. For the cleere underſtanding of this weighty point, we muſt anſwer two queſtions: Firſt, what is the very thing for which a ſinner is juſtified? *Anſ.* It is the obedience of Chriſt the Redeemer and Mediatour, paſſive and active: the former ſtanding in ſuffering the death of his body, and the paines of the ſecond death in his ſoule; the latter, in fulfilling the Law. The truth of this anſwer appeareth thus: Since our fall wee owe to God a double debt: we breake the law, and thereby are bound to make ſatisfaction. Secondly, being creatures we muſt fulfill the rigour of the law, and performe what it requireth: neither parcell of which debt ſeeing wee (being bankerupts) are able to pay, we flie to our ſurety who muſt pay both for us: the former hee doth by his death, being made *a curſe for us, and ſo redeemed us from the curſe*, Galat. 3. 13. the latter by perfect obedience unto the law: that ſo in him, wee doing theſe things, might *live in them*, verſ. 12. The ſecond queſtion is: Seeing the obedience of Chriſt is the mat-

ter of our justification, and is out of our selves; how commeth it to be made ours? *Ans.* To make it ours, first, God must give it us: secondly, we must receive it. First, God giveth it unto us, when he giveth us Christ himselfe: for it is given with him, and it is made ours, when God in mercy esteemeth, judgeth, and accounteth it to be ours, for it is ours by imputation: which appeareth by these two reasons: First, as Christ is made our sinne, so we are made his righteousnesse, 2 Cor. 5. 21. but he is made our sinne by imputation, and therfore his justice being inherent in him, is made ours by imputation. Secondly, as the first *Adams* disobedience is made ours, so Christs the second *Adams* obedience is ours, Rom. 5. 17, 18. but that is ours by imputation, and therefore Christs obedience also. Secondly, to make this obedience ours we must receive it, and that can be only by faith, which is the hand of the soule receiving into it the things that are given us of God: where note by the way, that a sinner is not justified by the dignity of his faith, but as it is an instrument whereby Christs obedience is applied unto the soule.

*Note.*

III. Point. What works are excluded from justification. *Ans.* The works of the Morall and Ceremoniall law, workes of nature and grace. That even workes of grace are excluded, appeareth by these reasons: First, a sinner must so be justified, that al cause of *boasting* may be cut off, Rom. 3. 27. But if a man were justified by works of grace he might boast still, yea though he acknowledge the workes to be of God: see the Pharisies example, Luk. 18. Secondly, if a man were justified by the workes of the law, then our justification should stand by *the law*; but that it doth not, Rom. 4. 14. for then the promise were made void; yea, the tenour of the whole Chapter proveth, that *Abraham* having store of good workes, was yet justified by faith without the workes of the Law; the which thing also that objection in chap. 6. 1. witnesseth: *What then, shall we continue in sinne?* drawne out of the five former chapters thus: If a man may be justified by faith without works, we may continue in sinne; which objection were no objection, if that had not beene the intent of the Apostle, to prove justification by faith onely, without the workes of the Law. Thirdly, *Paul* was not justified by any workes: 1 Cor. 4. 3. *I know nothing by my selfe, yet am I not thereby justified;* where he noteth two things of himselfe; first, that he had a good conscience within him: secondly, that he was not thereby justified, where he debarreth all works of grace. Fourthly, we are saved by grace without works: these workes excluded are workes of grace, for they are all such as God hath prepared to walke in, Ephes. 2. 8. Fifthly, a man must first be justified before he can doe a good worke: and therefore works follow justification, and cannot cause it. Yea, and as all works are excluded, so all vertues also excepting faith are here rejected. For as in a man that standeth to receive a gift, no part doth any thing to receive it but the hand, yet having received it, all other parts testifie thankfulnesse, the tongue, the feet, and all the bodie: even so we receive the matter of our justification by faith alone, not by hope, or love; but after the receiving of Christ, these with the other graces worke and shew themselves.

The second point in this ground is the weight of it, appearing herein that he that overthroweth it, overturneth the faith: Rom. 4. 14. *If they of the Law be heires of life, faith is made void, and the promise of none effect.* And Gal. 2. 21. *If we be justified by workes, Christ died in vaine.*

Adversaries hereof. First, the home-adversarie is the common sort of ignorant people, and all naturall men, who with the young man say, *What shall I doe to be saved?* They say they will be saved by faith in Christ, but when it commeth to the point, they will bee doing somewhat, and stand much upon their good meaning and righteous dealing. Secondly, the forren enemy is the Popish doctrine and Romish religion, which teacheth that there be two justifications: First, when a man of an evill man is made a good man; this is by grace of the holy Ghost put into the heart: the latter is whereby a man is made of good, better, which is by good works. But what Church soever holdeth this, is fallen from grace. This is a peremptory sentence, (will some say) and no generall Councell hath so determined. *Ans.* The more is the pitty. But Gods word hath peremptorily determined it, Gal. 5. 4. *They are abolished from Christ, and fallen from grace, whosoever will be justified by the law,* as the Roman Church at this day. They say our doctrine maintaineth loosenesse of life, by excluding all works from justification. *Ans.* Though we exclude the best workes from justification, yet wee debarre them not from Christian conversation, but therein require them as fruits of the spirit plentifully. *Ob.* But it is absurd (say they) that one man may be justified by the righteousnesse of another. *Answ.* *Adams* sinne is made ours, and they marvell not at it; what greater absurdity is it, that the second *Adams* obedience, answering to the first *Adams* sinne, should bee ours in like manner.

Adversaries,

The Popish Church fallen from grace,

*Object.*

*Answ.*

*Object.*

*Answ.*

The 16. ground is this: *Except a man be borne anew, of water and of the holy Ghost, hee cannot enter into the kingdome of God,* Joh. 3. 5. In which observe first the meaning, secondly, the weight; thirdly, the adversaries. In the first consider two points: first, what it is to be borne againe: secondly, of what necessity it is. For the former, wee must know, that there must bee in him that is borne againe three things: first a reall change from one to another. Secondly, there must be a root from whence this change may arise. Thirdly, a new life. First, the change is, when a man of a meere naturall man is made a new

16. Ground.

new man, not in regard of his body or soule, or powers of them, all which a man retaineth the same after regeneration, but in regard of Gods Image restored and renued by Christ, Eph. 4. 24. This is the restoring of that new quality of righteousnesse and holinesse lost in *Adam*, for so the Apostle describeth this new birth in the place alleaged. This change is attributed to *water* and the *holy Ghost*, wherein [*by water*] our Saviour alludeth to some speeches of the old Testament; as Ezek. 36. 25. where the Prophet speaketh of the cleansing of the Church, by *powring cleane water upon it*: that is, infusing new graces into the heart, which take place of the old corruption. And by the *holy Ghost* he sheweth that this cleansing of us is by the inward working of the holy Ghost.

*Object.* But it will be said, if a man bee a new man, he must have a new soule. *Answ.* This new quality of righteousnesse is as it were a new soule, for in a regenerate man there is a body and soule, besides the spirit, which is the grace of sanctification opposed to flesh, and corruption of nature, Rom. 8. 10. This is as it were the soule of a soule renued.

Secondly, that a man may come to this estate, there must be some root and beginning whence this change must arise, and that is no other than Christ crucified, the Redeemer and Mediatour, of whose body beleevers are members, of his flesh, and of his bones, Ephes. 5. 30. for looke as *Eve* was made of the side of *Adam*, so is every beleever of the bloud of Christ, and as every man, so farre as hee is a sinfull man, springeth from the first *Adam*, so doth every man so farre as hee is renued, spring from the second *Adam* Christ Iesus. Now that a man may spring out of Christ, hee must first (being taken out of the wilde Olive, the old *Adam*, Rom. 6. 5.) beset and ingrafted into the second *Adam* as a new stocke, and that by faith wrought in the heart by the Spirit of God: by which incision hee receiveth from Christ two things: first, in regard of his soule, holinesse: secondly, in regard of body, incorruption, seeing that the whole man is united unto Christ, and so both soule and body receive immortality and glory.

Thirdly, in this new birth there must bee a new life, by which if any live not, hee is not borne againe: for the distinct knowledge of which life, we must distinguish of life: life is uncreated and created: uncreated life is the life of God, yea God himselfe, of which kinde this is not. Created life is either naturall or spirituall: Naturall is that which wee live by naturall meanes, as meat, drinke, sleepe, physicke, &c. of which kinde this new life is not: but this is that spirituall life, whereby a man in this life is ruled by the Spirit of God according to the Word: and it standeth in two things: First, when the Spirit dwelleth in the heart: Secondly, when the Spirit ruleth the heart: or more plainly, this life hath two degrees: First, when a man beginneth to savour, affect, and will spirituall things, loveth them, and chiefly affecteth them, Rom. 8. 5. when they have some savour and relish unto him. Secondly, when a man in all estates liveth by a justifying faith, and ordereth his life thereby. The just man (saith *Habakuk*) *liveth by faith*, and this is, as it is truly called, *life eternall*; the beginning and first degree of which every beleever hath possession of, even in this life.

The second point in this ground is the *weight* of it; for which observe the necessitie of the new birth in the former words, where it is said, that without it a man *shall never see the Kingdome of God*, much lesse enter into it. No man is in Christ (and so consequently out of the state of salvation) who is not a *new creature*, 2 Cor. 5. 17. No outward prerogative can bring a man in request with God, unlesse he be a new creature, Gal. 6. 15. It is a constant truth of Christ, John 13. 8. *If I wash thee not, thou hast no part in me.*

The third point is, The Adversaries: who are first, every man by nature, the wisdome of whom herein is enmitie with God. For every one naturally is willing to yeeld unto God some externall service and ceremoniall worship, as if the Church to draw neere to God with their lips: but when they should come to their renuing, and the mortifying of their lusts, O then they storme and swell, and cast off this yoke, because they say it abridgeth them of their ease, liberty, and pleasure, and they cannot be their owne men for it. Secondly, the Roman religion which for many hundred yeares hath stood in ceremoniall & bodily actions, rites, gestures, apparell, and most of all in outward penance, borrowed partly of the Jewes, and partly of the Heathens: but all this doctrine of the new birth, of mortifying hidden lusts, and denyall of a mans selfe, is dead and buried among them: little hereof is spoken or written in the great volumes of their greatest Clerkes. But the doctrine which is from God is spirituall, as God himselfe is, and most concerneth the inner man. Secondly, they are great adversaries hereof in teaching, that man (though captive to sinne) hath a power in his nature, whereby if the holy Ghost free him, hee can of himselfe will and doe that which is good: which if it were so, then hee is but in part new, and so is no new man. Secondly, a regenerate man must be a new creature: now creation is a framing of something out of nothing, not of something into something. Thirdly, thus a man should be but halfe dead, and so could not be borne again, but onely strengthned, even as a man in a swoune, of whom wee cannot say properly hee is revived, because he was not dead, but recovered.

Adversaries.

Roman religion leadeth not to the new birth, and therefore goes not to Heaven.

The 17. ground is out of Gal. 5. 1. *Stand fast in the libertie wherewith Christ hath made you free.* For the meaning of which wee must know, that Christian liberty which we are exhorted to maintaine, standeth in a double free-

17 Ground.

dome:

dome: First, from the morall Law: secondly, from the Ceremoniall. From the Morall Law two waies: first, from the *curse* of the Law, Rom. 8.1. *There is no condemnation to them that are in Christ:* Secondly, from the rigour of it, which requireth personall and perfect obedience: this rigour is moderated by Christ, whence followeth a freedom from justification by workes, Rom. 5.1. Gal. 5.4. The second freedome is from the Ceremoniall Law, which having an end put to it by Christ, bindeth no man: but our liberty is procured to us in meats, drinkes, and all things indifferent with good conscience, seeing *to the pure all things are pure*, Tit. 1.15. Where we are commanded to *stand fast:* we see the weight of it to be such as may not be departed from nor forsaken: forthen we become debters againe to the whole Law, and so are fallen from Christ.

Adversaries.

Adversaries hereof, are first the *Libertines*; as the *Family of love*, who being (as they say) deified, are so carried by the holy Ghost, that they cannot sinne, no though they should commit fornication: but no man is freed from obedience to the Law by Christ, although he be from the curse and rigour of it. Secondly, all that take liberty to sinne, because they say, *God in Christ is mercifull:* but Christ freed from sin, not unto it. Thirdly, the *Roman Church*, holding that the Pope hath power to make Lawes binding conscience properly, prescribing such things to be done, the observing of which is the worship of God, and meritorious; as on the Popish fasting daies, yea, and Wednesdaies and Fridayes, not to eat flesh, even this Law bindeth the conscience of a Papist: and such abstinence (say they) is a worke of merit, and a worship of God. But it will bee said, that Princes and Magistrates make such Lawes of meats, drinkes, apparell, and must be obeyed. *Anſ.* These lawes binde not conscience, but the outward man. Secondly, they doe not abrogate our liberty, but moderateth the over-common use for the common good: but Popish doctrine accounteth the breach of any of these mortall sinne. *Ob.* Yea, but they forbid flesh for temperance sake, because it stirreth up lust. *Anſ.* But they forbid not the hottest wines, spices, Conserves, and such meats and drinkes, which more stirre up lust than flesh; and therefore this is but a shift.

Popery maketh moe sinnes than ever God made.

*Object.*

*Answ.*

*Object.*

*Answ.*

18 Ground.

The 18. ground is in Matth. 18. 18. *Whatsoever the Church bindeth in earth, is bound in Heaven; and whatsoever it looseth in earth, is loosed in Heaven.* In which ground observe first, the meaning; secondly, the moment; thirdly, the adversaries. First, to know the meaning, two things are to bee handled: first, what is this power of binding & loosing, which the Church hath. Secondly, what is the ratification and efficacy of this power out of these words, *is bound and loosed in heaven.* Concerning the former: This power of *binding and loosing*, is that authority given by God to his Church on earth, whereby it pardoneth or retaineth unpardoned the sinnes of men: for mens sinnes are *cords and bands* which bind them, Prov. 5.22. and *chaines of blacke darkenesse*, wherein men are reserved unto damnation, 2 Pet. 2.4. and hence fitly when mens sinnes are pardoned, are they said to bee loosed, and bound if they bee not. This power is called Matth. 16. the power *of the keyes of the kingdome of heaven:* for mens sins are as locks, yea, bars and bolts, shutting upon them the doores of Heaven: and hence also when the Church pardoneth sinnes, the doores of Heaven are said to bee opened; and when it retaineth them, heaven is shut against the sinner. Indeed pardon of sinne is properly granted and given by God; but yet men are truly said to pardon and retaine sinne, when ministerially they pronounce that God pardoneth or doth not pardon. *Ob.* It will be said, that men upon earth know not whose sinnes God will pardon, and whose he will not. *Anſw.* It is possible for man to know whose sinnes God will pardon, and whose he will not: for God hath generally made known that he will remit the sinnes of all beleevers and repentant sinners, but will retaine their sinnes who goe on in the same. Now we may know particularly who these bee that doe repent and beleeve; for the tree is knowne by the fruit, according unto which the Church may pronounce a true sentence. Further, to know more distinctly what this power is, the parts of it are to be considered, and they be two: for it standeth partly in the ministery of the Word, and partly in the jurisdiction of the Church upon earth. The ministery of the Word is either publike or private. First, the publike ministery of the Word is called the preaching of it; in which is this binding and loosing, opening and shutting, it being an ordinance of God, in which Ministers are called of God to pronounce in the Name of God pardon of sinne to the penitent, and condemnation to the obstinate: and here must be noted, that this binding and loosing, in the publike Ministery, is generall unto all, but with exception of faith and repentance. *Ob.* But seeing it is generall, it is of no great force. *Anſ.* It is: for every hearer must apply this generall doctrine to his owne person, and say with the Virgin *Mary*, applying to herselfe the Angels speech, *Be it unto mee according to thy Word*; this maketh it forcible in the conscience. The private Ministery standeth in two things: first, private admonition: secondly, private comfort. Private admonition is Gods ordinance, whereby the Minister in Gods Name bindeth a man to judgement for his sinne, except hee repent: thus *Peter* dealt with *Simon Magus*, Act. 8.21,22. Private comfort is, when upon true repentance the Minister pronounceth upon the beleever pardon of sinne without condition. Thus dealt *Nathan* with *David*, 2 Sam. 12.22. *David* said, *I have sinned*; *Nathan* hereupon telleth him, *his sins are forgiven.* Secondly, concerning the *Iurisdiction of the Church:* It

*Object.*

*Anſw.*

is

is a power given of God to the Church, whereby it uſeth correction upon open ſinners for their ſalvation; and it ſtandeth in excommunication and abſolution. Excommunication is a ſentence excluding open and obſtinate ſinners out of the Kingdome of God, and conſequently from the ſocietie of the Church: for this followes the former, *If hee will not heare the Church, let him bee an Heathen. Paul* calleth this ſentence a giving up of man unto *Satan.*

*Object.* *Ob.* But no man can exclude another from the Kingdome of God.
*Anſw.* *Anſ.* The Church excludeth not properly, but by declaring that God hath excluded ſuch. *Ob.* But the true childe of God may be excommunicated, and yet is not ſhut out of Heaven. *Anſ.* In ſome ſort and for a time he may be ſaid to be ſhut out of Heaven, but conditionally & untill repentance. The contrary hereof is *publike abſolution*, when open ſinners repenting, are by the Church openly declared to be members of the Kingdom of Heaven, and ſo admitted & received againe into the Church. This power of the Church differeth from the power of the civill Magiſtrate in foure things: Firſt, the power of the Church is ordered only by the Word, but civill power by other civill Lawes alſo. Secondly, the former correcteth only by voice, in admonition, ſuſpenſion, & excommunication; the latter by reall and bodily puniſhments. Thirdly, all ſpirituall correction, as excommunication it ſelfe, ſtandeth at the repentance of a ſinner, and proceedeth no further: but the puniſhments of civill power ſtay not at repentance, but proceed on even to the death of the malefactor, (notwithſtanding his repentance) if he be a man of death. Fourthly, in the civill power bee three degrees of proceeding: firſt, the knowledge of the cauſe. Secondly, the giving of the ſentence. Thirdly, the execution of the puniſhment. In Eccleſiaſticall are the two former, but the laſt belongeth to God alone.

The ſecond thing in the meaning is, to know what the ratification of this power is: namely, to be *bound and looſed in Heaven*; that is, when the Churches judgement following the judgement of God, doth acquite, or condemne a ſinner, God in Heaven hath done it already and ratifieth it. For in abſolution (as alſo in the other) pardon of ſinne is firſt given in Heaven: ſecondly, the Church pronounceth this according to Gods will: and thirdly, God ratifieth it thereupon in Heaven, and confirmeth it as ſure as if on earth he had pronounced the pardon.

The ſecond point. The weight of this ground may appeare, Matth. 16. 18. where the maine promiſe of the Goſpell for the ſtabliſhment of the Church is contained: *Vpon this rocke I will build my Church, and the gates of hell ſhall not prevaile againſt it:* and the ground of our aſſurance thereof, is added verſ. 19. *I will give thee the keyes of the Kingdom.* This maketh the Church prevaile againſt the gates of Hell, becauſe it openeth and ſhutteth Heaven. Secondly, hereby the Word and Sacraments are preſerved from pollution and prophanation, the ſoules of men pulled out of the ſnares of the devill, and Gods Kingdome ſet open unto them: which being taken away, there will bee no difference left betweene the Kingdome of God and the kingdome of the Devill. Which power of the keies in opening and ſhutting Heaven by the miniſtery of the Word, ſeeing we have eſtabliſhed by the Lawes of the land, wee have the ſtate of a true Church, and therefore no man can in good conſcience ſeparate from us as no Church and people of God: indeed, if it had not the power to open Heaven unto men, it were time to ſeparate from it.

3 The adverſaries of this ground are firſt the ignorant people, who Popiſhly thinke that this power is onely given to *Peter*, whoſe office is to open and ſhut Heaven. But this power was given to all the Apoſtles as well as *Peter*, and in them to all Miniſters, Churches, and Congregations: yea, and it is not exerciſed in Heaven but in earth. Secondly, all Atheiſts and Epicures that contemne and ſcorne the Word, Sacraments, and all holy things, yea, even the power of the Church it ſelfe. Thirdly, all Papiſts and the Romiſh religion, who aboliſh all binding and looſing in the publike Miniſtery, and have brought all to a private ſhrift and abſolution, which in truth is nothing elſe but a racke and a gibbet to the conſcience: for firſt, men muſt ſeeke for it at the hands of the Prieſt: ſecondly, they muſt confeſſe all their ſinnes to the Prieſt: thirdly, they muſt make ſatisfaction to the juſtice of God, even ſuch as the Prieſt ſhall injoyne them. But all this is directly contrary to the Word: for firſt, Miniſters muſt offer pardon of ſin before it be ſought for. Secondly, in Chriſt pardon is offered freely, wee need no ſatisfaction of our owne. Thirdly, they impoſe a heavier yoke than ever Chriſt or his Apoſtles did upon men, when they injoyne them to an enumeration of all their ſinnes before they can be pardoned: the depth of which policie hath beene founded. Secondly, that Religion hath turned this power Eccleſiaſticall to a Civill power, whereby they take upon them to excommunicate Kings and Emperours, not onely out of the Church, but alſo out of their Kingdomes and Empires, whom (they ſay) they may ſet up and depoſe at their pleaſure, as having power to wreſt the Scepter out of the hands of whatſoever Monarch ſhall not ſtoope under their Popes authority. Theſe be the maine enemies of this ground, againſt whom we muſt for ever contend.

In ſtead of the two keyes, Popery hath deviſed the pick-locke of Shrift.

That nothing the Pope ſhould bee unlike the Devill, he ſaith with him, All theſe are mine, and I give them to whom I will.

The 19. ground of faith is, *There is, hath beene, and ever ſhall be a Church out of which is no ſalvation.* This is an Article of our faith, and a maine ground of Religion: for if there bee not ever a Church of God, Chriſt is ſometime no Redeemer, no King, becauſe there ſhould be no people redeemed, nor ſubject to the rule of his Word and Spirit. Of which conſider two things: firſt, what this Church is: ſecondly, who

19 Ground.

who be the adversaries of this ground. For the first: *The Church is a company of men chosen to salvation, called, united to Christ, and admitted into everlasting fellowship with him.* See Heb. 12.23. and 1 Pet. 2.9. Compare these two places, and this description will easily be gathered. The properties of this Church are these six which follow: First, being the Spouse of Christ, shee is one onely indeed, although distinguished in regard of time, as the Church of the old Testament and of the new. Secondly, of place, as of *England, Scotland, &c.* Thirdly, of condition, as the Militant and Triumphant: all these make but one body of Christ. Secondly, it is invisible, not to bee seene but beleeved: for election, vocation, redemption, can onely bee beleeved; yet some parts of it are visible, as in the right use of the Word and Sacraments appeareth. Thirdly, to this assembly and no other belong all the promises of this life; and the life to come, especially forgivenesse of sinnes and life everlasting. Fourthly, it consisteth onely of living members, quickned by the Spirit of Christ, not of any hypocrites or wicked persons. Fifthly, no member of it can be severed or cut off from Christ, but abide in him and with him for ever. Sixthly, it is the ground and pillar of truth; that is, the doctrine of true Religion is alwaies safely kept and maintained in it. *Ob.* The Churches in earth are true Churches, and yet in these are many hypocrites and Apostates, who fall from their profession. And therefore all are not living members. *Ans.* In visible Churches are two sorts of men: Just men, and Hypocrites; who although they be within the Church, yet the Church is not so called of them, but in regard of them only who are truly joyned unto Christ, who are the better part, although not the greater: Even as a heape of wheat and chaffe together is called an heape of wheat, or a corne heape, of the better part.

Six properties of the Church.

Adversaries.

Adversaries hereof are Papists, who frame not the Church by these true properties, but by other deceitfull markes, as succession, multitude, antiquitie, and consent; for when the Church first beganne, there could bee none of those, at least not the three former, and yet was there a true Church. Secondly, all these agree to Heretikes, as among the Jewes what was more challenged than these? and yet Christ saith, they were blinde leaders of the blinde. But the true marke is the doctrine of the Prophets and Apostles truly taught and beleeved. A note of Christs sheepe is the hearing of his voice, Joh. 10.27. And, *Ye are in the Father and the Son, if ye abide in the word which yee have heard from the beginning.* 1 Joh. 2.24. See Ephes. 2.20.

Papists here take their markes amisse.

10 Ground.

The 10. ground is: That *there shall bee a resurrection of the dead in the end of the world.* This was one of the six grounds of Catechisme in the daies of the Apostles: Heb. 6.12. *Hymeneus* and *Philetus* destroyed the faith of certaine, in teaching that the *Resurrection was already past.*

A

Adversaries hereof are the *Family of love*, who hold that there is no Resurrection but onely in this life.

Adversaries.

The last ground of doctrine is: *There shall be a generall judgement of all flesh.* It is one of the grounds. Heb. 6.2. In which judgement every mans workes shall be tried, and every man accordingly shall receive sentence of life or death eternall.

21 Ground.

The adversaries hereof are first the Atheist, who denieth God himselfe, and consequently his judgement: Secondly, the drowsie Protestants, who in judgement denie not the last judgement, but yet plainly shew in their lives that they are not perswaded of it: for then would they make more conscience of sinne, and pleasing God in all things. These are the maine grounds of beleefe, unto which all other may be reduced. Now follow the grounds of obedience and practice.

Adversaries.

B

The first ground of practice is, Luke 13. 3. *Except ye repent, ye shall perish.* In which two things are to be observed: First, the duty required, that is, *Repentance*, the necessity of which appeareth, in that *without it men perish.* Secondly, the adversaries. Concerning repentance two things must be taught: first, what it is: secondly, what is the use of it. For the first; *Repentance* (as *Paul* describeth it) *is a conversion whereby a sinner turneth himselfe unto God, and bringeth forth fruits worthy amendment of life.* There be two kindes of conversion of a sinner: First, that whereby God turneth man. Secondly, that whereby a man being turned by God, turneth himselfe by grace: the former is no repentance properly, but the latter. Jer. 31. 18. *Convert thou me, and I shall be converted. Surely after that I converted I repented. Quest.* In what part is this conversion made? *Ans.* It beginneth in the minde, but it is of the whole man, the minde laying off all purpose of sinning, the conscience calling backe from sinne, the will not seeking to fulfill the lusts of it; but the whole man endevouring to please God through his whole conversation: further, repentance is attended with divers fruits worthy newnesse of life. These are the duties of the Morall Law, performed in faith and truth without hypocrisie, which because they proceed from the same beginning, are approved of God as repentance is. The second point in this duty is, the use of repentance; and that is not to be a *cause* of salvation, but only *a way* wherein men must walke to life everlasting. We are slandered by the Popish Church, while they exclaime that our doctrin requireth nothing but faith to be saved by, and so we become enemies to all good workes. But this is not our doctrine: for wee hold the workes of repentance to be the way of salvation. Indeed when we speake of the instrument whereby we lay hold upon Christ, that we say is faith only, not hope, love, or any workes; but when wee speake of a way to life, then faith is not alone, but repentance is required, hope, the feare of God,

1 Ground.

Acts 26.20.

C

D

God, and every good worke. So women are said to bee *saved through bearing of children*, 1 Tim. 2. 15. namely, as a way wherein they practise their faith and obedience. Thus *Abrahams* faith and works went together, Jam. 2. 22.

Secondly, The Adversaries of this ground are professors of Religion, who content themselves with a fained repentance; for most men being pricked and stung with the sense of their sinnes, for a while will hold downe their heads like a bulrush, breake off their company, come to Church, pray, heare the Word, and performe other duties: but when the remorse is once past, they returne to their former course of licentiousnesse, and this is thought a sufficient repentance: whereas it is but ceremoniall, and a figge leafe whereby men seeke to cover themselves: for true repentance changeth the minde, will, affections, conscience, yea, all the actions of life.

A patterne of popish doctrine.

Secondly, the *Romish Church*, which for many hundred yeares hath overturned this doctrine: as first in generall above these 500. yeares, penance and publike confession of persons excommunicated, hath bin by them taken and deemed to be repentance it selfe; any other hath bin scarce taught or knowne in these parts of the world. Secondly, repentance is by them turned into a judiciall proceeding and sentence of the Court, wherein the Minister must bee judge, the sinner must come under confession: the Minister must passe sentence, and the other must make satisfaction accordingly; which is an high abuse of this doctrine. Thirdly, they hold the workes of Contrition, Confession, and Satisfaction, to merit, yea, and to conferre pardon of sinne, and so abolish the merit and satisfaction of Christ. Secondly, the world hath bin by that Church deceived in divers particulars concerning this doctrine; as namely, first it hath beene taught that repentance, for the originall of it, is partly from nature, partly from grace; partly from God, partly from our selves; which is a false foundation, joyning light with darknesse, it being wholly from grace. Secondly, remorse of conscience (which the very Devils may have) is made a part of repentance; *Saul* himselfe, nay, *Iudas* wanted not his contrition, which is no grace, but a preparation unto it. Thirdly, they make *Auricular Confession*, whereby every man is bound to confesse all and every one of his sinnes, with their circumstances in the Priests eare, so necessary unto repentance, as without which he cannot have pardon; which is a very gibbet to the conscience. Fourthly, they turne their canonical satisfaction into satisfaction of Gods justice for sin, wherein blasphemously they overthrow the most perfect satisfaction of the Son of God. We are therefore to praise God who hath taken from our necks this yoke of the Roman Church, which neither we nor our Fathers were able to beare.

1 Ground.

The second ground of practice is concerning the exercise of repentance: Luk. 9. 23. *If any man will come after mee, let him deny himselfe, and take up his Crosse and follow me.* In which ground we will consider three things: first, the meaning; secondly, the moment; thirdly, the adversaries against whom we must contend. For the meaning; *If any man will follow me*] that is, will be my Disciple, (for Disciples used to follow their Masters and Teachers) he must learne three duties: first, *Let him deny himselfe*; secondly, *take up his crosse*; thirdly, *follow mee*. To the deniall of our selves three things are required: First, we must for the magnifying of the grace of God, abase our selves even to nothing. An example whereof we have in *Paul*, 1 Cor. 3. 7. *I have planted, Apollo hath watred: but neither he that planteth any thing, neither he that watereth, but God that giveth increase*: If the planter be nothing, much lesse the planted. We are not able as of our selves to think a good thought. And againe, *All our sufficiency is of God*. Secondly, wee must renounce our owne reason and will, and bring them under subjection to the will of God; wee must not strive to have wills of our owne, but let Christs will bee sufficient for us, his wisdome must be our reason. Thirdly, wee must esteeme all things as dung for Christ, and preserve within us a readinesse to leave and forsake friends, riches, honours, yea, our liberty, and life it selfe, (if need be) for his sake, and a good conscience.

The second duty is, *To take up our crosse daily*: unto which two things are required: first, every member of the Church must make reckoning of, and looke for daily crosses private and particular in his calling and in his profession. Secondly, when the crosse commeth it must bee taken up cheerefully, and borne with rejoycing: Matth. 5. 12. *Rejoyce and be glad, namely, even when men revile and persecute you*: Rom. 5. 3. Justified persons are able to *rejoyce in tribulations*; according to the exhortation, James 1. 2. *Count it an exceeding joy*. An example of the Saints, Heb. 10. 34. who *suffered with joy the spoiling of their goods*.

The third duty of a Disciple is, after the two former to *follow Christ*. For when Christ saith, *And follow mee*, it is as though hee had said: I goe before bearing my crosse, let my Disciples follow me step by step in bearing of this crosse. This containeth in it the maine duties of Christian Religion; to the performing of which two things are to be done: first, we must beare the crosse in obedience, as Christ did, who most willingly abased himselfe to the death, even the death of the crosse, in obedience to his Fathers will. *Quest.* But wherein stood this obedience of Christ? *Ans.* In the practice of three speciall vertues: first, *Meeknesse*, hee opened not his mouth, he reviled not being reviled, revenged not when hee might. Secondly, *Patience*; he grudged not to suffer those bitter torments for his very enemies. Thirdly, *Love*; he prayed for those that pierced him, and shed his heart bloud: in all which it is our part to imitate him.

Secondly,

Secondly, we must be conformable unto Christ being our head; which conformity consisteth in crucifying our body of corruption, even as he was crucified upon his crosse. We must arme our selves with *Peters* exhortation, 1 Pet. 4. 1. *to suffer in the flesh as Christ suffred in the flesh.* Which whosoever doth, he *ceaseth from sinne:* he liveth not henceforth *after the lusts of men*, but after *the will of God*, vers. 2. The learning of this duty helpeth forward our obedience under the crosse, which many cannot attaine unto (who in time of their peace are in some sort obedient,) because they beare not about in their bodies the *dyings of Christ daily*, 2 Cor. 4.

The second point. The moment and weight of this ground appeareth, Luk. 9. 24. *Hee that will save his life shall lose it*, that is, that will not take up his crosse to follow Christ, shall never bee saved. Againe, Baptisme is a maine ground, Heb. 6. 1. namely, as it is joyned with inward baptisme, for else outward baptisme may be wanting, so it be without contempt; but both together are a maine ground, especially in regard of that stipulation wee make, and that profession which wee receive upon us thereby, of forsaking even our selves, and following of Christ, without which can bee no salvation: which being the matter and substance of this ground, sheweth evidently the importance of it.

The third point. Adversaries of this ground are, first among our selves, such as are content to make Christ a Saviour and Redeemer, but not a patterne and example of imitation in his vertues: but Christ will not bee made a packhorse only to beare sinnes, seeing hee hath propounded himselfe a president to bee followed of those who looke for salvation by his sufferings: they must first be his Disciples before he be their Redeemer. Secondly, a more wicked enemy withstanding this doctrine is the Church of Rome, in exalting nature, and extenuating the grace of God; as first, holding that all sinnes deserve not death, but may be done away by a little knocking on the breast, or such like sorrow. Secondly, that by nature man hath free will in his conversion, and being helped by the holy Ghost, can move himselfe unto salvation. Thirdly, that after justification there is nothing in a man that God can hate. Fourthly, that a man may merit life, and performe workes of satisfaction to God; which devillish doctrines what else doe they but make the heart swell with pride, so as it can never be brought to the deniall of it selfe.

Popish doctrine suffereth not a man to set one foot forward towards Christ, because it resisteth deniall of a mans selfe.

3 Ground.

The third ground is taken from the Morall Law, *Thou shalt have no other God before my face.* The scope and meaning of which Law is, to direct us in chusing the true God onely to be our God; which is done, first, when wee know and acknowledge him as he hath revealed himselfe in his Word: secondly, when we give our hearts unto him, according to that precept; *My son give me thy heart.* Now the heart is given to God, when he is loved and feared above all, when he is alone trusted in, relied on in danger, when wee ascribe all power unto him, beleeve in him, subject our selves unto him in our very conscience; for whatsoever hath these is become our God. Secondly, that this is a ground cannot be doubted: for whosoever taketh not the true God for his God, is out of all way to salvation, seeing there is no covenant between God and him, and being out of the covenant, can have no part nor inheritance in Gods Kingdome.

Thirdly, Adversaries of this ground are, first the *Romish doctrine*, which committeth high treason against God, in giving his honour to other things; as to Saints and dead men, whom they make Gods, by teaching invocation to be due unto them, and so attributing an infinite power, wisdome, or presence unto them, which are Gods properties. Secondly, in teaching that men can merit, they make them Gods. For if Christ himselfe had beene a meere man, he could not have merited. Thirdly, in ascribing to dead creatures the vertue of the holy Ghost; as to water the power of sanctification, driving away devils, and washing away sinnes. Fourthly, in setting up the woodden Crosse for a God, which must bee worshipped with the same worship and affection as God himselfe is. The Virgin *Mary* they make a Goddesse and Queene of Heaven, whom they pray to command her Sonne. And lastly, the Pope, to whom they give power to pardon sinne properly, and to make lawes to binde conscience, as properly as Gods Lawes doe.

No marvell if that Religion teach to deny honour and allegeance due to our earthly gods.

The second adversarie is the common *Protestant*, who carrieth an outward profession of Christ, but in his heart setteth up many gods; as the belly, wealth, pleasure, yea, the Devill is the god of many men, as Phil. 3. 19. 2 Cor. 4. 4. others set all their hearts and study for the accomplishment of their sinnes: now sinne having the hold in their hearts, is become their God. Yea, and it is a common practice of many Protestants in their crosses to put off their confidence in God, and betake themselves to cunning men and South-sayers; so leaving the living God, and trust for their helpe in the devill himselfe.

4 Ground.

The fourth ground of practice concerneth the worship of God: Exod. 20. 5. *Thou shalt not make to thy selfe any graven Image, &c.* The first point. The meaning: This Commandement hath two parts: the former forbidding the *making of Images:* the latter, the *worshipping of them.* The former in these words, *Thou shalt not make unto thy selfe, &c.* In which is not simply forbidden the making of Images, as if they bee for politicall or historicall use, but the making of them in way of religion or conscience, to put us in remembrance of God, or to worship God in, by, or at the same. The latter in these words, *Thou shalt not bow downe, &c.* That is, thou shalt not so much as bow downe thy bodie before such an Image made by others

thers, neither to worſhip it, nor the true God in it: which expoſition becauſe it is oppugned by a great part of the world, I will prove by ſome reaſons: Firſt, that which was the ſin of the Iſraelites in making Images, is here forbidden: but their common ſinne in the uſe of Images was to make them repreſentations of the true God, and to worſhip the true God in them, as appeareth, Exod. 32.4,5. The Iſraelites having made a golden Calfe ſaid, *Theſe be thy Gods, O Iſrael, which brought thee out of the land of Egypt*: that is, this is a repreſentation of that God who brought thee out of Ægypt: for they ſhould have beene worſe than mad men, if they had called that Calfe which was but one day old, that God which brought them many daies before out of Ægypt: beſides that, Images true or falſe are uſually called by the name of gods, as being ſo in the reputation of the worſhippers. Further *Aaron* ſaid, *To morrow ſhall be the holy day of the Lord*: ſignifying that the Calfe was made to repreſent the true God, whom in the Calfe they were to worſhip. Againe, Judg. 17.3. *Michaes* mother ſheweth that her intent was to worſhip God in the Image, when ſhe ſaith, that ſhee had dedicated eleven hundred ſhekles of ſilver to the *Lord*, to make a graven and a molten Image; and having made the Image, ſhe ſaith, *Now will the Lord bleſſe me*: though his fact was groſſe Idolatrie, yet he ſheweth that he worſhipped the Lord in the Image, whoſe bleſſing he boaſted of. Eſay 40.18. *To whom will ye liken God?* whence it is plaine, they made images of the true God to worſhip him in. Judg. 2.21. The Iſraelites were ſore afflicted for ſerving *Baal and Aſhteroth*, that is, Idols fetched from the Heathen: but herein their intent was to worſhip the true God in them, as appeareth, Hoſe. 2.16. *Thou ſhalt call me no more Baali, but Iſhi*. Yea, the very Heathen themſelves worſhipped the true God in their Images, Rom. 1.23. *They turned the glorie of the true God, into the ſimilitude of a corruptible creature*; much more then the Iſraelites who tooke their Idolatrie from them: and therefore in the ſecond commandement is forbidden the making of Images of the true God, and not of falſe onely, as the Papiſts would falſely teach us. The ſecond reaſon is in Deut. 4.15,16. where *Moſes* making a Commentary upon this commandement, and forbidding to make any repreſentation of any figure, addeth this reaſon; *Ye ſaw no image in the day that the Lord ſpake out of Horeb*: and therefore *Moſes* underſtood the Commandement as wee doe, namely, not to make any Image of the true God. The third reaſon is in the words, *Thou ſhalt not make the Image of any thing that is in heaven above, &c.* Seeing then that God is in heaven above, as alſo the Saints and Angels; we muſt make no Image to repreſent them: for even Images of the true God are Idols, hated of God, and condemned in the Scriptures: ſo the golden Calfe is called *an Idoll*, Act. 7.41.

The ſecond point, is the weight of this ground ſtanding herein, that whoſoever overthroweth this ground, overturneth this religion. For firſt, whoſoever reſembleth God in any Image, and worſhippeth him therein, he denieth the true God: Rom. 1.25. The wiſeſt of the Heathen, worſhipping God in their Images, *turned the truth of God into a lie*: ſo whatſoever men may beleeve of worſhipping the true God in an Image, the truth is, it will prove no better than a lie unto them. The Apoſtle affirmeth, that whatſoever the Gentiles ſacrificed to Idols, *they ſacrificed it unto Devils, and not unto God*. 1 Cor. 10.20. Some may aske, how can this be, ſeeing their intent was to ſacrifice unto God? I anſwer, that by offering to an Image, they denied God, and ſo not ſerving him, they became ſacrificers to the Devill: for whoſoever conceiveth of God, otherwiſe than hee will be conceived of, conceive an Idol, and not God; and he that will remember him in things wherein he will not be remembred, forgetteth him, as the Iſraelites, Pſal. 106.21. Secondly, profeſſed Idolatry maketh a ſeparation betweene God and his people, as adulterie doth betweene man and wife. For as a wife that ſeeketh to ſtrangers, denieth her proper husband; ſo the Church, which is the ſpouſe of God, going a whoring after Images and ſtrange gods, denieth God her husband, and procureth the Bill of divorce: ſee Hoſeah 2. and Jer. 3.8.

Thirdly, the Adverſaries of this ground are, the profeſſed papiſts: firſt, in allowing making of Images for Religious ſake; as the Image of Chriſt crucified, which they call the *Crucifix*; and of Chriſt glorified, which they call *Agnus Dei*: alſo Images of the Virgin *Marie*, and other Saints; yea, curſing and condemning all thoſe that forbid the making of them, and ſo curſe even the Lord himſelf: yea, and moſt blaſphemouſly in former times they were wont to make Images of the Trinitie, picturing the Father like an old man, the Sonne like a childe, the holy Ghoſt like a Dove, and yet much more blaſphemouſly than that, otherwiſe: but they are now aſhamed of ſuch wicked pictures. Secondly, they maintaine, yea, and command the worſhip of Chriſt in an Image, and condemne them who denie the worſhipping of Images, whether they be Images of God, or of Saints, Angels or dead men. Thirdly, they teach that a man is to worſhip the Crucifix religiouſly, yea, with the ſame worſhip and devotion with which Chriſt himſelfe is worſhipped, wherewith alſo they worſhip their breaden-God.

If the Pope had beene with Moſes in the Mount, hee would have demurred upon the admittance of the ſecond Commandement.

In former times their conſciences ſecretly checking them of their Idolatries, cauſed them to leave out the whole ſecond Commandement, and divide the laſt into two, to fill up the number: but of latter dayes, ſeeing they are conſtrained to retaine the Commandement, they have found out ſome ſhift, which we will examine. Firſt, they ſay there is a difference be- *Obiect.* 1.

tweene an Idoll and an Image, as the one is a Greeke word, the other a Latine: the former is a representation of the true God, the latter of false Gods. *Answ.* The difference is but in the Word, for indeed they be both one, Acts 7.41. *Answ.*

*Object.* 1. The calfe was an Image and an Idoll too. *Ob.* They make difference also of worship, which they say is of two sorts: the first is *Latreia*, this is a worship and reverence due to God onely: the second is *Dulia*, and this is a service due unto Saints, to the Crucifix, &c. *Answ.* But besides that the Scripture make these both one, they herein bewray their folly, in that, if either be greater, it is *Dulia*, which is a kinde of service most submisse, and that properly which vassals were wont to yeeld their Lord who had taken them in warre; and yet this must be given to Saints, and the woodden Crosse, being the greatest subjection. *Answ.*

*Object.* 3. But they intend to worship not the image of the Crosse, but Christ in it. *Answ.* No intention of man can institute a true worship of God, without warrant from God himselfe, who never authorized men to worship him in Images. *Answ.*

*Object.* 4. Englishmen kneele downe to the Chaire of Estate, the King not being in presence, and therefore wee may much more to Saints and Angels. *Answ.* First, this is a civill and politike worship, testifying the subjects allegeance; but kneeling to Saints is religious. Secondly, the King appointeth his Chaire of Estate to bee a signe of his presence, and willeth it; but no Papists can prove that ever Christ appointed a Crucifix to bee a signe of his presence: or that God willeth their Images to bee signes of his presence. Thirdly, the Chaire of Estate is a signe onely in the Kings absence; for himselfe being present, the civill worship is performed to himselfe: but Christ is never absent from his Church: and yet in his presence they set up an Image to remember him by. Thus that Church being an open Idolater must not be joined with; for shee is not joined to Christ any longer, but is a professed harlot; neither is it so indifferent (as some thinke) to find salvation there as well as by our Religion.

5 Ground. The fifth ground is, Matth. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* That this is a chiefe ground needs no proofe; and therefore wee will consider first, the meaning: secondly, the adversaries against whom wee must contend. To know the meaning, the words going before will afford us some direction; wherein Satan having moved Christ to fall downe and worship him with bodily worship onely, and requiring not the maine worship due to God, but a little bowing of the body; betokening that hee was the disposer of the Kingdomes of the world: this Christ denieth him with this reason ratified by Scripture, that it is a worship and a service proper to God, and to bee tendred to him onely. Secondly, the words themselves are to bee weighed: By [*worship*] is properly signified bodily worship in a bodily gesture: the meaning then is, thou shalt with thy body adore the Lord, for so it is suitable to Sathans demand. The word [*serve*] signifieth all worship due to God both inward and outward. [*Onely*] This word appertaineth to both the members, and so to the whole sentence: for els there should be no direct denial of Sathans temptation, requiring only the former and not the latter. But some will say, we may serve him lawfully, how then is service proper to God only? *Object.* 2. There be two kinds of worship, Religious and Civil. Religious is an action or actions of reverence and subjection, whereby a man doth acknowledg the Godhead it selfe, or the properties thereof, either in God himselfe truly, or in the creature falsely. These properties of God are, first, to bee an absolute Lord. Secondly, to be Almightie. Thirdly, to be present in all places at all times. Fourthly, to heare all men in all places at all times. Fiftly, to know all things past, present, and to come, yea, and the hearts of men. Sixthly, to be a giver of all good things, and the preventer of all evill. Now any action of reverence in signification of many of these properties, is a religious worship; the very intent of the minde in religious worship, being to ascribe either Godhead or divine properties to the thing worshipped. Civill or politicke worship is, when men performe actions of reverence & subjection unto others, as acknowledging them to bee preferred above themselves in gifts or authoritie. Thus bowing of the body is sometime religious, when it is done to God, in acknowledging his properties; and sometime civil, performed to a man in a respect of his eminencie in gifts and government. But these words of Christ are meant onely of the former, and not of the latter which belongs unto man. This ground thus truly conceived, affordeth us these two maine points of religion: first, that *God is to be worshipped with a religious worship.* Secondly, *That all religious worship is proper to God, and due to him alone.* Now religious worship is two-fold: first, *inward*, standing in two things; faith and inward obedience. Secondly, *outward*, when this inward worship is outwardly testified, consisting of three principall parts: first, in preaching, hearing, and reading the Word: secondly, in receiving the two Sacraments: thirdly, in prayer and thanksgiving publike and private.

Adversarie. Catholikes, the Catholike deprayers of Gods worship. The Adversaries hereof are the Papists, who pretend the Catholike Religion, but indeed overthrow it, depraving the outward worship of God, wherein the inward is testified. The first part whereof standing in the *preaching, hearing, and reading* of the *word*, they deprave: first, by mingling the pure Word of God with mans word and writings: and authorizing bookes Apocryphall as Canonicall Scripture. Secondly, by making unwritten Traditions Apostolicall and Ecclesiasticall (as they say) of equall authoritie with the Scripture. Thirdly,

Πλεονασμὸς.

Thirdly, in that they teach in their catechiſmes, that the worſhip of God doth ſtand in obeying the Commandements of the Church, as well as the Commandements of God themſelves, and are neceſſarily to be practiſed unto ſalvation, and ſo they worſhip God in *vaine*, *Mat.* 15.9. Fourthly, in that they allow no Bible to be authenticall, but only the Latine tranſlation of *Ierome*, renouncing both the Hebrew and Greeke fountains: and yet learned Papiſts confeſſe that their Latine text is corrupted, and that therefore the true ſenſe is to bee fetched from the Popes determinations & from Councels, and no other ſenſe to be admitted. Fifthly, in that they make Images Lay mens books and teachers; and debar the people of the Scriptures publikely and privately in the vulgar tongue, and ſuffer it only to be read by them, and unto them in the Latine tongue unknowne unto them.

The ſecond part of outward worſhip ſtanding *in adminiſtration of Sacraments*, they likewiſe corrupt and aboliſh: for howſoever Baptiſme is preſerved for the ſubſtance of it in the Romiſh Church, which (as a lanterne carrieth the light) it retaineth not for it owne, but for the hidden Churches ſake within it; yet have they aboliſhed the Lords Supper for the ſubſtance of it: firſt, of a Sacrament they have made it a reall ſacrifice. Secondly, they have turned the Communion into a private Maſſe, where the Prieſt alone receiveth all, and the people nothing. Thirdly, although in a Sacrament there muſt bee diſtinction betweene the ſigne, and the thing ſignified, yet they make none, but overthrow all ſuch ſignification of the ſignes by their tranſubſtantiation. Fourthly, they have turned the body of Chriſt into a breaden God, which they carry about in boxes and worſhip; which is as vilde an Idolatry as ever was among the Heathen, not inferiour to the worſhipping of Cats and Buls, as gods among the Egyptians. Fifthly, they have added to Chriſts inſtitution five Sacraments, *viz. Penance, Confirmation, Orders, Matrimony, and Annointing*. But indeed Baptiſme is a Sacrament of Penance: the Lords Supper of Confirmation: and further they are deceived in the other.

The third part of outward worſhip concerneth *Prayer* and *thanksgiving*, this they overthrow likewiſe: firſt, they mocke God in praying in an unknowne tongue, not knowing what they ask, much leſſe ſeriouſly addreſſing themſelves unto the duty, which even earthly Kings would diſdaine. Secondly, in prayer muſt bee brought ſenſe of want, and contrition of heart; this they cannot bring, who are taught that they merit by prayer. Thirdly, prayer muſt bee made in particular faith, but this they make preſumption. Fourthly, they allow praying to creatures, and the mediation of Saints, and ſo deny the very ſubſtance of prayer, which is to make requeſt to God only in the alone mediation of Chriſt.

A The ſecond maine point of Religion out of this ground is this; *That religious worſhip is due to God alone*: for we may not give appearance of religious worſhip to creatures. *Cornelius* is reproved for giving to *Peter* exceſſe even of civill worſhip, *Acts* 10.25. for he knew *Peter* to be a man of God, and ſo ſeemed to mingle a kinde of religious worſhip with civill. This is a maine ground alſo, which whoſoever denieth he holdeth not the head Chriſt, *Col.* 2.18, 19.

Adverſaries. Popiſh prayers, fitter to be preferred to dead men than the living God.

The adverſaries of this ground alſo are the profeſſed Papiſts, who worſhip Saints and Angels, not onely by kneeling before them, but praying alſo unto them; which cannot be denied to be a religious worſhip, ſeeing it attributeth unto them to heare the prayers of all men, B at all times, in all places, yea, and to know the hearts of men upon earth. Secondly, they maintaine religious worſhip of Images, they goe on pilgrimage unto them, offer incenſe, creepe unto them, and kneel before them. Yea, they worſhip the Crucifix with the ſame worſhip whereby they would adore Chriſt, if he were living upon earth, as alſo the reliques of Saints. Out of all which we ſee what to thinke of that Church, which only hath the name of a Church: ſhee holdeth not the head Chriſt, ſeeing for ſo many hundred yeares ſhe hath diſplayed her fornication in worſhipping Saints, Angels, Images, and the *Virgin Mary*, ſo as her Bill of divorcement is juſtly given her, 2 *Theſ.* 2.10. *Rev.* 13.8. C from whom we muſt ſeparate, if we would not partake with her in her plagues.

6 Ground.

The ſixth ground of practice is, Eſai. 8. 13. *Sanctifie the Lord of hoſts*: which words containe the ſubſtance of the third Commandement: in which conſider firſt the meaning, ſecondly the weight, thirdly the Adverſaries. For the meaning: A thing is ſaid to bee ſanctified two waies; either when it is *made holy*; or when it is *acknowledged to be made holy*. Now this latter muſt be here underſtood, for Gods name cannot be made holy, which is holineſſe it ſelfe, and the firſt cauſe of all holineſſe; but it is ſanctified of us, when we acknowledge it holy: and this our ſanctification of God, either reſpecteth God himſelfe, or the gifts of God. Our D ſanctification of God himſelfe (the thing intended in this ground) is done two wayes: firſt, when in our minde we acknowledge and praiſe him in his attributes, of wiſdome, mercy, loving kindneſſe, power, providence, and ſuch like: 1 Pet. 3. 15. *Sanctifie the Lord God in your hearts*; that is, acknowledge him in his wiſdome, power, and other his attributes. Looke as good ſubjects ſpeaking of, and mentioning their Prince, will put off their hats in reverent opinion of him; ſo we religiouſly ſhould thinke and ſpeake of theſe. *Iob* fearing only and but ſuſpecting, that his ſonnes in their feaſtings had diſhonoured this name of God, ſanctified them. When *Ezekias* heard the blaſphemies of *Rabſheka* againſt God, he hũbled himſelfe, rent

his cloathes and put on sackcloth, 2 King. 19. 1. Yea, wicked *Ahab* having heard (though falsely) that *Naboth* had blasphemed God, he rent his cloathes and proclaimed a fast: which sheweth (whatsoever his fact was) the use and manner of holy men in his time, when Gods name was dishonoured and blasphemed. Secondly, wee sanctifie God himselfe, when wee with reverence acknowledge his titles, as *God*, *Lord*, *Iehovah*, *Father*, *Christ*, *Iesus*, *Holy Ghost*; and not without religious and obedient affection speaking or thinking of them. Our sanctification of Gods gifts, which are many, as the *Word preached*, *Prayer*, *Sacraments*, *Meat*, *Drinke*, and all things serving for the good of body or soule, is not by giving or adding any holinesse unto them, which in themselves are all holy; but when we acknowledge them holy by preparing our selves to a holy use of them, and use them accordingly with good conscience; for every creature of God hath a double use: First, a lawfull use when God permits a generall use of his creatures: thus all may use meat, drinke, apparell, &c. Secondly, a holy use, when a creature in his lawfull use is used in a holy manner: for this includeth the former, though that may be without this. For example, all the Jewes kept the Passeover *lawfully*, but onely those celebrated it *holily*, who prepared themselves according to the commandement: which holy use is obtained by the word and prayer, 1 Tim. 4. The Word directeth us to use these gifts of God in obedience; and prayer obtaineth grace to use them according to the Word: unto which holy use of Gods creatures we are to be moved by these reasons: first, wee must distinguish our selves from the bruit beasts: the swine in the forrest eateth up the masse, but looketh not up to heaven, no not to the tree whence it falleth. Secondly, because we have lost our title to all the creatures in *Adam*, which onely is in this use restored. Thirdly, because they are the gifts of God, we must thus acknowledge them to be his, and in him learne to use them. Fourthly, that we may avoid the common abuse of them whereby he is provoked to displeasure.

The second point is the weight of this ground: which may appeare in the contrary, seeing the blasphemer doth what he can to overthrow the Godhead it selfe: whence every such one is called by such a name as signifieth *a piercer of God*, or one that thrusteth God thorow: and therefore the sanctification of God is a ground of moment. Secondly, the first petition of the Lords Prayer is, *sanctified be thy name:* wherein we are taught to preferre and pray for the hallowing of Gods name before our owne salvation. Thirdly, the scope of the third Commandement is the same, which whosoever observeth not, reverseth both the former. And lastly, the Lord is so jealous of his glory, that he will be sanctified of all them that *come neere him*, else he will sanctifie himselfe in their confusion, Levit. 10. 3.

Levit. 24. 14, 16.

Thirdly, the Adversaries of this ground are first, (though by Gods mercie) the religion of the Church of England is no adversarie unto it, yet the lives of the most fight against it: for although when we mention earthly Princes, we can use all reverence, yet Gods name is most fearefully abused, and tossed in wicked mens mouthes by oathes and cursed speakings; besides that, many abuse the same to Charmes, and Spels in their sorceries, and men thinke all is well, because herein they use good words: but the truth is, the better the words be, the greater is the sinne: yea, it is noted to be a signe of a low and base spirit not to sweare and blaspheme upon any occasion: many soldiers thinke they cannot be couragious enough, unlesse they pierce God, and rent Christ by detestable oathes, such as would cause wicked *Ahab* himselfe to rent his cloathes at the hearing.

Adversaries.

Secondly, the great adversarie is the Papist, and that divers wayes: first, in that they teach that the very doing of some worke is a sanctification of God; as the outward worke of Baptisme, yea, in it the very action of the Minister is a worship of God, and doth conferre grace, *ex opere operato*; this was their old doctrine, which now they colour with this addition, *If the partie bee well and rightly disposed:* but besides the use, yea, the lawfull and common use, there is by this ground required an holy use of any thing to make it acceptable to God, or rightly profitable to the doer himselfe. Secondly, their hallowing of Water, Bels, Palmes, Ashes, Spettle, is a meere mockery of God, seeing they have neither word nor promise from God, that these creatures should be thus hallowed to preserve from evill, body or soule. Thirdly, they erre in the foundation of religion divers waies; everie which such error is blasphemy. Fourthly, that Religion oppugneth the sanctification of Gods name in the use of a lawfull oath, teaching first that the Pope hath power to dispense with an oath. Secondly, that men may sweare by the Masse, and so doing make it a God. Thirdly, even the learned among them with one consent hold, that a man may sweare ambiguously even when he knoweth the thing to be otherwise.

Popish hallowing of the creatures dishonoureth the Creator.

The seventh ground is, Gal. 5. 15. *The whole law is fulfilled in this one word, Thou shalt love thy neighbour as thy selfe.* The meaning is not that wee should love our neighbour equally with our selves, and with no lesse affection, or degree of love; but that with the same cheerfulnesse, and willingnesse, and truth of heart that we performe duties of love to our selves, ought wee also to reach them out unto others. The weight of this ground appeareth, in that not onely Christ saith, *It is like the great Commandement*, but also in that it is the *summe of the whole law:* for the first Table must be practised in the second, and the love of God testified in love to men.

7 Ground.

The Adversaries of this ground be the Popish

Adversaries.

A fit principle for that religion, which wholly forsaketh it selfe.

pish Church, who thus expound it: First, love thy selfe, and then thy neighbour; making the love of our selves the foundation of the love of others: but sometime we may love our neighbour above our selves; as *Ionathan* loved *David* more than his owne soule, and Christ loved his enemies more than his owne life. Secondly, it teacheth that a man must not love particularly his particular enemie, nor salute him in particular, but generally, as if he salute a whole company together his enemie being there.

1 Ground.

The eighth ground: Exod. 20. 12, *Honour thy father and thy mother, &c.* In the words two things are to be considered: first, an ordinance of God: secondly, the meanes to preserve it. The ordinance is, that all men must not be equall in degree, but there must be orders of men, of whom some are to be in higher degree, as superiours; some in lower condition, as inferiours: the former are above others in regard of power to command, and to punish; the latter are in subjection under others, by whose discretion and will they are to be governed. This ordinance is described, Rom. 13. 1. *Let every soule be subject to the superiour power*: that is, be content to be under others which are above him in power: so here, some must be as fathers and mothers, some must bee subjected unto them. The meanes to preserve this ordinance, is the yeelding of honour unto whom it belongeth, which standeth in three things: first, in *reverence* towards the persons of superiours. Secondly, in *obedience* to their just commandement. Thirdly, in *thankfulnesse* for their paines in governing: thus is that golden sentence to be expounded. Matth. 22. *Give unto Cæsar the things that are Cæsars*; that is give him reverence, obedience, thankfulnesse; according to that, Rom. 13. 7. *Give feare unto whom feare belongeth, honour to whom honour, tribute to whom tribute.*

The weight of this ground is plaine, because without it can be no practice of true religion: for first, by it stand the three things, the *Family*, the *Church* and *Common-wealth*; all which are maintained by government, and subjection: wherefore the Lord set this Commandement the first of the second table, as whereupon hee would found all humane societies. Secondly, governours in any of these societies, are the keepers of both Tables, without whose helpe and authority Gods kingdome could have no abiding on the earth.

Such is the carriage of the Romane Clergie, as they had need keepe the civill magistrate off them, and be their owne judges.

Adversaries of this Commandement, are the Papists, who weaken the authoritie of the Magistrate, in exempting their Clergy from all Civill power of Magistracie, in causes both judiciall (that is, matters controversall) and criminall, that is, matters of trespasse, although the Apostle saith, *Let every soule be subject*. Secondly, that Church hath set up a power to bring into order and subjection all the Kings upon earth, namely, the power of the Pope, who challengeth to himselfe to overrule, yea, and to depose at his pleasure Kings and Queenes, who in their dominions are above all and only under God. Thirdly, that religion lesseneth the power of parents: for in the Councell of Trent they establish, first, *Marriages, and Contracts* made by children without consent of parents. Secondly, *vowes* also made by children under age, and without consent of parents, are held lawfull, and not to be broken.

9 Ground.

The ninth ground is, Micha. 6. 8. *Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe justly, to love mercie, to humble thy selfe, and to walke with thy God.* The meaning. Three vertues are here required: first, *just dealing*: secondly, *mercy*: thirdly, *Humilitie*. Touching the first, wee are commanded to *doe justly*: and this execution of justice betweene man and man hath five substantiall parts: First, to give honour to whom honour is due. Secondly, by thought, word, and deed to preserve the body and soule of our neighbour, that is, his life spirituall and temporall. Thirdly, his chastitie, which is the honour of body and soule in single life and Matrimonie. Fourthly, his wordly estate. Fifthly, his good name. This is the scope of all the commandements of the second Table.

Now because the due execution of justice must bee tempered with mercy, therefore is mercie required of man in the second place, which is a readinesse to releeue the miserie of the distressed. And thirdly, because justice and mercy without godlinesse are but civill vertues, we are in the last place commanded to *walke in humilitie with our God*; which containeth the summe of the first table, and standeth in three things: first, we must acknowledge our sinnes; secondly, intreat for pardon: thirdly, purpose not to offend God any more, but endevour to prevent sinne to come.

Concerning the weight of this ground, it appeareth in Micha. 6. 7. where the Lord testifieth himselfe to bee more delighted with the practice of love and mercy, than with oblations of *thousands of Rammes, and ten thousand rivers of oyle*: and else-where, *I will have mercie, and not sacrifice*. Yea, Titus 2. 12. this is made the end of the appearing of the grace of God, that wee would live *soberly* in regard of our selves, *justly* in regard of others, and *godlily* in regard of God. These vertues are so respected of God, that they are said to bee immediately, *before his face*, Psal. 89. 14. and so necessary among men, that without them no society can be preserved.

Adversaries.

The adversaries hereof are, first, the lives of most men, who seeke their owne things, and not to maintaine the lives, goods, name, chastitie of others; yea, too many preferre their private gaine before the common good of men in Church and Common-wealth. Secondly, the maine adversary is the Roman Religion, which defendeth the greatest injustice that can be, by establishing a Monarchy among themselves, not only controlling the soveraigne authority

Romish religion an open enemie to all justice.

of Princes in their owne kingdomes, but also exempting their subjects from their allegeance at their pleasure: Of which usurped power debar them once, and that counterfeit Religion will fall with it, because it is onely underpropped by it. Secondly, that Religion overthroweth justice in chastitie: for first, it giveth power to the Pope to dispense with marriages within degrees of nature; it licenseth the brother by that dispensation to marry his brothers wife, and so is a patron of horrible incest. Secondly, it defendeth the tolleration of Stewes. Thirdly, by solemne decree it forbiddeth marriages to sundry orders of men, which *Paul* calleth a doctrine of Devils, 1 Tim. 4. Yea, they binde certaine men and women from marriage, and yet call it a Sacrament. Fourthly, the last Councell of Trent affirmeth, that all marriages not solemnized by a Masse-priest, and in the faith of the Romish Church, are of none effect. Thirdly, that Religion teacheth, that to steale a small thing, is a veniall sin; whereas the thought of stealing deserveth the curse of the law. Secondly, it defendeth begging; yea, and placeth holinesse in it: wheras the word teacheth that *there shall bee no beggar in Israel.* Fourthly, it teacheth that a sporting lie, or a beneficiall lie are veniall sins, flat against the ninth Commandement. Lastly, against the tenth Commandement it teacheth injustice, namely, that hurtfull motions intended against our neighbour (if there be no consent of will) are no sin. Whence we may see what to think of that Religion; yea, Christ himselfe sheweth, Matth. 5. 19. *Whosoever breaketh the least of these Commandements, and teach men so to doe, he is the least in the kingdome of heaven*; that is, he hath no part therein. But the Roman Church breaketh them, yea, and teacheth men to doe so, and therefore it is not of God, and the peremptorie teachers thereof have no part (without repentance) in the kingdome of heaven.

10. Ground. The 10 ground is, 1 Cor. 7. 20. *Let every man abide in that calling in which he was called.* First, the meaning. The scope of the words sheweth, that among the Corinths some who were slaves & servants, but converted to the faith (their masters still remaining Infidels) thought that now they were free from their masters, and might relinquish their service, and hence tooke occasion to live as they list; against which conceit of licentiousnesse, the Apostle *Paul* opposeth himselfe, and wisheth that this bee reformed, and that those who being called to the faith under unbeleevers, abide in that same calling wherein they were called. In which verse two things are contained: First, that every man that would live religiously, must have a double calling: first, the generall calling of a Christian: secondly, some particular vocation and calling wherein to converse. Secondly, that every man must abide in his particular calling: which that a man may doe, first, he must be contented and well pleased with his calling. Secondly, hee must walke diligently in the duties thereof; for these reasons: first the commandement of God, Gen. 3. 19. *In the sweat of thy face shalt thou eat thy bread:* which words though they be a threatning, yet they include a commandement bounded with a promise of blessing: Psalm. 128. 2. *The man that feareth God shall eat the labour of his owne hands, and blessed shall hee bee,* Exod. 20. *Six dayes* shalt thou labour, enforced by Gods owne example, for in *six dayes* the Lord made heaven and earth. *Quest.* May wee not use recreation in the six dayes? *Answ.* Yea, so it bee moderate, and helpe to make us fitter for our callings; for labour it selfe being commanded, every thing also which upholdeth it is commanded. Such commandements are usuall in the New Testament also: Ephes. 4. 28. *Let him that stole steale no more, but rather let him labour with his hands the thing that good is.* So, 2 Thess. 3. 12. men are commanded to eat their owne *bread.* Secondly, examples in the Scripture: God enjoyned *Adam* in the state of innocencie this double calling: first to serve him: secondly, to dresse the garden. The second *Adam,* Christ himselfe, while hee led a private life till his baptisme, which was the space of thirty yeares, lived in his father *Iosephs* calling. The Angels themselves are *ministring spirits* for the good of the godly, and ascend and descend upon the sonne of man, and live not out of their calling. Thirdly, it is the ordinance of God, that men should be his instruments for the common good of the societies wherein they live; even as every member in the body endevoureth it selfe, not onely for it owne good, but for the benefit of the whole: So should every member of the body politike.

This ground is of great weight for the maintaining of three maine societies; for neither familie, Church, or Common-wealth can stand without distinction of particular callings and labour in the same: for which cause the Apostle *would not have him to eat, that will not labour,* 2 Thess. 3. 3.

Adversaries. The adversaries hereof are, first, many amongst us; as those who spend their lives in gaming, and they who spend their wealth in bezelling and drinking: and they also who being strong to labour, spend their time in begging: all which are vile courses of life, and enemies to all good societies. Secondly, the Romane religion; first, in maintaining a Monkish life, whereby a man cutteth himselfe off from all society, and lives in prayer and fasting: but we are taught not onely to practise duties of the first table, but of the second also, and without the speciall calling, the generall is nothing. Secondly, in maintaining looseneſſe of life, and idlenesse: for God having appointed 52 Sabbaths in the yeare, wherin men are to lay aside their ordinary callings, & no moe, they have added (as may appeare in their callender) fifty two moe, which they cal holy daies, & so spend more than a quar-

a quarter of a yeare in rest and idlenesse, whereby they become adversaries of this ground.

11. Ground.

The eleventh ground is, 1 Tim. 1. 19. *Keepe faith and good conscience.* The meaning. By *faith* wee must understand, the wholesome doctrine and religion, delivered in the writings of the Prophets and Apostles; further, this faith must not goe alone, but must have his companion, which is a good *conscience*; the property of which is to excuse and justifie a man in all callings before God and man: and it is knowne by a two-fold testimony: first, of the life past: secondly, of the life present, and to come. The testimony of the life past is, that a man hath repented him of all his sinnes past, and is turned unto God. The testimony of the life present and to come is, first, that a man hath a purpose never to offend God, but endevours to please him in all things. Secondly, that when he hath slipped and sinned against God, it was not wittingly and willingly, but of humane infirmity: thirdly, that a man hath his generall testimony which is required to a good conscience. Psal. 119. 6. *I shall not bee confounded, when I have respect to all thy Commandements.* Jam. 2. 5. *Hee that breaketh one Commandement, is guilty of all:* that is, he that wittingly and willingly against the knowledge of his conscience, breakes one of the Commandements of God, will, if occasion be offered, willingly and of knowledge breake them all: so as a good conscience must testifie on a mans side concerning all sinnes, and all obedience. Examples whereof wee have in *Hezekiah*, Esay 38. 3. *Remember, Lord, how I have walked before thee with a perfect heart.* And in *Paul*, 1 Corin. 4. 4. *I know nothing by my selfe.* The weight of the ground appeareth in the words following, where the Apostle saith, that *while some put away good conscience, they have made ship-wracke concerning the faith*: where hee compareth our conscience to a ship, our religion and faith to our treasures laid in it. Now as a hole in the ship loseth the treasures by sinking the ship: so cracke the conscience, and the treasures of religion suffer shipwracke: whence it is that *Timothy* is willed to *keep the mystery of faith in pure conscience*, 1 Tim. 3. 9.

Adversaries.

The Adversary of this ground is the Romish Religion, who overthroweth true testimony of conscience, which is ever joyned with true humiliation, and repentance for sinnes past; in teaching, that many sinnes are in themselves veniall, or no sinnes, as those lusts against the last Commandement, which killed *Paul* himselfe: and in extenuating mans corruption, and extolling nature, whereby (they say) a man may work his salvation, being holpen by the holy Ghost: whereas indeed no true peace of conscience is to be found till nature bee wholly debased, and grace take the whole place. Secondly, they teach that a man cannot be certaine of his salvation in this life, but may conjecture and hope well; which is the very racke and torment of the conscience. Thirdly, while they teach that a man must merit his salvation by his workes, they torture the conscience, and leave it destitute of this testimony: for how can the conscience quiet it selfe, when he knows not how many works will serve the turne, nor when it hath sufficiently satisfied the justice of God? and this is to be marked, that the chiefest of that religion, whatsoever they hold in their life time, yet when they lie on their death-bed, they flie from their owne merits to the merit of Christ. Notable is that speech of *Stephen Gardiner* at his death to convince it; who having beene a great persecutor, and being much perplexed on his death-bed, by a friend of his visiting him, was put in minde of that justification which is by the meere mercy of God in Christ: to whom he answered; You may tell me, and those who are in my case of this doctrine, but open not this gap to the people: So as they are glad to entertaine our doctrine for the true peace of their conscience, which in their owne doctrine they can never finde.

And Sir Chr. hlunt at his execution.

Thus have we shewed in part that faith is a most precious treasure, beset with many enemies, against whom we must alwayes contend; which we shall yet more cleerely see, in beholding the use of this treasure, which is two-fold: first, to reveale from God unto man all things needfull unto salvation concernig doctrine or manners: wherein it excelleth all mans learning: for first, all the lawes and learning of men reveale the Morall law only in part, and mingle it with superstitions, and ceremonies: but they reveale no part of the Gospell: only this doctrine of faith revealeth in the ful perfection both the Law and Gospel. Secondly, the Laws and learning of men know nothing (much lesse reveale) of mans misery, neither the cause nor the remedy thereof; but this doctrine of faith knoweth and revealeth both; namely, the first cause to be the sinne of our first parents, and the proper and perfect remedy to be the death of Christ. Thirdly, mens lawes and learning speake at large of temporall happinesse; but know nothing of eternall: but this doctrine not onely knoweth the true happinesse of men, but teacheth and describeth the ready way thereunto. The second use of this doctrine of faith is, that it is a most perfect instrument of the holy Ghost for the working of all graces in the hearts of men; I meane not the letters and syllables, but the doctrine of the Prophets and Apostles taught, and beleeved. *Paul* calleth it the *power of God to salvation*: and Christ himselfe saith, that his word *is spirit and life*, that is, the instrument of the spirit, whereby life eternall is procured: for which two notable uses it is most precious treasure. Whence we learne, first to be *swift to heare* this doctrine, taught in the publike Ministery, as *Iames* counselleth, chap. 1. 19. because in it God openeth his treasure to dispence the same unto us. Secondly, it being a precious treasure, we must hide the same in the coffers

coffers of our hearts, Psal. 119. 11. *I have hid thy word in my heart.* It must bee an *ingrafted word* in them, Iam. 1. 21. And this duty wee practise first, when we have care to know it: secondly, to remember it: thirdly, when we set the affections of our hearts upon it, as men doe upon their treasures. Thirdly, if it be the treasure of the Church, then it bringeth to the possessors of it, wealth, honour, and pleasure as other treasures doe. For as the house of *Obed-edom* was blessed for the Arke; so is that heart which holdeth true wisdome within it: see Prov. 3. 13, 14, &c. We in this land have good experience of this truth, who by Gods blessing have above forty yeares enjoyed wealth, peace, honour, and above all, Gods protection: and whence have these flowed, but from the true faith and religion set downe in the Prophets and Apostles, maintained and defended amongst us? which if we would have continued, wee must all continue to hold and affect this truth as a treasure unto the end.

The true treasure of the Church committed to the Saints is the true doctrine of salvation, and not Reliques or merits of dead men. D

The second point or head of the Exhortation is; that the *Saints are the keepers of this treasure of faith*, to whom it *was once given*. Whence we may learne, first, that it is an infallible note of the true Church of God, to keepe, maintaine and defend the wholsome doctrine of Religion, delivered by the Prophets and Apostles. It was noted to be the chiefe prerogative of the Jewes, that to them the *Oracles of God were committed*, Rom. 3. Hence 1 Tim. 3. 15. the Church is called the *ground* and *pillar* of truth, because in her publike Ministery shee maintaineth and preserveth the same, Cant. 3. 7. she asketh Christ where she shall be sure of him, and not misse of finding him in her necessity; hee maketh answer, shee shall be sure of him in the *Tents of shepherds*. Whence may bee truly concluded, that neither are the assemblies of Turkes nor Heretikes the Churches of God, because they fight against the truth; neither is the Church of Rome a true Church of God, because the truth of doctrine is for substance reversed amongst them. As also wee may bee confirmed that our Churches are the true Churches of Christ by this infallible note: A Register is known by his Records; so our Church is known to be Gods Register, because it keepeth faithfully the records of the Prophets and Apostles. Secondly, that it stands us in hand to whom this treasure is now committed, so faithfully to keepe it, that it be not taken from us, and given to others who will keepe it better; which wee shall doe by making this use of it, that we bring forth the fruits of it in amendment of life, else our unthankfulnesse shall justly bereave us of it. Concerning that circumstance in the text [*once given*] and not often, it may beare a double sense: first, it was given (as we say) once for all, that is, perfectly, sufficiently, as never after needing any alteration or addition. Whence wee note, first, that all revelations in matter of salvation and religion given since, are frivolous A and superstitious; for there is but one edition of true faith; and no after edition of revelation besides or without the word; such as the Papists have devised, to confirme their Purgatorie, prayer, and almes for the dead, masse, &c. seeing all necessary doctrine to salvation was once given perfectly. Secondly, that all Church traditions in matter of religion and doctrine of salvation, are meere prophanations of true doctrine, and argue it to bee unperfect; as those of the Masse; of receiving the Communion in one kinde; of the Popes supremacy; of workes of satisfaction, and many moe. Secondly, it may bee thus understood, *Once given to the Saints*, that is, not in writing, but in the hearts of the Saints, when they are truly enlightened: and B therefore if after enlightening it be quite lost, it is not given the second time, and consequently cannot be recovered. Heb. 6. 4. *If a man who hath beene once enlightened and tasted of the good Word of God, fall away, it is impossible that hee should bee renewed* againe by repentance. From which we must learne, to beware of Apostasie, and falling from the faith: yea, and of all steps and degrees leading thereunto, as of declining from our grounds of religion; for better had it been for us never to have knowne the way of truth, than after the knowledge of it to forsake the holy Commandement. 2 Pet. 2. 22. Which is the more to bee remembred, because religion hath beene more cherished than now it is, and the declining from it a great deale lesse. If it be C asked, how may wee prevent Apostasie? I answer, never call any ground into question. Here *Cyprians* rule is to bee learned, that divine matters admit no deliberation.

The third part of the Exhortation is, the office of the Church of God, and every member of it: and that is to maintaine, yea, to * *fight for the maintenance* of this treasure; and this is not a bodily fight by strength of arme or bow, but a spirituall fight by spirituall duties, which every member of the Church must take up; and namely, by foure duties. First, by doctrine; for every man in his place and calling must bee a Prophet; as Joel 2. 28. and must teach all under him: the father must teach the children, the Master his servants, and thus keepe out Satan and D all Satanicall doctrines. Secondly, by confession; every man being called must stand against the gates of hell, by constant witnessing of the truth. 1 Peter 3. 15. Sanctifie God in your hearts, and bee ready *alwayes to give an account of the hope that is in you*. Thirdly, by example of a good life and unblameable, suitable to the doctrine. Philip. 2. 15. This maketh men *shine as lights* in the world. Fourthly, by prayer, that the Lord would send forth labourers into his harvest to withstand all false doctrines and heresies, that so the faith and religion wherewith hee hath honoured us these many yeares, may be maintained unto us, and continued unto ours for ever.

* The word is not ἀγωνίζεσθε, but ἐπαγωνίζεσθε, signifying, an instant contention. The weapons of our warfare are not carnall. 2 Cor. 10. 4.

verſ. 4 *For there are certaine men crept in, which were of old before ordained to this condemnation: ungodly men they are which turne the grace of our God into wantonneſſe, and denie God the onely Lord and our Lord Jeſus Chriſt.*

Here the Apoſtle proceedeth to confirme his exhortation, by a reaſon drawn frō the ſtate of the Church in his time, and it is thus briefly framed. There bee certaine men which ſecretly ſeek to undermine & overthrow the faith, therfore you ought the more earneſtly to contend for it. And that theſe adverſaries lurking amongſt them might the better be deſcried, hee deſcribeth them by five ſeverall adjuncts: firſt, by their hypocriſie, in *creeping in*. Secondly, by their eſtate before God, *they are of old ordained to this condemnation*. Thirdly, by their religion; *Ungodly men they are*. Fourthly, by their doctrine, *They turne the grace of our God into wantonneſſe*. Fifthly, by their lives; *they deny the onely Lord*. For the firſt, *There are certaine men crept in*] That is, there be men who ſecretly have inſinuated themſelves into your ſociety, profeſſing themſelves to be teachers of the true faith, but are indeed the deſtroyers and diſturbers of it. In which words two ſinnes are laid to their charge: firſt, that they cunningly joined themſelves unto the Church, pretending themſelves to bee the ſervants of Chriſt, and of the Church, and yet were enemies to both. Here marke the ſubtiltie of Satan, who cauſeth prophane men to joine themſelves to the ſocieties of the Saints, that by this meanes mingling his inſtruments with the members of the Church, he may by degrees corrupt the faith and overthrow the Church. The Parable, Matthew 13. ſheweth, that whereſoever the good husbandman ſoweth his good ſeed, this malicious man ſcattereth his tares. In *Abrahams* houſe ſhall be an *Iſmael*; in *Iſaacs*, an *Eſau*; in the Arke a curſed *Cham*; in Chriſts family a *Judas*. In the Primitive Church the devil raiſed up of all ſorts of Heretiks great numbers. In our owne Church the devill ſtirreth up daily troopes of Atheiſts and Papiſts, to the corrupting and depraving of true faith and Religion.

*Vſe.* Firſt, we muſt not take offence when we ſee ungodly men in the Church, much leſſe cut our ſelves from it by ſeparation: but rather conceive of the policy of Satan, who for the hindrance of the faith thruſteth them in. When the Iſraelites entred into the land of Canaan, they muſt not dwell alone, but be mingled with the Cananites the enemies of the Church, leſt the land being too much diſpeopled, wilde beaſts

A ſhould prevaile and devoure the people of God: So the Lord (ordering the malice of Sathan to the good of the Church) ſuffereth ſeducers in the Church, both to exerciſe the faith and patience of his, as alſo to prevent greater dangers, which they might in their ſecure condition fall into. Secondly, hence we ſee that ſuch hypocrites as theſe bee, though they bee in the Church, yet are they not of it; they are no members of that body (as the Romiſh Church teacheth) for they onely *creepe* into it.

The ſecond fault that is laid to their charge is, that they are intruders, thruſting themſelves into the office of teaching, not being called thereto, but *creepe* into the calling. Whence wee note, that it is moſt neceſſarie that thoſe who are to teach publikely in the Church, B
A ſhould be firſt called thereunto. Reaſons. Firſt, beſides the avoiding of this ſinne of creeping into the Church, it is the order that God hath ſet in the ſame; *that he that is to teach ſhould firſt be ſent*, Rom. 10. 14. And, *No man taketh this honour* (that is, lawfully) to himſelfe, *except hee bee called as Aaron was*. Secondly, the Miniſtery is Gods, and not mans, becauſe the Miniſter ſtandeth in Gods roome, and ſpeaketh in his name; which hee can never doe truly unleſſe God ſend him, and depute him in his ſtead. Thirdly, the Miniſter muſt maintaine that which he teacheth; unto which hee had need (as in all the parts of his calling) of Gods ſpeciall protection; for the which he muſt be alwaies inſtant in prayer, which he can never be C aſſured of, if he be not perſwaded of the truth of his calling. Fourthly, the people cannot heare with comfort and profit, if they bee not perſwaded that God hath called the teacher to inſtruct them: Rom. 10. 14. *How can they heare, &c.* This truth extendeth it ſelfe alſo to all other offices as well Civill as Eccleſiaſticall; all which are to be wielded and executed by men lawfully called unto the ſame. All entrance then into any office in Church or Common-wealth by money, favour of men, or any unlawfull meanes, is intruſion; and ſuch are not called of God, but are to bee ranged among theſe ſeducers, who creepe into places, and come not in by Gods call or approbation.

D The ſecond adjunct whereby the ſeducers are deſcribed, is their eſtate before God; being *men of old ordained to this condemnation*] that is, they were before all times, locked, enrolled, or billed unto condemnation, even as though their names had beene ſet downe in a booke. By *condemnation* is meant *judgement*, as the particle *This* doth plainly ſhew: which maketh this the plaine meaning: They were of old ordained to this judgement in this life, to trie, to exerciſe and moleſt the Church of God, and ſo conſequently to procure unto themſelves at length their owne juſt condemnation.

In which words wee are taught: firſt, that God keepeth his bookes of Regiſtrie and records, in which all things are ſet downe, the perſons,

προορισθεντες. Quaſi aliud agendo ingreſſi.

persons, behaviours, and eternall estate of all men; which bookes are of three sorts: first, the bookes of his *Providence*, containing all particulars of things past, present, and to come, in which the Lord saw the members of *David* when he was yet unformed, Psal. 139. 16. In the same booke, *the number of the haires of our heads*, and *the falling of sparrowes to the ground*, are recorded. The second booke, is of the last judgement; in which the persons and sinnes of all men are enrolled, Dan. 7. 9, 10. *The thrones were set up, the ancient of daies did sit: thousand thousands ministred unto him, and ten thousand thousands stood before him: the judgements was set and the bookes opened*, Rev. 20. 12. *I saw all great and small stand before God; and the bookes were opened, and another booke was opened.* The third is *the booke of life*, in which are written the names of those who are to bee saved: Phil. 4. 3. *Paul* saith of *Clement* and other his fellow-labourers, that *their names were written in the booke of life.* Now by these bookes wee may not grossely conceive materiall books, such as men note what they would remember in: but the counsell, election, providence, pleasure, and knowledge of God, wherein all these things are so certainly set downe as if any man should write them in a booke.

Out of which we note two things: first, that in regard of God there is no chance, neither any event by it; in regard of men indeed who know not the causes of things, many chances may be: but Gods providence, and chance are contrary; he having all things written before him with their causes. Secondly, that nothing comes to passe without the decree of God, no not the wicked actions of men. Which God not onely foreseeth, but decreeth: for this *Iude* insinuateth, saying, *they were ordained to this judgment:* and even that which is against the will of God commeth not to passe without his will, God willing the being of that which he willeth not to effect; and though hee esteeme not evill to be good, yet hee accounteth it good that evill should be.

Further, where hee saith [*ordained of old to this condemnation*] we learne, that as God hath before all worlds decreed the electing of some to salvation: so he hath decreed the refusall and rejecting of others to condemnation. 1 Pet. 2. 8. *Many were disobedient: unto the which they were even ordained.* 1 Thess. 5. 6. *God hath not ordained us to wrath, but to obtaine salvation through Christ:* shewing that some are ordained to wrath, who are not to obtaine salvation through Christ. Rom. 9. 22. God is compared to a potter, framing vessels of *honour* and *dishonour*, vessels of mercy, & vessels of wrath. In the same place; *I have loved Iacob, and hated Esau*; that is, I have decreed so to doe. For the whole Ch. speaketh of Gods counsell & unchangeable decree. *Object.* If this be so (will some say) then God dealeth unjustly, that absolutely ordaineth some men to condemnation and perdition.

Predestination then is not onely to be referred to the time.

*Object.*

*Answ.* We must know, that we are creatures, and may not presume to prescribe a law of justice to the Creator; whose will is justice it selfe (whatsoever we may conceive) and maketh the thing willed good, because it is willed, and not willed because it is good. Secondly, though God refuse and reject men, yet he doth it in most wise order and just proceeding, in these two degrees: first, he vouchsafeth to some men the riches of his grace tending to life everlasting; which speciall abundant grace he denieth to some other, passing by them, who left of him unto themselves, fall into sinne. Secondly, for sinne God decreeth judgement and condemnation, so as he doth not simply and absolutely ordaine his creature to hell, but in regard of sin: not that sinne is a cause of the decree moving him unto it, but that he decreeth not condemnation without respect of sin and relation unto it: which speech we need not feare to speake, because the holy Ghost so speaketh.

*Answ.*

*Homo non damnatur propter decretum, sed propter peccatum.*

*Vse.* First, if some men be passed by of God, wee must humble our selves under his mighty hand, and with feare and trembling worke our salvation. Rom. 11. 20. *Some are cut off, thou standest by faith, be not high minded, but feare.* Secondly, we may not be offended when we see the Gospell not received, yea hated of men, and the professors of it persecuted: for many are of old ordained to be underminers of the truth, even to this condemnation, which by disobedience they hasten upon themselves. *If the Gospell be hid to any, it is to them that perish.* Thirdly, many Divines overshoot themselves, that seeke to obscure or overthrow this doctrine of reprobation, teaching that God for his part electeth all, and that man himselfe is the cause of reprobation; so as man is either the saviour or damner of himselfe, by receiving or refusing grace offered; whereas the Scripture speaketh otherwise; and here teacheth us, that some men were enrolled to certain judgement by God before all worlds. The darkning of this doctrine breedeth securitie of spirit, wherein grace is made so large, and salvation so easie, that if men will they may be saved: whereas our doctrine leadeth to the feare of God, and a care to walke as in his presence continually.

Lastly, in that it is added, they were *preordained of old*, note first the time of the rejection of some men: namely, before all worlds. Secondly, the proper cause of the decree of God, which must needs bee in himselfe, because it was before the creature was. Rom. 9. 11. Before *they had done good or evill*: that is, before he considered of their good or evill in his decree, he decreed to *love the one and hate the other.* So Ephes. 1. 9. whom *he chuseth, he chuseth* in himselfe. Not informing his judgement, nor framing his counsels as man doth from outward respects, he goeth not out of himselfe for any motive to chuse or refuse, but as Mat. 11. 25. *Because his good pleasure was such.* This confuteth the popish error, which affirmeth that God

did

did decree according to his foreſight of faith or infidelity, the ſaving of ſome, and refuſing of other: but this cannot ſtand, ſeeing Gods decree is in order and time before the creature; which being the latter, cannot be the cauſe of the former.

The third adjunct or property of theſe ſeducers is; their *want of religion* [*Ungodly men they are.*] Ungodlineſſe is a ſin much ſpoken of, but not ſo well knowne, and therefore it is requiſite to ſhew the nature of it, that we may know who an ungodly man is: the rather becauſe it is a grievous ſinne, much greater than any of the ſeven deadly ſinnes of the Papiſts, being the ground of them all. Secondly, becauſe it is rooted in the bottome of the heart, and cannot be ſo eaſily diſcerned as others, though as dangerous as any. Thirdly, becauſe it is a ſinne more ſpirituall againſt the firſt Commandement of the firſt table, directed againſt God himſelfe, robbing him of his due honour. For the cleere knowledge of which, conſider three main parts or properties of ungodlineſſe: Firſt, that it denieth God the honour due unto him, and that 3. waies: firſt, by ignorance it cauſeth the ungodly man to rob him of his honour, in that hee acknowledgeth not the Godhead, but in his heart he inwardly denieth the providence, the preſence, the juſtice, mercy, power, and the other attributes of God, Pſal. 14. 1. *The thought of the heart of the foole*, that is, *of every ungodly man, is, that there is no God*: not that in conſcience he is not convinced of the contrarie, but by reaſon of his wicked heart, upon occaſion offered he is willing to acknowledge none. Secondly, by not ſubjecting the conſcience and life to the written wil and word of God, but rejecting and renouncing ſubjection thereunto. Thus *Iob* bringeth in the ungodly man, ſaying to the Almightie, *Depart from us, wee will have none of thy waies*: which is too outragious to be the ſpeech of the tongue, but of the heart caſting off the Lords yoke. To whom the King ſhall ſay; *Thoſe mine enemies that would not have me to raigne over them, bring* them hither, *and ſlay them before mee*, Luk. 19. 29. Thirdly, by not lifting up the heart by invocation of God for bleſſings needfull, and in thankſgiving for benefits received; the propertie of the ungodly man is, that *hee calleth not upon God*, Pſalm. 14. 4. This point of Atheiſme maketh a man like a beaſt, which looketh not up from whence his food falleth.

The ſecond propertie of ungodlineſſe, to attribute and give this honour, which it denieth God, vnto ſome thing elſe than God; as when the ungodly man ſetteth his love, joy, feare, or any other affection upon any thing beſides God. Thus the covetous man becommeth an Idolater. And 2 Tim. 3. in the laſt times men ſhal be lovers of pleaſures more than of God.

The third propertie of it is, when it giveth God his due honour, to deny him the true manner; which cauſeth the ungodly man to content himſelfe with a forme and ſhew of godlineſſe, outwardly bearing himſelfe as godly, but inwardly wanteth the power of it; the heart is not ſingle, but full of fraud, of doubling and deceit before God, who looketh into it, and delighteth not with the approaching of the lips, when the heart is removed. By which wee ſee the practice of the ungodly man, ſundry waies robbing God of his due honour, which one ſinne entertained, breedeth and nouriſheth ſinnes of all ſorts: and ſo much we are given to underſtand in the placing of it here, as the firſt ſinne of the ſeducers producing a great number of ſinnes more, noted in them thorow the Epiſtle; neither can any other be looked for but that the life ſhould bee plentifull in all ſinnes, where the heart is poſſeſſed of this ungodlines. Rom. 1. 26. the Gentiles acknowledged not God, and therefore he gave them up to *vile affections*; and this was the ground of all thoſe ſinnes reckoned there, above twentie in number. *Abraham* thought not amiſſe that hee might eaſily be ſlain for *Sarah* his wife, (whom therefore he durſt not confeſſe) if the *feare of God* were not in *Abimelechs* Court, Gen. 20. giving us to know, that where the feare of God is not in the heart, there is no bones made of any ſinne in the life, no not of murther it ſelfe.

*Vſe 1.* We are hence taught to ſpie out in our ſelves this hidden and ſecret ſinne, and heartily to bewaile it above all other ſinnes, as the mother ſinne of the reſt. But ſome may ſay: Wee are not tainted with this ſinne, wee abhorre to be counted ungodly. *Anſ.* It is too common a ſinne among all ſorts: we have indeed an outward forme of godlineſſe; wee come to heare the Word, to pray, to receive the Sacraments, but the moſt want power of it in their hearts: for firſt, the lawes binde our outward man to this outward forme: but the hearts of men remaine ſecure, ſeldome thinking of their ſinne and damnable eſtate by it, and ſeldome ſorrowing for the ſame, and ſaying, *What have we done?* Secondly, many have the forme of godlineſſe, whoſe harts are filled with the cares of this life, which choke up the power of godlineſſe, and will not ſuffer it to ſeat it ſelfe there, ſeeing the love of the world and the love of God cannot ſtand together. Thirdly, many having this form cannot abide to ſubject their hearts and lives unto the lawes of God; yea, they would exempt their ſpeeches and affections from ſuch ſtrictneſſe, and count it too much preciſeneſſe: theſe are all fruits of the ungodly heart, of which the fewer we can ſee in our ſelves, the more they be, and the more to be bewailed.

*2. Vſe.* Further, hence wee are to take out that leſſon which the Apoſtle teacheth, 1 Tim. 4. 7. to exerciſe our ſelves unto godlineſſe: for if ungodlineſſe be ſuch a mother ſinne, we muſt endevour our ſelves to the contrary. For which purpoſe, we muſt firſt prepare our ſelves thereunto (elſe we ſhall faile in the whole exerciſe) by

1 Tim. 3 5.

by learning to acknowledge Gods providence, preſence, mercy, and juſtice in every thing. Gal. 4. 8. when the Galatians *knew not God*, they worſhipped them which by nature were no gods: no godlines can ſtand with the ignorance of God; neither can it be exerciſed in particular actions, unleſſe we behold him thus in the particulars. Secondly, to this exerciſe of godlineſſe we muſt firſt inwardly worſhip God in our ſpirits, ſoules, hearts and affections; not in lips onely, ſpeeches, and outward actions: *For the right worſhippers, worſhip him in ſpirit and truth: Paul ſerved God in his ſpirit. Queſt.* How ſhall a man doe this? *Anſ.* True inward worſhip ſtandeth in two things: firſt in faith, ſecondly, in the actions of faith. *Faith* is that whereby a man generally beleeveth the whole Word of God, containing the Law and the Goſpell, to be the truth of God it ſelfe; & particularly concerning himſelfe three things: firſt, Gods mercy in the forgiving of his owne ſins. Secondly, his preſence in all his actions. Thirdly, his providence over all events, good or bad, that befall him. The actions of faith are two: firſt, *ſubjection of the heart unto God*, in three reſpects: firſt, to Gods judgement, that ſeeing he paſſeth ſentence againſt our ſinnes, we alſo ſhould call our ſelves to account for them, confeſſe them, condemne our ſelves for them, and intreat for mercie. Secondly, to his *Word* and Lawes of both Tables, by hearty and conſcionable obedience, willingly taking up his yoke, and ſuffering our ſelves to be directed by all his lawes. Thirdly, to the good pleaſure of God knowne by the event, whether ſickneſſe or health, want or abundance, in departing from our owne wils, and patiently, yea, thankfully ſubmitting them unto his bleſſed will. The ſecond action of faith is, the elevation or lifting up the heart unto God inceſſantly, both in ſuing for his grace and aid in the ſeaſonable ſupplie of our neceſſities; as alſo in bleſſing him for bleſſings received. In theſe ſtand the practice of the true worſhip of God in the ſpirit, which is true godlineſſe: unto which we may be incited by theſe reaſons: Firſt, becauſe this godlineſſe hath the promiſe of this life and the life to come, 1 Tim. 4. that is, the godly man hath title to all bleſſings of all kindes. Secondly, Godlineſſe is great gaine, 1 Tim. 6. Every man affecteth gain, but if any man would attaine it, let him be godly. Men are often croſſed in the world, and things ſucceed not with them, they doe not proſper in their callings and duties of it, and ſeeing no reaſon of it, marvell why they ſhould not thrive as well as others; whereas indeed being ungodly men, they want that which ſhould bring in their gain. Thirdly, let the conſideration of the laſt judgement, joyned with the diſſolution of heaven and earth, move us hereunto: 1 Pet. 3. 11. *Seeing all theſe things ſhall be diſſolved, what manner of perſons ought we to be in holy converſation and godlineſſe?* As though he had ſaid, ſeeing nothing elſe ſhall ſtand us in ſtead but godlineſſe, how are we to frame our ſelves to the practice of it. Fourthly, the appearing of grace teacheth us to deny all ungodlineſſe, and to live godlily in this preſent world, Tit. 2. 12. If this be the end of the Goſpels appearing, and wee have beene they to whom it hath appeared with peace and proſperity above forty yeares, how can we be but unexcuſable and ſpeechleſſe before God, if wee remain untaught in this duty, and continue ſtill in the waies of ungodlineſſe?

John 4. 23. Rom. 1. 9.

Wee muſt condemne our owne ſinnes, leſt God condemne us for them.

The fourth adjunct whereby the ſeducers are deſcribed, is *their doctrine*, in theſe words; *They turne the grace of God into wantonneſſe.* In which conſider two points; firſt, the ſinne or vice here condemned. Secondly, the duty or contrary vertue commanded. Before we can know the former, we muſt ſearch out the meaning of the words. And firſt by [*grace*] is meant the doctrine of the Goſpel, called in the former verſe by the name of *faith*; ſo it is called, Tit. 2. 11. *The grace of God hath appeared, teaching us, &c.* becauſe it teacheth us, that remiſſion of ſinnes, and life everlaſting are obtained onely by the meere grace of God in Chriſt. By *wantonneſſe*] is properly underſtood that ſinne whereby men addict themſelves wholly to intemperancie, incontinencie, and unlawfull pleaſures; but here it muſt be taken generally for a licentious prophane kinde of living and liberty of ſinning. *Turne*] that is, they diſplace the grace of God, applying it from a right to a wrong end, and that not onely in practice of life, but in propounding of doctrine tending thereunto. As though he had more plainly ſaid, that whereas the doctrine of grace in the Goſpell, teacheth men free juſtification by faith in Chriſt, without the workes of the Law, theſe men pervert this gracious doctrine, and teach that therefore men may live as they liſt, and ſo themſelves doe alſo; by which ſame ſinne ſuch ſeducers are elſe-where noted in the Scripture. Rom. 3. 8. ſome gathered from *Pauls* doctrine the ſame liberty, ſaying, *Why doe we not then evill, that good may come of it?* And 2 Pet. 2. 19. ſome ſuch are mentioned, who beguiled divers with wantonneſſe through the luſts of the fleſh, *promiſing unto them liberty.* Eccleſiaſticall hiſtories mention many ſuch who ſprung up after the Apoſtles daies; as the *Libertines, Simon Magus*, and his Diſciples, who taught that men might lawfully commit fornication. So alſo the Diſciples of *Baſilides, Eunomius*, and the *Gnoſtickes*, Heretikes who taught that men might live as they liſt, ſeeing now ſuch liberty was procured them, being freed from being under the Law any longer: which ſinne died not with thoſe curſed heretikes, but the Devill hath in theſe laſt dayes revived it, eſpecially in foure ſorts of men: Firſt, the Libertines of this age; who hold with the former, that being under grace, wee are free from the obedience of the Law. Secondly, the Anabaptiſts, who upon the conſideration of abundant grace & peace in the

new

new Testament, and of the liberty obtained by Christ) teach, that Civill jurisdiction and Magistracy is unlawfull: as also to make war, and to take an oath before a Magistrate; which sort of men are not so well knowne here as in other Churches, but are dangerous enemies wheresoever both to the grace of God, and good of man: for where the civil sword doth cease, there can no society stand in safety. Thirdly, another kinde of Libertines are the Papists, and the Popish Church, with the whole Roman Religion, themselves being open enemies unto the grace of God, and their whole religion turning it into wantonnesse, and liberty of sinning, and that divers wayes. First, God having of his grace given unto the Church a power of the keyes to open and shut heaven, that Religion hath turned it into an instrument first of *profanenesse*, in setting up a new Priesthood to absolve and loose mens sinnes properly, in offering a sacrifice for the quicke and dead, so abolishing the sacrifice of Christ. Secondly, of *injustice*: for by it they depose Kings and Princes, they free subjects from their allegeance, they stirre them up and encourage them to conspiracies, rebellions; and maintaine in other states, factions, civill warres, and seditions, and all by vertue of their power. Thirdly, of horrible *covetousnesse*: for by it they sell pardons for thousands of yeares, the which sales have brought to the Church of Rome the third part of the revenues of all Europe: which one practice, if there were no more, proveth plainely, that that Church turneth the grace of God to the liberty of sinne.

A Papist may buy the sale of all his sinnes for any money.

Secondly, their whole religion is a corrupted Religion, and maketh the receivers of it the children of Satan more than before: for first, it maketh men hypocrites, requiring nothing but an externall, bodily, and Ceremoniall worship, without any inward power of it; as in fasting, it requireth onely a shew of it, as to abstaine from flesh and white meats, but they may use most delicate fishes, the strongest wines, and sweetest spices; and in other parts their religion is no lesse hypocriticall. Secondly, it maketh men proud and arrogant, teaching the freedome of will unto good, if the holy Ghost doe but a little helpe it; that a man can merit by his workes, that hee can satisfie Gods justice by suffering for sin, yea, that he can performe some works of supererogation: who can hold these things and be humble? Thirdly, it maketh men secure, teaching that they may have full pardon of all their sins by the power of their keyes for money; and that though they have no merits of their owne, they may buy the merits of other men: yea, although in their death they faile of repentance, yet for some money he may be eased in Purgatory. What shall any rich man now care how he live or die, seeing all shal be well with him for a little mony? Fourthly, it maketh men in their distresse desperate, teaching that no man can be assured of his salvation without some revelation. Fifthly, it reviveth the old sin of these seducers, teaching that divers men & women may not marry, that were adultery; and yet openly tolerating stues and uncleanenesse. Which what is it else but to maintaine wantonnesse? wherby the chiefe teachers of that Church witnesse themselves the right successors: not of the Apostles (as they pretend) but of these seducers, and other wicked heretikes old and new.

The fourth sort of Libertines are carnall and formall Protestants; who first turne the counsell of Gods election into wantonnesse, by reasoning thus: If I be elected to salvation, I shall be saved, let me live as I will; or if not, I cannot be saved, doe what I will or can; because Gods counsels are unchangeable: and thus conclude to spend their daies in all wantonnesse. Secondly, they turne the mercy of God into wantonnesse, thus reasoning in their hearts; Because God is mercifull, therefore I will deferre my repentance as yet; for what time soever a sinner repenteth, God will put away all his sinnes out of his remembrance? what, young Saints, old Devils. Thus the timely acceptance of Gods mercy offered, is become a reproach: besides many moe, who, because the Lord deferreth punishment, set their hearts to doe evill. Thirdly, others under pretence of brotherly love, mispend all that they have in wantonnes, riot, excesse, company keeping, gaming, to the beggering of themselves, and undoing of their owne families, unto which they ought to shew their love in the first place. Fourthly, others under pretext that the Jewish Sabbath is abrogated, and that Christ hath brought such libertie as hath abolished distinction of times, take liberty to keepe no sabbath at all; whence many tradesmen will doe what they list on this day and dispatch those businesses, which they can find no time for in the week daies: fifthly, some because they would humble themselves, commit divers sinnes, and continue in others: these say in themselves, Let us continue in sinne, that grace may abound: all these sorts of men turne the graces of God into wantonnesse, and practise the vice here condemned.

The 2. thing to be considered is, the contrary vertue; and that is to make a godly and holy use of the *grace of God*, and to apply it to the right end for which God vouchsafeth it unto us; to wit, that we might be thankfull unto him, and testifie the same in obedience to all his lawes. Which appeareth, first, by testimony of Scripture: Luk. 1. 74, 75. *We are delivered out of the hands of our spirituall enemies, to serve him in holinesse and righteousnes.* Rom. 6. 16. *We are under grace, therefore let us give up the members of our bodies, weapons of righteousnesse.* Tit. 2. 11. *The grace of God hath appeared, teaching us to deny ungodlinesse.* Secondly, the end of all Gods grace is, that wee should bee furthered in holinesse of life; wee are *elected* that wee might be holy: the end of our *calling* is, that we may be

hath not attained the life of glory for any who first liveth not the life of grace.

*Saints:* Justification freeth from punishment of sinne; *Sanctification* from corruption and sinne it selfe; *Faith* purifieth the heart; *Love* containeth us in obedience; he that hath hope purgeth himselfe; and so of all other graces. Thirdly, Christ is a Mediatour two wayes: First, by merit, to procure life and worke our salvation: secondly, by efficacie, that is, wherby his death is powerfull to cause us to die to sinne, and his resurrection to raise us from the grave of sinne to a new life; and he is no Mediatour by his merit to those who are destitute of this efficacy.

Use. We have in this land beene many yeares partakers of this grace of God; our duty then is to make a holy use of it, and walk thankfully before God. Roman. 12.1. *I beseech you by the mercy of God* (which hee had in the former chapter mentioned) *that ye give up your soules a holy sacrifice to God:* no more forcible argument can be urged to stirre up men to thankfull obedience than this: for if Gods mercy in Christ cannot move, what will? Let this then perswade us likewise; if wee beleeve God to bee our Father, that is a great grace; let this grace move us to walke as children before him; let the grace of our redemption move us to walke as redeemed ones, rescued out of such captivity wherein we were enthralled to sin and Satan, seeing it were a madnesse to returne to such bondage againe. If Christ be dead for us, let that grace move us to die to sinne; if hee being risen againe sit at Gods right hand, that wee might sit there with him, let that grace move us to walke as those that are risen with him, and have our conversation in heaven, seeking (even while wee are below) the things that are aboue; and so of the rest.

Further, the Apostle to make those seducers more odious, saith not simply they turne the grace of God, but [*of our God*] into wantonnesse: which noteth the indignitie of their fact: in which consider three things. First, by what meanes God becomes *our God:* and that is not by any merit of ours, but by meanes of the gracious covenant propounded in the Gospel, promising pardon and remission of sinne in and by Christ. Jer. 31.31. this is called the *new covenant*, which the Lord contracteth with his people, where writing *his law in their inward parts, hee becommeth their God, and they his people.* Secondly, what must wee doe to say truly and in assurance that *God is our God? Ans.* We must for our parts make a covenant with him, unto which is required a consent on either partie; first, on Gods part, *that hee will be our God;* which wee shall finde, not in any revelation besides the Scriptures; but generally in the word, and more specially in the Ministerie of the Gospell, and administration of the Sacraments, annexed as seales unto the covenant: in which God doth as surely covenant with us, as if he should from heaven speake unto us. Secondly, on our part is required consent, of which there be two degrees: first, whē we make an outward professiō of faith

A heare the word, receive the Sacraments, Baptisme, and the Lords supper; which serve to distinguish us from Jewes, Turkes, &c. this is somewhat, but not sufficient to make God our God, seeing it is common to the very hypocrits themselves. Secondly, seeing hee is not a Jew which is one outwardly, but which is a Jew within, there is required in our consent a further degree, which standeth in an outward consent of the heart: whereby a man taketh God for his God; which is then begun, when first a man acknowledgeth and bewaileth his sinnes: Secondly, when he endevoureth to bee reconciled to God; Thirdly, when he purposeth never to sinne againe: when this covenant is thus concluded by consent of both parties, a man

B may safely and truly say, that God is his God.

Now seeing wee know these things, our dutie is, to labour to bee setled and assured in our conscience that God is our God: for first in this assurance is the foundation of all true comfort; all the promises of God are hereupon grounded, and herein accomplished, that God is our God: see Isay 41.10. *Bee not afraid, I am thy God:* yea, Christ being upon the Crosse, having the pangs of hell upon him, herein stayed himselfe, *My God, my God:* so *David*, Psalme 22.1. and being ready to bee stoned to death, *comforted himselfe in the Lord his God*, 1 Sam. 30.6. And not onely is it the foundation of all our comfort in this life, but of all our happines after death it selfe, being the ground of those two

C maine Articles of our faith, *the resurrection of the body, and the immortality of the soule:* for by vertue of this Covenant alone shall wee rise againe after death to life, glory, and immortality; as Christ himselfe disputing against the Sadduces, from hence proveth the resurrection, in that, *God is the God of Abraham, Isaac, and Iacob.* Secondly, it is the ground of all obedience; Psalm. 95.7. the Prophet exhorting men thereunto, useth this as a reason: *For he is the Lord our God, and wee are the people of his hands:* the Preface of the morall law enforcing obedience laieth the same ground, *For I am the Lord thy God, which brought thee out of the land of Ægypt:* see also Psal. 50. 61. and whosoever is truly perswaded that God is his God, cannot

D but obey him.

The fifth property of these seducers is, *That they deny God the onely Lord, and our Lord Iesus Christ.*] Thus are they described by their manners. The translators of this Epistle were (as it seemeth) of opinion, that these words are properly spoken of God the Father, and of God the Sonne also; but by the tenour of the words in the original, it seemeth that they are all to be understood of Christ, and not of the Father; and are thus to be read, *Which deny the onely Ruler, who is God and our Lord Iesus Christ.* Againe, the tenour of the words being borrowed from the Epistle of *Peter*, may thence be rightly expounded: now *Peter* speaking of the same sinne of these seducers, applyeth it only to be a deni-

all

all of Christ, 2 Pet. 2. 1. *They deny the Lord that bought* them. In the words then consider two things: first, the sinne here condemned, namely, to *denie Iesus Christ*. Secondly, a description of Christ. For the first, *To denie Iesus Christ*, is to renounce and forsake Christ, and so much as in a man lieth to make his death voyd and of none effect. Now because this denial presupposeth a redemption (as *Peter* mentioneth) *They denie the Lord that bought them*; this question is to bee cleared, how these men being reprobates, can be said to be redeemed by Christ? *Ans.* We must not thinke that they were in Gods decree ever redeemed, for then had they beene saved: (*hee doing whatsoever hee willeth*, Psal. 115. 3.) but it is to bee meant in regard of themselves, and other men: for both in their owne conceit and judgement they were redeemed, as also in the judgement of others, who are to bee led by the rule of charity in passing their judgement upon men, and to account of them as redeemed, leaving all secret judgments to God. Secondly, *the description of Christ*, by three things; first, that he is a *Ruler*, yea, an onely *Ruler*, a *Lord* and *Ruler* over all things in generall, in heaven, earth, and hell: and more specially a *Lord* over his elect only: and in that he is said to be an *onely ruler*, it must not be meant as excluding the Father and holy Ghost, but all false Gods, and false Caristes; as John 17. 3. the *Father is called the onely God*: for all outward actions of the trinity are common to all the persons. Secondly, that he is a *God*: which is a notable place against all Arrians to prove the godhead of Christ. Thirdly, hee is said to bee *our Lord: Ours* in two respects especially; first, of the free donation of his father, who gave to him a people to bee Lord and King over before all worlds. Secondly, in regard of his worke of redemption which hee wrought for them, who were of the Father given unto him.

Out of that which hath beene here said, wee may note these two points: first, how these seducers deny Christ: namely, not openly and plainely, for then the Church should have espied them; neither in word nor speech, for in word they professed him: but in their deeds denied him, living after their lusts, and encouraging others in the same course, Titus 1. 16. And this sinne is revived and renewed in this our age, wherein too many outwardly and in word professe Christ, come to the Word and Sacraments; but covertly and in their deeds deny him, whose lives are very full of Epicurisme, and earthlinesse, and mouth filled with blasphemies and reproaches against true obedience, which of them is counted *too much meenesse and preciseneſſe*. These are the Disciples of the old Heretikes, whom (without repentance) the like fearefull judgements await, which befell them. Secondly, wee may observe in what regards they deny Christ; namely, first, in regard of his God-head, by withstanding the meanes of that power of Christ, whereby (having redeemed them) hee would sanctifie their hearts to obedience. The merit of his redemption is welcome to them, but they will none of the efficacie of it, which sanctifieth and renewath the inner man, subdueth sinne, and quickneth the life of God in them. Secondly, in regard of his Lordship, by denying him obedience, which as to a Lord is due unto him: A *Redeemer they* would have him, but not a *Lord*: for every man would have portion in Christs redemption, but their lusts must be their Lords, and they servants to sin and Satan: but these be those *enemies that will not that he should reigne over them, who shall be brought and slaine before him*. Our part then is, (if ever wee would finde comfort in Christ) to make him our Lord; his counsell is, that those that are laden should come unto him for ease: but the next words are, *take my yoke upon thee: and if we would have him our justification*, let him become also our *sanctification*.

We easily acknowledge Christ Iesus, but hardly a Lord.

Luke 19. 27.

Mark. 11. 28.

**v. 5 *I will therefore put you in remembrance, for asmuch as yee once knew this, how that the Lord after hee had delivered the people out of Egypt, destroyed them afterward which beleeved not.***

The Apostle having propounded his principall exhortation to contend and fight for the faith, v. 3. with the reason thereof; v. 4 doth here begin to answer a secret objection which might be made against that reason, thus: These seducers professe Christ, and looke for salvation by him, what danger then can redound, if wee should joyne our selves unto them? This objection is answered from this fifth verse unto the twentieth: in all which verses hee disputeth at large that there is great danger herein; seeing their end shall bee destruction: the summe of which disputation is contained in this reason: *All such persons as give themselves libertie to sinne, shall be destroyed*; *But these seducers give themselves liberty to sinne*; *and therefore shall be destroyed*. The former part of which reason is contained in the 5, 6, 7. verses; and the latter from the 8. unto the 20. The former proposition is not plainely set downe in so many words, but the proofe of it onely by an induction and enumeration of all examples of sinners which have beene destroied; and they be three in number: first, of the *Israelites*, in the 5. verse: secondly, of the Angels in the 6. verse: thirdly, of *Sodome* and *Gomorrha*, in the 7. verse.

In this 5. ver. are two things to be considered; first the Preface, in these words, *I will therefore put you in remembrance, for as much as*

*you once knew this.* Secondly, the first example whereby the point in hand is proved in the words following. The Preface serveth to prevent an objection which might be made by the Church reading these examples; that *Jude* teacheth them nothing but things which they knew well enough before: to which he answereth, that his intent is not to teach them any new thing, or any unknowne thing, but to bring knowne things to their remembrance: and in it three things are to be observed; First, the Apostles practice, *I will therefore put you in remembrance.*] Where note the office of all Pastors and teachers, which is not onely to teach things unknowne, but to repeat and to bring into remembrance things knowne before. This was *Peters* care, 2 Pet. 1 12. *Though they had knowledge to put them in remembrance* and chap. 3. 1. *To stirre up and warne their pure mindes*; giving us to understand that knowledge in the minde lieth as embers under ashes, and needs daily stirring up. Which admonisheth al hearers not to be offended if they heare the same thing often, seeing it is the dutie of Ministers to teach the same thing often. Yea, hearers which have understanding in the Scriptures, must bee content if they heare nothing but that which they have beene out of the Scriptures acquainted with before, seeing the Apostle thinketh it meet to teach nothing else.

Secondly, in this preface observe the propertie of the Church, which is to know the histories and examples of Scripture. Christ commanded his hearers to *searche the Scriptures*: the Apostle wisheth that the Scriptures *dwell plenteously in men*; which exhortation (no doubt) stirred them up to have the Scriptures familiar unto them, even as *Timothie knew the Scriptures of a child.* The estate of our times is far otherwise: for Ministers cannot say as *Jude* speaketh, For as much as you know these things, I will put you in remembrance: but our people plead and professe ignorance, yea, that the knowledge of the Scriptures belongeth not unto them (they being not booke-learned) but to schollers and ministers that live by it. But wee ought to account it a propertie of every Saint of God, who is justified and sanctified, to know the Scriptures, which onely are able to make them wise unto salvation.

The third point in the Preface is a second propertie of the Saints, namely, that they *once know*;] that is, they know certainly, unchangeably, and once for all, never to revoke or alter this knowledge: which first informeth us what to thinke and judge of those men, who because of diversitie of opinions, will be of no religion, nor beleeve any thing untill it bee determined by some generall Counsell: these want this property of the Saints, and are plaine Atheists. Secondly, it teacheth us to hold our religion certainely receiving it once for all unchangeably. In humane things we may often without danger change our mindes, and deliberate; but A grounds of religion must be out of all question, and admit no deliberation.

Now followeth the first example, whereby the first part of the former reason is proved, and that is of the Israelites, who wittingly and willingly sinning against God were destroyed, as appeareth, Num. 14. In which example consider foure things: first, who were destroyed, [*the people.*] Secondly, the time when, [*after that he had delivered them out of Egypt.*] Thirdly, for what cause, [*which beleeved not.*] Fourthly, the manner of the speech. For the first, the persons who were destroyed were *the people*; by which word is meant a speciall people, a peculiar and chosen people, the seed of *Abraham*, *Isaac*, and *Iacob*, a people privileged above all people of the earth; to whom belonged the covenant, B sacrifices, worship, of which Christ came according to the flesh, Rom. 3. 2. and 9. 4. notwithstanding all which prerogatives the Lord destroyed them. If it had been a Heathen people against whom this destruction had prevailed, it had beene worthie observation, but much more when it is against Gods owne people.

Here then we learne, that no outward privilege can availe us; nor any outward meanes of salvation be effectuall or fruitfull to our good, out of their right use in faith and repentance. Rom. 2. 25. *Circumcision is nothing unlesse thou keepe the Law.* Gal. 6. *Neither Circumcision availeth, nor uncircumcision, but a new creature.* *Judas* had many great privileges, and yet perished. This made *Paul*, though he had many privileges, to account them all *as dung*, in regard of the knowledge in Christ, Phil. 3. 8. We must not then content our selves with the means of salvation in the Word and Sacraments, but use them aright in faith and repentance; otherwise they (being out of their holy use enjoyed) shall turne to our destruction and greater condemnation, as they did to this people, who (notwithstanding them) were destroyed. C

He is a Iew that is one within.

The second thing in this example is, the *time* when the Israelites were destroyed; that is, *after their deliverance out of Egypt.* God had diversly testified his love to this people, having chosen them out of all the people of the earth; he called himselfe their God, and he gave them many pledges of his love, but especially in that their great deliverance out of the bondage of Ægypt by such an outstretched arme: yet for all this not long after they sinned against him, hee destroyed them. Whence learne, that after many great blessings, men not walking worthy of them, but provoking the Lord by their sinnes, commeth a great vengeance. The whole booke of the Judges is a worthy proofe of the truth; where wee shall see the people still forgetting their deliverance, and are forthwith left to Tyrants to bee afflicted for ten, twenty, forty years together. The same appeareth in the common-wealth of Israel under the Kings: in the dayes of *Salomon*, the state was D

Great vengeance followeth the unthankfull receit of great blessings.

most

most flourishing and glorious, enjoying a most happie peace: but *Salomon* once forgetting the Lord and his Commandements, and falling to the Idolatrie of his outlandish wives, there followed most fearefull accidents; as the division and rent of the ten Tribes from Iudah, a long dissention and hot war between *Rehoboam* and *Ieroboam*, whose Idolatries brought much evill upon their severall lands, and at last utter desolation; the ten Tribes being carried into *Syria* captives, and there ended their daies; the other two Tribes into *Babylon*, & there remained 70. yeares; which judgements overtooke them above 400. yeares after. *Iacob* when he went over Jordan made a vow to the Lord, that if God would blesse him, and give him but food and raiment, he would in way of thankfulnesse returne to the Lord the tenth part of his goods, Gen. 28. 22. God blessed him so farre as hee became a mightie man, having the substance of a Prince: in this abundance he forgat his vow, or neglected it: but what followed of it? was there no horrible confusion in his family? *Dinah* was defloured; *Ruben* ascended to his fathers bed, *Hamor* was slaine, and the Lord is glad to call to minde his vow, Gen. 35. 1.

*Vse.* This doctrine concerneth us neerly, in this land, who by Gods mercy have enjoyed many of his best blessings in this our long peace, having beene delivered from the Ægypt of Rome, and have sat under the Lords protection all the day long: but as our blessings have been and are many and great, so have been and are our rebellions raging amongst us, especially that sinne of falling away from our first love, so as lesse love of God and religion is to bee found amongst us than heretofore; besides that our peace causeth men to make their heaven upon earth, and to embrace and affect things below: these sins unrepented of, will bring upon us dayes of affliction, wee having no more privilege than this people had, who after their deliverance were destroyed.

The third point in this destruction, is the cause of it; namely, because they believed not: here first observe what kind of unbeleefe this was. To the answer of which wee must know, that first God had promised to *Abraham*, that after 430. yeares he would give to his posterity the land of Canaan for their inheritance: this promise they all knew well enough. Secondly, it was often repeated, and renued, and namely, to *Moses*; unto whom the Lord promised that he should be their guide, yea, and that himselfe would protect them in their journey, and safely conduct them thither. Thirdly, God sealed this promise by many and sundry signes & miracles, both in Ægypt, at the red sea, and in the wildernesse: yea for all this they believed not, that God would accomplish these promises unto them, to bring them to that good Land: and further seeing the Land of Canaan was a type of that heavenly Canaan, they believed not God would bring them to heaven, and give them inheritance in that eternall rest by meanes of the *Messias*. This unbeleefe then of the promises of God, was the cause of their destruction.

Secondly, why are they destroyed for unbeleefe, rather than for their murmuring, fornication, and divers other sinnes which we reade of to have beene rife among them? *Answ.* Although they murmured, blasphemed, tempted God, reviled their guides, &c. yet this sinne of unbeleefe was the foundation and ground of them all; the which doth the more displease God, in that it was the first sinne that ever was in the world, and the mother of transgression. Secondly, this sinne in a more speciall manner dishonoureth God in making him a lyer, and to touch the his honour more neerely.

Thirdly, what was this destruction? *Ans.* It was the destruction of their soules and bodies, for their carcasses were left in the wildernesse where they fell, and their soules have their portion in the lake prepared for unbeleevers, *Rev.* 21. For the further hatred of this sinne, see 2 *Kin.* 7. 19. the Prince who would not beleeve the word of the Lord was troden to death: and *Moses* not waiting, but failing in his faith, was barred the Land of Canaan, and onely saw it a farre off.

*Vses.* Seeing destruction followeth unbeleefe, we must labour to see our unbeleefe, and take out that exhortation, *Heb.* 3. 12. *Take heed lest there bee in any of you an evill heart of unbeleefe, to depart away from the living God:* which place well considered, sheweth what are the degrees of falling away, which are studiously to be declined: as first, when a man is deceived by sinne, and giveth himselfe liberty thereunto. Secondly, when the heart is hardened, and made an evill heart. Thirdly, when *infidelitie* taketh possession of the heart to rule it, and cause it to call in question Gods promises and providence. Fourthly, then followeth a totall & *departure from God*: now we must beware of the least and lowest of these degrees of this defection and departure from God. Secondly, if they were destroyed for unbeleefe, we must on the contrary exercise our faith daily, and more in the dayly apprehension of Gods providence, power, protection, justice and mercy; and thus walking and staid, we which have thus beleeved, shall enter into the rest prepared for the people of God, when as many shall not enter for unbeleefes sake, *Heb.* 4. 3. & 6. Even as *Caleb* and *Iosua* only entred into that good Land, because they beleeved that God could and would bring his people thither. Thirdly, this must teach us obedience: for upon this ground that they were destroyed for unbeleefe, *David* inferreth this consequent, *Psalm.* 95. To day therefore if ye will heare his voice, harden not your hearts; which *Moses* also maketh the ground of this exhortation to the people to feare the Lord, because these men were destroyed for unbeleefe, *Deut.* 1. 32, &c. Fourthly,

in that destruction of body and soule followes of unbeleefe, let such persons as (when judgements are upon themselves, wives or children) runne to Witches, and Wizzards for ease, as though they were bewitched, and make that the ground of their harmes, bee enformed that their owne wretched hearts have bewitched them; which being full of unbeleefe, bring plagues of all kindes, not onely upon their bodies, but their soules also. Art thou strangely diseased? the witch that hath brought it upon thee is thine owne wicked heart, which knoweth not to relie it selfe on Gods promises and protection: fifthly, were they destroyed because of their unbeleefe? let us not judge of our sinnes by the crooked rule of our owne reason, but by the law of God; wee can judge murther, theft, and adultery, great sins, but wee never espy the mother sinne of all, which is our infidelity, the maine sinne of the first table, and the nursery of other sinnes; wee never bewaile it, wee account lightly of it, and therefore the Lord taketh the revenge of this sinne into his owne hands, and punisheth it with destruction both of soule and bodie; so odious it is in his eyes, and ought therefore to bee as heinous in ours also.

The wretched heart of unbeleevers, is the Witch that afflicteth them.

The fourth thing in the example is the manner of the speech, which at the first seemeth to be generall, as though all they had been destroied which beleeved not; whereas indeed it is speciall, for all that beleeved not were not destroyed, seeing that all under twentie yeares were exempted and saved, Numb. 14. 19. who were reserved, that God might still have his Church among them, and that there might bee of them a people left to possesse the good land, according to the promise: where note that to be true which *Habacuck* ascribed to God, *that in his justice he remembreth mercy*: by which mercy the younger sons are here spared; which warranteth us to pray in common judgements, that the Lord powre not out his whole wrath upon us; neither in our temptations utterly forsake us, and give us over to Satans malice, seeing he hath manifested such goodnesse towards his Church, that in judgements he hath remembred his mercie. But here it may be asked, how this can stand with equity, that even these men should bee destroyed, for it seemeth that they repented of this sinne, Numb. 14. 40. yea, they confessed it, and mourned for it, and offered to passe into Canaan, yea, and were very ready to hasten into the land? *Answ.* They repented indeed, but faindly, it was farre from true and sincere repentance and sorrow; for even in the very same place it appeareth that they disobeyed God; for when he had passed sentence against their sinne, commanding that they should returne into the wildernesse of Arabia, verse 25. and there abide fourtie yeares, and die there; they would not submit themselves to that sentence, but in all hast they would goe forward to Canaan, according to the promise: although against a particular commandement: yea, *Moses* himselfe could not stay them: but that brought on their neckes a more speedy destruction, as appeareth in the end of the Chapter. Whence note the wicked nature of the deceitfull heart of man, which in distresse when Gods hand is stretched out against it, can faine a false repentance and counterfeit humiliation: which causeth many a man in sicknesse to vow amendment of life, if ever God raise him againe; and yet as soone as the scourge is overpassed, he forgetteth the hand of God, his owne vowes and promises, and falleth backe into the same bad courses againe: which consideration may move us to watch over our hearts, and suspect them of this deceit, wherby they can frame and faine a false repentance, when indeed there is nothing lesse than soundnesse in it.

Hab. 3. 2.

The fifth point in this judgement is the generall use of it; namely, that wee should frame our selves to repentance for this particular sin of unbeleefe, upon which wee behold such a fearefull destruction in Gods owne people. To the practise and performance of which we must doe foure things: First, lay aside the common perswasion of the fulnesse of perfection of our faith; wee must come to the discerning of this sinne in our selves, which is the first step to repent of it, and the rather because it is our mother sinne. Now because this sinne is so inward and secret, and so hardly to bee discerned, for our helpe herein some directions may be given for the espiall of it in some signes and fruits thereof; which every man may finde in himselfe lesse or more. For first, wee beleeve not as we ought the particular presence of God in all places and times towards us: for we are ashamed to doe and speake many things in the presence of men, which in the presence of God (men not being by) we make no bones of, either to speak or doe; so as mans presence keepeth us in some awe, which Gods presence cannot doe.

Unbeleefe unmasked in many particulars.

Secondly, we beleeve not the particular providence of God, watching over us; but either not regard it at all, or not as wee ought; which appeareth by these three things: first, if we have health, wealth, friends, favour and meanes, wee are well contented, we can thinke our selves very well, and can relie our selves on God; but if God take these away, oh then we are troubled, much disquieted and discontented: the reason whereof is, because the heart is not setled in the perswasion of Gods speciall providence: which if it have a pledge of God, can trust him: otherwise not at all: but as the usurer trusteth not the man but his pawne: so men relying themselves on the pledges, trust neither God himselfe, nor for himselfe. Secondly, in any distresse let our friend promise us helpe, wee are well cheered: but let God in his word promise supply of all good, and ease in our troubles, wee reape little or no comfort from thence: this is a manifest fruit of inbred unbeleefe. Thirdly, in sicknesse, or any judgement, any meanes is used for

for ease and freedome; yea there is too common running and riding to witches, Charmers, Cunning men and women: for men wait not on God, nor expect the same hand in healing them which hath smitten them. Hee that beleeveth maketh no hast (saith the Prophet:) which if it be true, then this hastinesse to be disburdened of the hand of God, is a token of distrustfulnesse of God, and want of faith. Nay, this practise argueth not onely want of a true faith, but a presence of a false and Satanicall faith: for if there be no faith in the charme, it will not worke.

Thirdly, we beleeve not the Lord to be the Lord of body and soule, as one having Soveraigne Lordship and power, to save and destroy: for let any civill man be pressed by temptation unto sinne, hee will be easily brought to make no bones of very dangerous sinnes: what other is the reason hereof, but that he esteemeth not the Lord to be his Lord? and accounteth of his Commandements but as dreames, not serious or given in earnest? whereas if Gods Lordship were rightly acknowledged, sinne would not be so ripe and rife as it is.

Fourthly, we beleeve not the mercy of God in the pardon of our sinne as wee ought: for howsoever in our peace wee thinke our faith strong enough for any incounter, yet let a temptation assault us, then we begin to doubt whether wee be the children of God or no, and are full of impatience. Example hereof wee have even in *Iob* himselfe, who before his triall thought himselfe safe in his nest; but when Gods hand was heavy upon him, then he brake forth in speeches full of impatience: as that God was his enemy, and did write bitter things against him: wherein hee bewraied his want of faith, and his crooked and cankered incredulity: and the same weakenesse may the deareſt and strongest of Gods children one time or other espy in themselves.

Fifthly, we know not as we should the agony and passion of Christ: he suffered the first death, and the paines of the second death for our sinnes, they were the speares that pierced his heart: but wee carrie up our heads and can take delight in them, as though there were no danger in them: whereas the remembrance of them should make our hearts to bleed, and faith in the heart should cause us to die to sinne, seeing *those who are Christs are crucified with him*: but because men will not depart from their sins, which are not killed, but live and are strong in them, and no man saith, what have I done? it is a plaine evidence that the life of faith is not to be found in the lives of most men.

Sixthly, wee beleve not that we did rise with Christ, and ascended with him into heaven: because in this our long peace, our thoughts are set upon the world, and we mind earthly things still; whereas if we were risen with Christ, we would *seeke the things that bee above*, Coloss. 3. 1.

Seventhly, we doe not beleeve as wee ought the last judgement: because we are not smitten with feare and reverence in speaking and meditating of it. *Paul* speaking of it, calleth it the *terrors of the Lord*, 2 Cor. 5. 11. and this made him so forward in all good duties, yea this same consideration of the last judgement made him endevour to keepe a good conscience before God and all men: but men make no conscience of their waies.

Eighthly, wee beleeve not aright our owne death and resurrection in the last day: for men commonly deferre their repentance and amendment of life, till the last day of their dayes, and then they call and crie on the bed of their sorrowes; which argues a counterfeit faith: for if a man did beleeve his death, it would drive him to the daily amendment of his life. By these notes we may easily discerne this secret sinne of unbeleefe within our selves.

Secondly, when we have thus found out this sinne, we must bewaile it, and mourne for our unbeleefe, as being the mother of all our sinnes, confesse it before God, and crave *increase of faith*, as the man in the Gospell; *Lord, I beleeve, helpe my unbeleefe*: and with the Disciples, *Lord, increase our faith*.

Thirdly, we must set before our eyes and acquaint our selves with the promises of the pardon of sinne and life everlasting by Christ: also all other dependant promises, whereof some concerne our prosperous successe in our waies, and Gods protection in our labours & callings, and others concerne afflictions, promising happie issue & deliverance therfrom, with strength in temptation, to the which all promises may be referred; which we must alwaies have in our eie, that our faith may ground it selfe upon the.

Fourthly, wee must truly relie and rest our selves in these promises, settle and content our hearts in them: that looke as the earth hangeth without prop or pillar in the middest of the world, only by the Word of God; so must our hearts be staied in the same Word & promise of God; yea, if we should see nothing but destruction before our eies, our faith then must be our subsistence: and when our unbeleefe would unloosen our hold, and make us give backe, let our faith in these promises make resistance: as *David*, Psal. 42. 5. *My soule, why art thou so disquieted within me? trust still in God*: especially seeing we have promises which assure us in our troubles, either of their mitigation, or removall: after all these followeth the *subjection of faith*, when the heart and life are conformed to the obedience of all the Commandements of God. And thus we purging our hearts of unbeleefe, shall escape such fearefull judgements, as the first example hath put us in minde of.

**v. 6** *The Angels also which kept not their first estate, but left their owne habitation, hee*

hath

*hath reserved in everlasting chaines under darkneſſe, unto the judgement of the great day.*

Theſe words comprehend the ſecond example, whereby the firſt part of the former reaſon is confirmed: namely, that whoſoever give themſelves liberty to ſinne, ſhall be deſtroyed; here proved by this example of the Angels themſelves. In which conſider three points: firſt the perſons that ſinned, *The Angels.*] Secondly, the ſinne or fall of the Angels; *which kept not their firſt eſtate, but left their owne habitation.*] Thirdly, their puniſhment; *hee hath reſerved in everlaſting chaines.*] In the perſons ſinning, we have ſundry conſiderations; as firſt, that it pleaſeth the ſpirit of God to chuſe this example of the Angels to prove his purpoſe, and that moſt fitly; becauſe they are the excellency of all creatures, for ſo the Scriptures every where ſpeake of them; as when the higheſt praiſe that belonged to the inferior creatures is attributed unto them in Scripture, the ſpeech is drawne from the glory of Angels. Gen. 33. *Iacob* commending the favourable countenance of *Eſau*, being reconciled unto him, ſaith, hee ſaw his face as *the face of an Angel.* So Manna is called *Angels food*: that is, a moſt excellent food, that if thoſe excellent creatures ſhould need food, they could wiſh for no better. 1 Cor. 13. 1. *Though I ſhould ſpeake with the tongue of men and Angels*; ſignifying that if Angels had tongues, they muſt needs bee moſt admirable, divine, and excellent. *David* ſpeaking of the glory that man once had, and in admiration of it, being not able to containe himſelfe, breaketh out into a ſpeech, full of paſſion: *O Lord, what is man that thou art ſo mindfull of him! thou haſt made him little inferiour to the Angels*; ſhewing that the chiefe glory of men in their beſt eſtate, is inferiour to the excellent condition of Angels. Yea, further, it is a part of the glory of God to bee attended of them, and a part of our glory after the reſurrection to bee like them. Whence note the ſcope of the Apoſtle, which is hence to teach us, that no glory, beauty, or excellency of the creature, can exempt it from the puniſhment of ſinne, when it falleth thereinto; nay, the more glorious the ſinfull creature is, the more grievous puniſhment may expect it, if ſinne bee found therein; as the Angels here: which may inſtruct thoſe who are in theſe ſchooles of the Prophets, in which many men excell in rare gifts, of whom in regard of their wiſdome and knowledge may bee ſaid, as the woman of Tekoah ſaid of *David*, 2 Sam. 14. 17. *My Lord is as an Angell of God*, to heare good and bad. And they are the *Angels of the Lord of hoſts*, Malac. 2. 7. Yet for all this let them not bee puffed up hereby, but walke in feare and trembling, not emboldening themſelves to ſinne: for bee it they were as the Angels in gifts, yet if they ſin, they ſhall be as Angels in puniſhment alſo.

Pſal. 78. 25.

Pſal. 8. 5.

Secondly, hence note that Angels are ſubſtances though inviſible, having being, life, ſenſe, and underſtanding, and are not only qualities; for pure qualities neither can ſinne, nor bee capable of puniſhment, as the Angels are here ſaid to be. *Ob.* It will bee ſaid, ſeeing they are capable of puniſhment, they muſt be bodily ſubſtances. *Anſw.* No: it is ſufficient they be ſubſtances to be capable of puniſhment, though ſpirituall; for the puniſhment of hell is ſpirituall. Where we ſee the Sadduces and others even of our dayes are deceived, who thinke Angels to bee nothing but motions and melancholy paſſions: and the Libertines alſo, who thinke they are nothing but good and bad ſucceſſe.

Thirdly, the name Angell is not a name of nature, but of office: which ſignifieth that their office was to bee the meſſengers of God, who were to ſtand round about him as attendants, ready to be ſent forth at his pleaſure for the execution of his will, in all the parts of the world. In which function of theirs they are propounded as patternes to us, and examples for our imitation: who ought accordingly to ſet our ſelves in the preſence of God, as preſt and ready to performe his will; for ſo we pray daily, *Let thy will bee done in earth as it is in heaven*; that is, give us grace with cheerfulneſſe and readines to performe thy will here on earth, as the Angels in heaven doe: for whoſoever would be like the Angels in heaven, muſt bee herein like the firſt in earth. Now in that this name is here given to the devils and wicked ſpirits, it ſheweth two things: firſt, what their office was in the creation, unto which they were fitted & deputed. Secondly, the juſtice of their puniſhment for the neglect of the execution of the ſame.

λειτουργικὰ πνεύματα εἰς διακονίαν, &c. Heb. 1. 14.

Fourthly, obſerve the diſtinction of Angels; of which ſome kept their firſt eſtate, others (of which he here ſpeaketh) left their firſt conditiō: ſome ſtood and ſome fell; the ground of which diſtinction *Paul* mentioneth, 1 Tim. 5. 21. *I charge thee before God & his elect Angels.* Some therefore are elected, and (becauſe election preſuppoſeth a refuſall) others are rejected; no other cauſe of this diſtinction is knowne to man but the will of God, and his good pleaſure. *Ob.* If any man ſay, it was becauſe God foreſaw that ſome would fall, and others would ſtand. I anſwer, that is no cauſe: for God did not onely foreſee the fall of ſome, but decreed alſo before all worlds to confirme ſome in their ſtate, and to paſſe by others in his juſtice; ſo as the cauſe ſhall ever reſt in his good will, which willing the ſame maketh it moſt juſt, not giving us any leave otherwiſe to diſpute of this doctrine, or curiouſly to ſearch out the ſecrets of it, but rather to ſtand in admiration, and ſay with *Paul*, *O the depth of the riches both of the wiſdome and knowledge of God! how unſearchable are his judgements, and his wayes paſt finding out?*

Rom. 11. 33.

Now

Now followeth the second point, namely, *the fall* of the Angels: in which observe three points: first, the cause; secondly, the parts; thirdly, the measure of the fall. The cause of their fall in these words; *which kept not their first estate, but left their habitation*; themselves were the cause of their owne fall; which is thus proved: Either God must be the cause of their sin, or man, or themselves; but neither God, nor man, and therefore themselves. First, God cannot be the cause: for that were injustice to condemne them for that which himselfe caused: how unrighteous were it, first, to cause them to fall, and then to punish them for falling? *Object.* But it will bee said, that God did fore-see their fall, and might have prevented it, and so not hindering it, he seemeth to be a cause of it. *Answ.* Whosoever fore-seeth an evill and hindereth it not when he may, is accessary unto it, so he bee he be bound to hinder it: but God was not bound to hinder it, being a most absolute Lord, not bound to any of his creatures further than hee bindeth himselfe. *Object.* But God did not confirme them in that grace which he gave them: whereupon they fell: whereas if he had confirmed them, they had stood; whence carnall reason concludeth God to bee the cause of the fall. *Answ.* God gave them grace in creating them righteous, but confirmed them not therein; he gave them a power to will to persevere, but gave them not the will nor perseverance it selfe; & yet he is not to be blamed, because he would not doe it. *Quest.* Why would he not? *Answ.* I answer with the Apostle, *What art thou O man that disputest with God?* Let us without further reasoning stay our selves in these two conclusions: first, that God is an absolute Lord: neither bound to any action, neither to give reason of any: Secondly, that hee doth all to the glory of his name, in the manifestation of his mercy and justice. Secondly, as God is no cause or author of this fall of Angels, no more is man: for the Angels fell first, and were the cause of mans fall, and therefore themselves were the proper cause of their owne fall. *Quest.* How can this be? *Ans.* The Angels had in themselves the proper cause, and beginning of their owne fall; and that was a free and flexible will, whereby for the present they willed that which was good, and might will to persevere in it: but that will being mutable, they might also will evill, and so fall from GOD, this being the same will that *Adam* had in the state of innocency.

*Object.* Good trees cannot bring forth evill fruit: therefore the Angels being good, could not sinne of themselves. *Answ.* A good tree remaining good bringeth forth good fruit; but being changeable may bring forth evill. So much of the cause of the fall of Angels.

The second thing in their fall, is the parts of it, which here are two: first, *They kept not their beginning.* Secondly, *They left their owne habitation.* First, they fell from their first estate: which words are expounded Joh. 8. 44. *they stood not in the truth.* By this *truth*, is meant the Image of God in righteousnesse and true holinesse, Eph. 4. 24. and this Image is truly called (*truth.*) because it never deceived men as unrighteousnesse doth; which maketh a glorious shew of pleasure, or profit, but indeed it deceiveth men, who finde nothing lesse therein. Secondly, because herein is no hypocrisie, it maketh no shew or appearance of other, than indeed it is, as the manner of falshood is. The sense then is, that the Angels voluntarily departed from their originall condition, and stood not in that image of God wherein they were created. The second part of this one sinne is, that they left *their habitation*; which a man might esteeme but a small matter, but the sinne is not small; for God in the beginning appointed most excellent places for his severall creatures; wherein they were to performe their service and homage unto God; as heaven was the proper place assigned to Angels: to man Paradise in his innocencie; as after his fall the families of the Patriarchs: before, and in Christs time the Temple: since that time, the societies and congregations of the faithfull are these places appointed for man to set out the special praises of the creator in. Now the Angels leaving their place, incurred two grievous sinnes: first, they left the presence of God: secondly, their office and calling in which they ought for ever to have beene imployed in the glorifying of God. *Object.* But doe not the Devils keepe in the aire? *Answ.* Some of them doe by Gods permission, but not as in their proper place, or first habitation: for that was in the comfortable presence of God in heaven. The third point in this sinne, is the measure of it; *They left*: that is, wholly and totally [*their condition*:] They quite forsooke God, his Image, heaven it selfe, and that office which therein they were assigned unto. *Object.* Here it may be objected: If the Angels in their innocencie and excellency fel wholly & utterly from God, much more may sinfull men, although beleevers, wholly fall from God, and utterly cut themselves by sinne from Christ. *Ans.* But hereunto I answer, that there is not the same reason of the grace of creation, as is of the grace of regeneration: for that commeth farre short of this: by the former the creature hath a power either to stand or fal, to abide with God, or depart from him, and this power is in it selfe: but by this latter grace of regeneration, such feare of God is put into the hearts of the regenerate, that they shall not depart from God, Jerem. 32. 40. and this power of not falling is in them indeed, but not from themselves: neither is it strange that there should bee such difference betweene the state of nature, and that which is above nature. Againe, as the grace of creation and regeneration is different, so there is a difference of the will created, and regenerate. * Created will hath a freedome to will that which is good: so hath the will regenerate also. Secondly, created

* So called not because the other is not also created, but because this is in the subject by creation, the other is not.

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ted wil hath a power to wil to persevere in that which is good: so also hath the will regenerate. The created will hath not the will it selfe, neither the act of perseverance; wherein it differeth from the wil regenerate, which hath both these. Here the Schoolemen deceived themselves and others, in that they taught that in the conversion of a sinner, the will hath a freedome to receive grace, or not to receive it; so placing it in the will of man, and putting it in his owne hand and power to beleeve, or not beleeve. But the truth is, that in the first conversion of a sinner, he will rebelleth and resisteth; *For none commeth to the Son, unlesse the Father draw him*: it is not the will it selfe, but the conversion of it that frameth it to willingnesse, making it of unwilling, willing to entertaine that which is truly good. It is untrue that the will of man is now as the will of Angels was before their fall, having a power to fall, or not fall.

*Use.* First, in that the Angels were condemned for forsaking their first beginning, we must bewaile this same sinne in our selves, for wee also had the same first beginning with them; the same Image of God was ingraven upon us, which wee have willingly departed from, and that remaineth for us to doe, which belongeth not to them; to use all means to obtaine our first beginnings againe, that this Image may bee restored unto us, and renued upon us: unto which three things are required: first, that our spirituall understanding bee cleared and enlightened: secondly, that a good heart and conscience bee gotten and preserved: thirdly, a subjection in our whole conversation unto all the lawes and commandements of God.

Secondly, though wee have the same beginning by creation, which is lost by our fall; yet we have another beginning, by a new birth and regeneration, which they want; we have beene borne, baptised, and brought up many years in the true faith, and profession of Christ; now our duty is to be more wise than before, to bee wary lest wee fall from this beginning, as wee have done from the former; but cleave to our faith, and stand to our vow made in our Baptisme: for otherwise our estate becommeth as remedilesse as the condition of the Angels themselves, who are shut up in the chaines of condemnation for ever.

Thirdly, we see how far the Scriptures may be said to bee sufficient to cleare all doubts and determine all controversies, seeing here it onely propoundeth a generall sinne of Angels, and nameth no particular, as *Peter* also saith, *they sinned*; and *John*, that *they stood not in the truth*. Thus contenting it selfe with generall tearmes, without particularizing the proper sinne deserving this judgement; and determineth not that great question controverted amongst Divines, of whom some say it was a sinne in thought: others, that it was actuall; others, that it was envy: some pride, &c. which maketh the Papists say, that the Scriptures are not sufficient to determine all hard questions. But we must not imagine the Scriptures to be such a Judge as decideth all doubts, which the curiositie of mans braine may cast within it selfe; whereof there are innumerable among the ancient Schoolemen, such as this is by Scripture indeterminable: nay of purpose the holy Ghost cutteth off all cause of such curiositie by silence in such unnecessarie matters, that we might the rather attend to more necessarie: yet is the Scripture a Judge sufficiently able to resolve any spirituall minded man concerning conscience, or in any matter concerning salvation; all which it is the sole and proper determiner of: now as for the particular sinne of Angels, it is not necessarie to salvation to know it; but seeing the Scripture concealeth it, it is a safe and learned ignorance to be rested in, without further desire to know that which the Lord hath hid in secret with himselfe.

Fourthly, we are hence taught to seeke to enter into our habitation and true resting place, which is not the earthly *Paradise*, for that was our dwelling place before the fall; but *Heaven* it selfe, which since the fall is assigned and prepared to be a rest *for the people of God*: this was the citie which *Abraham* looked for, Heb. 11. so the Saints departed are said to bee at *home* with the Lord being in heaven. Christ tels his Disciples he goeth to prepare them these *dwellings in heaven*, Joh. 14. which else-where hee calleth *everlasting habitations*. *Make you friends of unrighteous Mammon, &c.* Now for our better practice hereof, this must bee marked, that howsoever this our habitation be in heaven, yet the suburbs & the gates of it are here on earth: for all the assemblies of the people of God are the *doores and gates* of heaven it selfe, yea, the verie entrie into it. *Iacob* when hee saw the testimonies and tokens of Gods presence and favour, built an altar in the place for his worship, and called it *Bethel*, and said it was the very *gate* of heaven, Gen. 28. 17. and therefore we must while we live here seeke to enter, if we would be admitted within that glory hereafter. *Quest.* But what meanes may wee use to helpe us forward herein? *Ans.* These five. First, we must alwaies endevour to bee found readie to enter into that heavenly habitatiō: for which purpose our hearts must bee at this our home, yea, our whole conversation must be in heaven, whilest our selves are upon earth; our walking must be in the path of life everlasting, still cōtaining our selves in the waies of repentance, obedience, and daily mortification, wherby we deny our selves, take up our crosse and follow Christ. Secondly, we must love the assemblies of Gods people, & joine our selves unto them in the holy use of the Word and Sacraments, whereby wee draw neere unto heaven it selfe: yea, and keepe at the gates of this City, and with *David*, thinke it a speciall privilege to be a doore-keeper *in the house of God*, Psalm. 84. *Moses chose rather to suffer with the people of God* great afflictiō,

2 Cor. 5. 8.

The gate of heaven is set open here upon earth.

We ought rather to be serious in consideration of our owne fall, than curious in theirs.

fliction, that to enjoy the treasures and honours of *Pharaohs* court: yea, even wicked *Cain* himselfe thought of this as the greatest part of his punishment, and which hee most complained of, that he was cast *out from the face of God*, that is, out of *Adams* family, whereas Gods face was to bee seene in his worship. Thirdly, wee must weane our affections from our earthly inheritances, which are but Tents, that they may bee fixed upon this sure habitation in heaven: without the assurance of which, all earthly revenues and treasures can adde but little comfort to the heart. *Cain* built a Citie, hee had besides great Lands and faire possessions; but yet even then the holy Ghost brands him with the name of a *vagabond*; because he was cut off from Gods people, and cared not to joyne himselfe unto them againe by repentance. Fourthly, wee must every day addresse and prepare our selves to our death, seeing our death is a meanes to bring us home to this habitation: every new day must occasion us to renew this our preparation: and this will cause us neither to feare our owne, nor excessively to sorrow at the departure of our faithfull friends, seeing they have passed these first things, and are onely gone before to their longed for habitation. Fifthly, if God call us thereunto, we must be content to leave and forsake goods, friends, native countrey, and all for the assurance of inheritance in this our countrey; and if wee cannot finde the doores hereof in our owne countrey, we must seeke them else-where, where we may enjoy them, making light reckoning of all things for this one thing of highest account.

The last use of this doctrine is, to teach us from this sinne of the Angels our contrary dutie: they by their office were to doe homage unto God, and performe all duty and reverence as children to their Father: for so *Iob* calleth them *the sonnes of God*; but this office they departed from: wee now being by adoption the sonnes and daughters of God, being called unto holinesse, are to take great heed of this sinne of forsaking our calling; yea, on the contrary to walke worthy thereof, as the sonnes of God, approving our faithfulnesse unto him. And it standeth us in hand so to doe, seeing the contrary hath such vengeance attending upon it, as now in this example wee are in the next place to behold.

The third point in this example, is the punishment of the Angels, which hath two degrees. First, their custody, in these words: *Hee hath reserved them*, namely, in durance. Secondly, their full punishment; *unto the judgement of the great day*. The former is set forth in two things: First, in that they are reserved in *chaines*. Secondly, *under darknesse*. By these *chaines* are signified, first, that mighty power of God, which bridleth and restraineth the might and malice of the Devils themselves; as Revel. 20. the old Dragon *was bound for a thousand yeares*: the power of God was the chaine that curbed and over-mastred him; and this is one part of his present punishment. Secondly, the chaines signifie also that guiltinesse of the Angels, which by the tenour of Gods justice bindeth them over to destruction; these bonds be upon the conscience of the wicked Angels, they know they are adjudged to damnation for their sinne; so as let them bee where they will in the earth, or ayre, or whersoever, these chaines of guilty consciences binde them over to judgement: where wee are taught two things; first, to beware of guilty and accusing consciences: for these are Gods chaines binding body and soule unto everlasting vengeance: and therefore for time past, if thy conscience accuse thee, seeke in due time to bee loosed and freed by Christ, that thou maist be able to say with Saint *Paul*; *I know nothing by my selfe*: and for time to come, beware of sinne, even small sinnes as well as great: for so many sinnes as thou committest, are so many chaines binding thee over to just damnation. Secondly, hence we also learne, that the service of God is a most happy and sweet liberty, any libertie else is strait bondage; men thinke that to bee tied to the daily service of God, is a yoake and bondage intolerable, and they must needs have liberty to sinne; but they deceive themselves, for while they seeke for liberty, by this meanes they plunge themselves into captivitie, and lay chaines upon themselves, yea, bolts which hold them in eternall bondage. The liberty which is sweet unto those who are freed by Christ is, that they can walke before God in the compasse of their callings, without those accusing consciences, which continually vex and torment the wicked men and Angels themselves. Further, these chaines are called here *eternall*, because the wicked Angels stand guilty for ever, without hope of recoverie or redemption; seeing Christ tooke *not upon him the seed and nature of Angels* to redeeme them, but *Abrahams seed*: where note Gods infinite mercy to mankind, who being fallen, have found a meane of redemption, published in the ministerie of the Word: whereby Gods people (being bound before) are loosed from their chaines; but the Angels those glorious creatures being fallen, found no Saviour, nor any meanes given by God to loose them, for their chaines are eternall: which infinite mercie towards us, should stirre up our dead hearts to thankfulnesse, and continuall praise of Gods free mercie, who hath given us the bloud of his Son to loose these chaines; when we as little deserved it, as the Angels unto whom such favour was denied.

Christs yoke is easie, and Gods service is perfect libertie.

The second part of their custodie is, that they are kept under *darknesse*: which darknesse signifieth the wrath and anger of God, and want of the blessed favour which *David* prayed for: and calleth it by the contrarie name, *the light of his countenance*, Psalm. 4. And as these

these Angels are said to be in darknesse; so the Saints are said to be *in light*, Col. 1. 12. that is, in Gods favour. *Object.* But the wicked are not wholly cast out of Gods favour, for they have faith, and therefore some favour and grace of God. *Answ.* The devils indeed beleeve, but they have not their faith by the gift of illumination as men have, but it riseth of the remnant of naturall light and understanding left in them since their fall: wherby they can perswade themselves of the truth of the word of God: so as their faith is not from any grace since their fall, neither common nor speciall. Besides this reserved light lighteneth not, nor ceaseth, but increaseth their torment.

*Use.* Seeing the misery of the Angels is, to be kept under darknesse, which is to be cast out of Gods favour; we learne to place all our happinesse in the fruition and enjoying of this favour of God, and instantly to pray that the Lord would still lift up the light of his countenance upon us; in that our whole felicitie must bee placed in the apprehension of Gods mercie, in the pardon of sinne, and life everlasting.

The second degree of their punishment is, that they are reserved *unto the judgement of the great day*, wherein the fulnesse and extremity of their torment is expressed: for by *judgement* is meant that fearefull and finall condemnation and torment, which they are adjudged unto, which abideth them, and is reserved for them. Where wee see, that howsoever the devils are already entred into divers degrees of their punishment; yet their full punishment, and the full wrath of God is not powred upon them till the last judgement; this themselves know, as Matth. 8. *Art thou come to torment us before the time?* That time is called here the [*great day*] because the greatest workes of God shal be accomplished in that day. For first, an assembly of all men and Angels shall bee made by the sound of a Trumpet, who shall be cited before Gods judgment seat, though they were resolved into dust many thousand years before. Secondly, all the workes and intentions of men, good or bad, shall be in that day revealed, Eccles. 12. 14. Thirdly, another great worke is, the giving of a most upright sentence upon all men: of *Absolution* unto the godly, and of *condemnation* upon the wicked Angels and men. Fourthly, the reward shall bee given to every man according to his worke: to the godly, free reward of life and glory: to the wicked, deserved condemnation. Fifthly, then shall Christ, God and man, give up his kingdome unto his Father, and shall cease to raigne, not as God, for he shall be still equall to his Father; but as Mediator: for an end shall bee put to all families, societies, Civill and Ecclesiasticall distinctions of governments, so as in regard of outward government and administration, this his kingdome shall cease.

The great workes which shal be performed on the great day.

*Use.* Let the remembrance of this great day strike us with feare and reverence of it. Shall every worke be brought unto judgement? Then *Let us feare God, and keepe his Commandements*; it is the use that *Salomon* maketh, Eccles. 12. and considering those *terrors of the Lord*, what manner of men ought wee to be in all holy conversation? saith the Lord. Yea, the Devils themselves beleeve and tremble in remembrance of this terrible and great day; but how many Atheists bee there worse than the Devils themselves, that make a mocke of these great works, not fearing nor acknowledging the Scriptures, Heaven, Hell, God, Devill, nor this great judgement day; but experience shal teach such fooles, who in the meane time might learne so much of the Devil himselfe, (but that God hath given them into his hand to bee led by his will) to tremble at the remembrance of this dreadfull day; and let all that love the Lord shake off security, and stand in awe, and feare with another feare: let their hearts be smitten with a reverent feare, that this day overtake them not unawares.

Atheists scoffe at that which maketh the very devils to tremble.

**v. 7 *Even as Sodome and Gomorrha, and the Cities about them, which in like manner as they did, committed and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.***

In this verse is laid downe the third and last example, proving the first part of the former reason, and it is the first part of a similitude. The words [*Even as*] signifying that the holy Ghost here instituteth a comparison, the former part or proposition whereof is in this verse, & the reddition or second part in the two next following. In the example consider three things: first, the *people* who were destroyed. Secondly, the sin for which they were destroyed. Thirdly, the *destruction* or punishment it selfe. First, the people destroyed, were *Sodome and Gomorrha*, and the rest of the Cities about them; which Cities are named, Deut. 29. 23. *Admah* and *Zeboim*: the reason of whose destruction is noted by the Apostle, because they followed the sinnes of *Sodome* and *Gomorrha*, *They sinned in like manner*; so as they being found in the same sinnes, they were wrapped up in the same judgements. Here first marke that the holy Ghost mentioneth not the persons who were destroyed, but their Cities, to signifie an universall destruction, an utter ruine, and a totall overthrow of them; the which heaping up of so many words, expressing

ſing the ſame thing, giveth us likewiſe to underſtand that place in 2 Pet. 2. 6. he *turned* their cities into aſhes, *condemned* them, and *overthrew* them. Whence we may note, that there is a difference betweene the people of God, and thoſe who will not bee obedient to his word, theſe meet with utter deſtruction. Gods people may be deſtroyed indeed, but not utterly: for wee muſt alwayes beleeve the Catholike Church upon earth. *Elias* in his time could not behold it; but yet there were ſeven thouſand reſerved from that generall Apoſtaſie of thoſe dayes. When the Lord viſiteth his owne houſe in judgement, his manner is to leave ſome remnants whom hee ſaveth, leſt their deſtruction ſhould be like this of *Sodome* and *Gomorrah*. So *Iſaiah* acknowledgeth: Except the Lord of hoſts had reſerved unto us even a ſmall remnant, we had beene like to *Sodome*, and *the people of Gomorrah*.

*Vſe.* This may teach every one of us true humility in regard of our owne deſervings, and true thankfulneſſe in regard of Gods gracious dealing with us: both of which muſt be often acknowledged of every member of the Church, and every man muſt confeſſe, and ſay with the Church, Lam. 3. *It is the Lords mercies that we are not utterly conſumed.* Secondly, in theſe people obſerve the juſtice of God, and his ſeverity in ſuch an univerſall deſtruction, ſparing none, but deſtroying even the children with the Parents, who ſinned not in following ſtrange fleſh as their fathers did, which maketh this a ſtrange and unſearchable judgement: whence the Atheiſts condemne theſe bookes of *Moſes* (whence this judgement is fetched) as attributing to God cruelty, and juſtifying in him injuſtice. But herein to cleare the juſt proceeding of the moſt righteous God; wee are to know, firſt that the child is Gods creature, and the life of it is Gods (hee being the Lord of life) ſo as he may take it away when he pleaſeth, having power to doe with his owne what he will. Secondly, children are parts of the parents, and therefore the Lord may juſtly infold them in the puniſhment of their fathers ſinne, to manifeſt his greater deteſtation of it. Thirdly, children are borne in originall ſinne, and therefore God may juſtly inroll them with their Parents, not onely in temporall puniſhments, but in everlaſting condemnation alſo.

Thirdly, in this people who are made examples, note that as wicked a people as theſe have had mercy offered them. Iſa. 1. 10. the Prophet cals the Jewes Princes, the Princes of *Sodome*, and their people the people of *Gomorrah*; that is, ſuch Princes and people as matched *Sodome* and *Gomorrah* themſelves in wickedneſſe; and yet hee inviteth them unto repentance, with proffer of mercie and promiſe of pardon; yea, though their ſinnes were as *red as ſcarlet*, he would make them white as *ſnow*, verſ. 18. Whence wee may learne, that the mercy of God every where matcheth his juſtice: in juſtice hee overthroweth *Sodome* and *Gomorrah*, and in mercy ſaveth thoſe who were every whit as wicked as they; his free grace bringeth thoſe to heaven, who by their ſinne equalled themſelves to thoſe whom his juſtice had detruded into hell. Yea, it offereth and giveth repentance to them which are *holden in the ſnare of the devill, and ruled at his will*, 2 Tim. 2. 25. *Manaſſeh* himſelfe who broke off his covenant with God, by making league with the devill, found mercy with God upon his repentance. 2 Chron. 33.

*Vſe.* Let not the greatneſſe of our ſinnes diſmay us from ſeeking the Lord: thy ſinnes are not above the ſinnes of Sodome and Gomorrah, for which mercy hath beene obtained; uſe thou alſo meanes to turne unto God, and there is mercy in ſtore; but ſee thou abuſe not this mercy unto ſinne.

Fourthly, note that in the ſame time this people of Sodome and Gomorrah was deſtroyed, *Lot* eſcaped, though hee was in Sodome: for at the time of the execution, the Angel led him out from among them, and not before. Which teacheth, that although the Lord ſeeme ſometime to neglect his deare children and ſervants, and leave them in tribulation: yet the inſtant time of their neceſſity ſheweth his gracious and ſeaſonable regard and remembrance of them. The Iſraelites had a promiſe, that after foure hundred and thirty yeares, they ſhould be delivered from bondage in Ægypt; which promiſe the Lord was not unmindfull of, neither for the ſubſtance nor circumſtance of time; for *in the very ſame night* that the time was expired, their deliverance was wrought according to the promiſe. Our duty hence is, to learne in the middeſt of our affliction, with quiet hearts to reſt and rely our ſelves upon God, waiting his time wherein hee will come in mercy unto us.

Fifthly, note that with this people of Sodome and Gomorrah, the *other cities* Admah and Zeboim, becauſe they followed their ſinnes, were likewiſe deſtroyed. Where we learne to avoid the wicked manners and faſhions of the world, not imitating theſe leſſer cities, which imitated the greater in their wicked manners; but on the contrary, follow the example of *David*, in ſhedding rivers of teares when hee beheld men not keeping the lawes of God. We ſhould not with drie eyes behold mens impieties; yea, for this end our hearts ſhould be like unto *Lots*: when wee ſee the ſinnes of our people breake out as the ſinnes of Sodome and Gomorrah, our righteous hearts ſhould be vexed within us, in the daily *ſeeing* and *hearing* of ſuch uncleanneſſe. And thus much of the people puniſhed.

Follow not the multitude to doe evill: neither let the common error prejudice the truth.

Now followeth the ſecond point in the example: namely, the ſinnes for which Sodome and Gomorrah were deſtroyed, in theſe words: *They committed fornication, and followed ſtrange fleſh.* Firſt, they committed fornica-

tion. Secondly, they committed sinnes against nature it selfe, following *strange flesh*. To understand the vilenesse of these sinnes consider two things; first, the cause and occasion of them: and that was abundance of prosperity and plentifulnesse of Gods blessings. For Sodome was as a *Garden of God*, enriched with variety of profits and pleasures: this caused *Lot* to chuse Sodome to dwell in. This ground nourished foure bitter roots, from which these sinnes of fornication and following strange flesh did spring, reckoned up by *Ezekiel*, chap. 16. 49. The sins of thy sister Sodome were first *Pride*, by reason of prosperity. Secondly, *fulnesse of bread*: that is, they gave themselves to eating and drinking excessively; for so saith Luke, 17.28. Thirdly, *Idlenesse*, which was the daughter of their security. Fourthly, *unmercifulnesse, or contempt of the poore*, and these must needs nourish all sinnes of uncleannesse: unto which adde a fifth sinne, mentioned, Gen. 19. 9. and 14. that is, contempt of heavenly admonition and instruction; for they scorned *Lot* while hee warned them of their danger.

The second thing in their sinne, is the measure of it, *They sinned in like manner, &c.* The originall signifieth and implyeth not only a bare committing of sinne, but a giving of themselves over to commit their filthy lusts, and that impudently and shamelessely; which the Prophet *Esay* noted also, chap. 3. 9. *They declare their sins as Sodome, and hide them not*: shewing that they were past all shame in these most shamefull sinnes. Yea, they boasted and gloried in them; both which may be gathered in Gen. 19. 5. and 9.

*Doctr.* 1. By these sinnes wee are taught to take a view of these last times, unto which that of *Ezekiel* unto Jerusalem may be properly applied, *Thou hast justified thy Sisters* (namely, Samaria and Sodome) *in all their abominations*. So these last times justifie Sodome in her abominations, which I prove thus: First, the Church of Rome is that Sodome wherein the two Prophets were slaine, Revel. 11. 8. it is there so called, because it matcheth Sodome in her sinnes, in that it teacheth the sinnes of Sodome in making lawes to inhibit lawfull marriage in sundry sorts of men, to tolerate fornication, and such filthinesse: yea, not onely by the Scriptures, but in many other sundry, ancient, and some of their owne records, it is manifest, that Rome is Sodome. Whence wee see not onely the duty of every *Lot*, and righteous person, namely, to hasten out of her, but also the end and destruction that abideth her to bee everlasting fire. Secondly, againe in these times is must be verified, and is also, which was applied by Christ unto them of his age, Luk. 17. 28. It is in these latter times, as it was in the dayes of *Lot*, men eat and drinke, buy and sell, marry, and give in marriage, and thinke of nothing; and such is the wonderfull security of many professors, that many Cities in the middest of the

A Chuch herein may match, if not exceed even Sodome and Gomorrah themselves. Thirdly, whosoever (saith Christ) shall not beleeve and obey the doctrine of the Gospell, it shall be easier for *Sodome and Gomorrah* in the day of judgement than for them. Which sentence might move most men to tremble, who whilest they take themselves freed from Sodoms sinnes; fornication, and following strange flesh, they nourish a sinne within them, which maketh them as farre off their salvation as Sodome it selfe is, and that is the not receiving of the Gospell as they ought: most men content themselves to live civilly, and out of danger of humane lawes, but as for the doctrine of religion, and yet much more the power and life of it, it lieth horribly neglected. But Sodome her selfe shall be saved before such men.

B *Doct.* 2. In that fornication and following strange flesh are the sinnes of Sodome; we are taught to avoid this sinne of fornication, and all sinnes of uncleanenesse. For first, the heavy curse of God is passed not onely against Sodome and Gomorrah for these sinnes; but whersoever they be found, they be sins that *burne to destruction*, Job 31. 12. they set families on fire, and devoure them utterly, waste and consume them. Againe, no *fornicators, adulterers, wantons, buggerers*, shal ever be admitted into the kingdome of heaven: and in verse 13. the same Apostle propoundeth six reasons why we should flie fornication: first, our bodies are the Lords, and must be serviceable unto him. Secondly, wee looke they should be raised to glory in the last day, and therefore wee must in the meane time keepe them honourable. Thirdly, they are the members of Christ, wee may not then make them the members of an harlot. Fourthly, wheras all other sinnes are without the body, this directly is against the body. Fifthly, the body is the Temple of the holy Ghost, and these sinnes make it the devils stie and stewes. Sixthly, our bodies are bought with a price, and it is sacrilege not to glorifie God in the body, as well as in the soule, seeing both are alike his. Now if any man bee solicited by temptation unto these sinnes, and would know how hee might overmaster them, he must begin with his heart, and obtaine and retaine within it the feare of God, which only is able to over-rule him. This grace alone preserved *Ioseph*, being daily enticed by *Potiphars* wife: *How shall I doe this wickednesse, and sinne against God?* Gen. 39. 9.

C D The third point in this example, is the *punishment* in selfe; in which three things may be noted: first, the matter of it; *they suffered the punishment of eternall fire by fire*, we must not understand our fire, not such materiall and bodily fire as ours is, but an *eternall fire*: that is, the endlesse and comfortlesse apprehension of Gods wrath for sinne eternally burning, that is, alwayes terribly tormenting the sinner; called fire, because as burning of fire is the most horrible and sensible torment unto nature, so

Mat. 10. 15.

1 Cor. 6. 9.

so much more terrible is this torment: which elsewhere is called by other names, as the worme that never dieth, &c. Where in the fearefulnesse of the punishment, marke the grievousnesse of this sinne: it were therefore to bee wished that whoredome might bee punished with death. The theefe doth not more, if so much harme against families and Common-wealths, as sinners of this kinde and qualitie. The second thing is *the time* of their punishment, namely, when they gave themselves wholly to fornication, and were come to the height in their sinnes. Where note, that though the Lord bee very slow to wrath, yet hee recompenseth that slownesse with the heavinesse of it when hee commeth; seeing hee commeth not till he must needs, and that is not till sinne bee at the height, and must of necessity be taken downe: as appeareth in those foure hundred yeares allotted for the filling up of the Amorites sinnes. Let us then beware of abusing Gods patience, by adding to our sinnes; for then hee is adding unto, and heaping his judgements; and wee shall finde that though hee come slowly, yet hee will strike surely, if wee give not such a stroke to our sinnes by repentance, as in due time his judgements might be prevented. The third thing noted here, is the use of his punishment; namely, herein they were made an example to the whole world. Which teacheth us that Gods judgements are so many reall Sermons against the sinnes of the sonnes of men: for God teacheth not only vocally by his word in the ministery of it, but really also by his workes in the execution of his judgements. *Iob* saith, that God speaketh to men *once* or *twice*: therein teaching that corrections are the speeches of God in mens eares; so as no person or people can goe cleare away with that plea, that they wanted all meanes of instruction, seeing the whole earth is filled with the judgements of God.

The Lord is slow to anger, but much in wrath.

Gen. 15. 16.

To avoid Gods stroke, strike downe thine owne sinnes.

Gods judgements are reall Sermons.

## v. 8. *Likewise notwithstanding these dreamers also defile the flesh, and despise government, and speake evill of them that are in authoritie.*

Now the Apostle commeth to the proofe of the second part of the former reason: namely, *that these seducers are they which take liberty to sinne:* and therefore they shall bee destroyed. This is proved in this, and some verses following, by a particular rehearsall of certaine sinnes apparent in these men.

In this verse three things are offered to bee considered of us: First, the setting downe of two vices unto which these men are addicted: first, *they defile the flesh*: secondly, *they despise government*. Secondly, the fountaine of these and other their sinnes in this word, *dreamers*. Thirdly, the manner of their sinnes, in these words; *Likewise notwithstanding*; namely, in two things: first, as Sodome and Gomorrah sinned, so sinned these likewise, no otherwise than they. Secondly, they did not onely sinne as they of Sodome did; but notwithstanding they knew what had befallen Sodome and Gomorrah, they not being afraid of those judgements, rush into these sinnes: and hereby they are convinced to bee dreamers; seeing they sleepe securely in the midst of such judgements.

A

B

In handling the words we will first speake of the fountaine, because it is first in nature, and then secondly, of their sins flowing from thence. The originall of these sinnes, is that they are *dreamers*; which word leadeth us to a double cause of them; first, that they are sleepers made heavy with sleepe; and secondly, in this sleepe of theirs they are deluded with dreames. Wee are then to understand, first, what this sleepe is; and in the next place, what bee the dreames which in their sleepe delude them. This sleepe is not that naturall sleepe which oppresseth the body; but a spirituall sleepe, like unto that in divers things going over the soule, binding up the faculties of the same, and bringing a heavinesse or deadnesse rather into all the powers of

C man; so farre forth as they ought to moving in spirituall actions and affaires. It causeth the minde never to thinke seriously of God, or a mans owne estate: the conscience never or seldome to accuse for sinne committed; the will never or seldome to will that which is truly good; the affections never or seldome to bee moved at Gods word or workes. Thus it goeth over the whole soule, and casteth it in a dead sleepe, so as it is altogether unfit to goe about the actions of an heavenly life. Example hereof wee have in the old world; they ate and dranke, &c. and knew nothing till the flood came: they dreamed continually of many other things, but never of their owne destruction. *Dives* also was cast on such

D a sleepe; he *fared deliciously every day*, he never thought of heaven, for hee was never to come there; nor of hell fire till he felt the flame. This spirituall sleepe is three-fold; first, the naturall sleepe of heart by which every one is overtaken; so as by nature no man can so much as move himselfe to the least good, till God awake him, and say to him, *Awake thou that sleepest, and stand up from the dead*. The second sleepe is a slumber, and indeed the *remainders* of this naturall sleepe in the children of God, being awakened out of their dead sleepe; for even they are overtaken often with a spirituall slumber, by reason of remainders of sinne in them. So the Spouse acknowledgeth, Cant. 5. 2. *I sleepe, but my heart waketh*. The

ἐνυπνιαζόμενοι.

Dreamers of men waking.

Ephes. 5. 14.

third sleepe is the *increase of that naturall sleepe* and deadnesse of heart by the custome of sinne, when as the heart is made past feeling, and altogether senselesse through continuance in sinne, Ephes. 4. 19. This last kinde is that which is attributed here to these seducers, for so the word *notwithstanding* importeth: for although they knew the judgements of God against sinne, yet they are senselesse and careless in the middest of them.

Now in the next place, let us see what these *dreames* are here spoken of; and they be nothing else, but wicked, carnall, and vaine imaginations arising from an impure heart, and conceived in a corrupted minde, which in the end deceive, and delude men no otherwise than a dreame, which while a man sleepeth seemeth to have some truth in it, but as soone as one awaketh, it vanisheth away, and indeed hath in it nothing at all. An example whereof we have in the rich man, Luk. 12. 19. who in his fulnesse and increase of riches, dreamed of an happinesse and continuance in it many yeares, when that night his soule was taken away. The Angell of the Church of Laodicea dreamed that he was rich, increased with wealth, and stood in need of nothing; whereas he knew not that he was blind, poore, miserable, and naked, Revel. 3. 17. So the Pharisie dreamed that he was another manner of man than the poore sinfull Publican; but it was a meere dreame, for the other departed away justified.

A

B

C

D

*Doct.* Hence we may note the cause why so few entertaine the doctrine of the Gospell, so few forsake their sinnes and turne unto God; and that is because men are dreamers, being cast and lulled asleepe in their sinnes, and therein deluded with many false imaginations which draw them from God. As first, some plead that they were never booke-learned, they could never write nor reade, therfore they must bee excused in their ignorance, as not being bound to know the word of God; they need not frequent so many Sermons, or if they doe, they are not greatly to care to carry them away. Secondly, others dreame that because they have lived thus long, and yet never had any such crosse, as they see befal others, therfore they are most happy men, and God loveth them; they finde the blessing of God upon them in every thing, and therefore they serve God well enough, or so much as serveth their turne. Thirdly, others have learning and knowledge, and begin to dreame that therefore they want nothing, they blesse themselves in their naked knowledge, and never have care in their hearts to receive Christ. Fourthly, others are prophane and dreame that the Master will not come yet; God will not yet call them, they shall have time enough to repent in; for they crave but one house on their death-beds, and that they shall have; in the meane time they give themselves over to riot and excesse, never regarding though all the world cry shame upon them, untill their Master take them unawares. Lastly, it is a common dreame amongst men, that the promise of eternall life is but a dreame, and so many make but a dreame of the whole word of God, and all religion; that looke as *Sarah* did not so much regard the promise as shee ought to have done, because she tooke it for a dreame, and made a matter of laughter of it, Gen. 18. 12. and as those who were reduced from the captivity of Babylon, entertained the promise of their returne but as a dreame, by their owne confession, Psal. 126. and *Peter* when hee was delivered by the Angell out of prison, could not bee perswaded that it was so, but that hee had seene a vision, or dreamed a dreame, Act. 12. 9. Even so, men hold the doctrine of the Gospell but as a dreame, seeing they can hold it in opinion, but never endevour to reforme their lives by it: but such dreames disappoint men commonly of salvation; which while men bring to the hearing of the Word, it is no marvell if we have such just cause of complaint for want of profiting under it, as appeareth every where at this day. The most powerfull Ministery shall little prevaile, so long as men come with their hearts full fraught with their carnall imaginations, and with such heavinesse of Spirit. Secondly, in that these dreames are made the causes of all sinnes, wee are taught to learne the lesson of the Apostle, Ephes. 5. 14. *Awake thou that sleepest, and stand up from the dead.* And, 1 Thess. 5. 6. *Let us not sleepe as others doe:* which that wee may doe, consider, first, the reasons, and meanes which may be effectuall to awaken us; and secondly, the notes to know when wee are wakened. For the former, consider, first, the infinite justice and wrath of God against the least sinne; which made the Apostle say, *It is a fearefull thing to fall into the hands of God.* Secondly, the greatnesse of our sins, and the number which is like the sand upon the sea shore. Thirdly, the uncertainty of the day and houre of our death, which as it leaveth us, so shall the last judgement finde us. Fourthly, our vow in Baptisme; wherein we promise to forsake the Devill, and all our owne lusts. Fifthly, Christs passion and his bloudy sweat, not for his owne, but our sinnes, which made him cry, *My God, my God, why hast thou forsaken me?* Sixthly, that the *night is past*, and it is *now day*, the Sunne is up, even the Son of Righteousnesse is risen upon us; and therefore we are to be raised out of our sleepe, and *walke as children of the light*, Rom. 13. 12, 13.

Secondly, if a man would know whether he begin to be awakened, let him observe whether his heart have begun to move in spirituall actions or no. For that body is wakened, out of bodily sleepe, which can move it selfe in bodily actions. *Quest.* When doth the heart begin thus to move it selfe, and how shall I know it? *Answ.* When thou beginnest to turne thy eyes inwardly into thy selfe, and canst finde, and espy the priuy corruptions which lurke within thee.

Most men dreame that the doctrine of the Gospell is but a dreame.

Dreames of men waking.

Heb. 10. 13.

thee. Secondly, when thou art inwardly and heartily displeased with thy selfe, and grieved for thy sinnes. Thirdly, when thou canst humbly and heartily sue to God for pardon, and canst hunger and thirst after Christ and his merits above all earthly things. Fourthly, when thou beginnest to endevour to doe the will of God, and please him in all things, then assure thy selfe thou art wakened out of thy sleepe of sinne, and not before.

Die every day, that thou maist die once well on thy dying day.

Thirdly, if dreaming be the fountaine of all sin, we must learne the contrary vertue, namely, that being once awakened, we strive to watch and be sober, 1 Thess. 5.6. For the practice of which duty these rules are to be marked: first, we must daily and diligently observe our selves, our hearts, and sinnes; and seeing what sinnes we are most prone unto, there must wee double our care and watchfulnesse: for otherwise where we are weakest, Satan soonest maketh a breach, for there he makes his greatest assaults. Secondly, we must daily looke for an evill day, so as we forecast every day to endure the worst that it can bring forth against us and our profession: out of which forecast in vaine shall any man purpose to keepe faith and a good conscience. We may cry peace, peace; for then commonly sudden desolation commeth upon us. Thirdly, wee must esteeme of every day as our last day, that so wee may be daily prepared to our death: daily living as though we were daily dying, carrying our selves in the midst of our affaires, as though we were cast upon our death beds: the good servant expecteth still the comming of his Master, whereas the evill servant his property is to deferre it.

Lastly, seeing we are all by nature such sleepers as these were, and our hearts as ready to be deluded by such dreames, our care must be that the word of God may dwel plentifully in them, which alone can take up the roome of them, and keepe out these dreames and false imaginations, without which care our owne hearts (being full of guile) can doe nothing but deceive us: yea, our naturall reason is nothing but a dreame, upon which we may not rely our selves, for then we deceive our soules; but onely upon the sure word of the Prophets and Apostles, and the directions thereof.

The second point is, the induction of the two sinnes, which are laid to the charge of these deceivers: the first is *filthinesse of the flesh*: the second *contempt of Magistracie*. The former is in these words [*These also defile the flesh:*] that is, they abuse their bodies by fornication, and sins of that kinde, even as Sodome did, of which we have spoken in the seventh verse, and therefore passe this sinne over without further handling. Onely, let this one thing bee here remembred; that seeing it is a sinne of Sodome to defile the body with the sinnes of the seventh commandement, our duty is to reserve within us that speciall care whereby our bodies may be preserved in holinesse and honour; 1 Thess. 4.3.4. This

A is the will of God: The body must be given up as an *holy sacrifice* to God, else it shall not bee acceptable, Rom. 12.1. Wouldest thou have thy body rise up unto glory and fellowship with God and Christ at the last day? then let thy care be to lay it downe in the grave in honour, by preserving it a pure member of Christ; for without holinesse, *no man shall ever see God*, that is, have fellowship with him being a most holy and chaste spirit; yea, the contrary things ought not to be *named* in the Church of God, Eph. 5.3.

The second sinne followeth in these words; *and despise government, and speake evill of those that are in authority.*] In which words their contempt of authority is set downe in two branches: First, in their *judgement* and opinion, [*they despise*] that is (as the word signifieth) they refuse and put away, yea, and so farre as they can put downe all Lordship, government, civill power and dominion. Secondly, in their *practice they speake evill, &c.* First, in their *judgement* they put downe government, by teaching (for otherwise they could not) and maintaining that after men were converted to the faith, being now become Christians and beleevers, they were no longer to be under Magistracie or authority; but their necks were to be eased from that yoke: and this errour was dangerously sowne by the malicious man in the Primitive Church, and called some trouble and labor upon the Apostles themselves in their times: as appeareth 1 Cor. 7.21. where the Apostle answereth this case, which servants themselves were bold to call in question being converted; *Art thou called a servant? care not for it:* So Tit. 3.1. *Put them in remembrance that they be subject to principalities and powers.* So as it was a lesson not wel learned in those first ages of the Gospel. This was the judgement and opinion of the false Teachers, which even the word [*despise*] implieth and presupposeth. Now whereas some might say, that they must needs (will they nill they) be under authority: for Rulers and Princes would and did keepe them under: The Apostle addeth, [*and speake evill, &c.*] that is, although they cannot shake off government so easily as they would, yet they can easily manifest their malice against it, in reviling them that are in authority.

κυριότητα δὲ ἀθετοῦσι.

First, then we are to speake of their doctrine, and then of their practice. In the former consider three things: first, what is this rule or government which they despise: secondly, upon what ground refuse they to bee under authority: thirdly, upon what ground doth *Iude* condemne them for this refusall. First, to know what this authority is, we must distinguish all government into divine and humane: The Apostle *Peter* acknowledgeth this distinction, 1 Pet. 2.13. Submit your selves to *every humane ordinance*. Divine government is the absolute power of God, whereby hee maketh lawes to binde the conscience, and that under paine of

life and death eternall. This is the power of all the Trinity; but the administration of it is given to the Sonne. This power is not here meant; for had they denyed this they could not have carried a face or shew of Christians. The other (which here is understood) is humane, or civill rule and dominion, whereby man is set over man, which may bee thus described: Civill government is a state of superiority, consisting in the power of commanding, and in the power of the sword for the common good of mankind. That it is a state of superiority appeareth, Rom. 13. 1. *Let every soule be subject to the higher power.* Further, I say it consisteth in a double power: first, of commanding, that is, of making edicts and lawes, of calling and conventing. Secondly, of the *Sword*, and that in foure things: first, in arresting: secondly, imprisoning: thirdly, putting to death: fourthly, making war in way of protection or otherwise. This second power, namely, of the Sword, is added: first, to put a difference betweene the authority of the Magistracie and Ministery; which difference standeth in three things: first, the Magistracy hath a power in it selfe, whereby the Civill Magistrate may command in his owne name. The Ministery hath power onely to pronounce what God commandeth, and that in his name. Secondly, the authority of the civill Magistrate is in himselfe; the authority of the Minister not in himselfe but in Christ: so as the Civill Magistrate may command obedience to himselfe, but the Minister commandeth it to God. Thirdly, the Civill government hath an absolute power to compell, and inforce the outward man; but the Ministery hath a power onely to counsell, perswade, exhort. Secondly, this power of the Sword is added to distinguish it from all private power, as in Schooles, families, which have a power of commanding, but not of the Sword. Lastly, I adde for the common good of mankind: Rom. 13. 4. the Magistrate is the Minister of God, *for thy wealth*; that is, procuring the welfare of soule and body: which standeth in two things: first, true Religion: secondly, civill Justice; both which are by Magistracie maintained. It may be here demanded; but how farre doth this civill government extend it selfe? *Ans.* It extendeth it selfe to two things: first, over *all causes*, things and words of men Civil and Ecclesiasticall; for temporall causes there is no question: that it extendeth it selfe also to the causes of the Church, appeareth, in that the Kings must have *the booke of the Law before them*, Deut. 17. 18. he must *reade it, and execute it accordingly*: yea, he must doe all the Law, that is, see it to be done. *Iosiah* kept the Passeover himselfe, *and gave commandement* concerning the preparation and performance of the same, 2 Chron. 35. and saw it done. But here two differences in this authority must be marked: First, that civill authority doth not after the same manner order causes ecclesiasticall as civill: for in civill causes it ordereth all, and executeth all likewise; but in Ecclesiasticall it hath power to order all, but not to execute them. The Magistrate indeed ordereth and prescribeth in all, but the Minister is hee that executeth in Ecclesiasticall causes. Secondly, that civill authority hath power over all the things of men, but not over the things of God; as the Word and Sacraments, faith, conscience, the graces of God in the heart: Civill power hath no rule over these; concerning which, Christ commanded to give *unto God the things of God, and unto Cæsar, Cæsars*. Secondly, the authority extendeth it selfe to all persons, as well Ecclesiasticall as Civill, but so, as it stretcheth onely unto the outward man, to the body, life, conversation, and outward things, but not to the soule and conscience, of which God is the only Lord and Governour. If it be asked, what are the kinds of this power? I answer, it is of three sorts: first, in one person man or woman, which is a Monarchy: secondly, in moe, when the government is in a few states and Peeres: thirdly, in the body of the people, which is a popular government: by one of these three is every Common-wealth governed. These are the Governments despised by these seducers.

The authority of the Magistrate and Minister farre different.

The second point followeth, namely, upon what grounds they despised government. *Ans.* Their grounds may bee knowne by the Heretikes of this time, the Anabaptists, who are given up to the same errour; and they may be reduced to these foure heads: First, subjection (say they) came in with sinne: and therefore Christ having taken away sinne, hath taken away subjection also. The former they prove out of Gen. 1. 26. Man in innocencie was to rule over the *fish of the sea*, the *fowles* of heaven, over the *beasts*, the earth, and al *creeping* things, but not over man: but after the fall, *Eve* is put under subjection to *Adam*, Genes. 3. *Answ.* There be two kindes of subjection: the first, *Servile*: the second, *Civill*. The former is the subjection of a slave or vassall, who is onely to seeke the proper good of his Lord and Master. The latter whereby one man is subject to another for the common good. The former came in by sinne: the latter was before sinne, in innocencie. *Eve* was subject to *Adam* in innocencie: thus the Apostle reasoneth, 1 Tim. 2. 12. *Let the woman be subject to the man*: for shee was taken out of the man. Againe, in innocency it was said, *Increase and multiply*; and therefore in the light of nature it is a plaine distinction betweene the father and sonne, and an inequality.

The first place is mis-alleaged, Gen. 1. 26. because it was spoken not of man alone, but of all mankinde, even women as well as men; who have also dominion given over the unreasonable creatures. As for the second place, Gen. 3. 16. *Hee shall rule, and thou shalt bee subject*: It is not spoken because the ordinance of God

God ſimply conſidered in it ſelfe was not before the fall: but becauſe now the ſubjection was joyned with feare, griefe, and ſorrow, which it wanted in innocency: for then it was a pleaſure, and this makes ſubjection a curſe in ſome reſpect; but it is not ſo (no not ſince the fall) in it ſelfe conſidered.

*Obiect.* Secondly, they reaſon thus: Every beleever is in the Kingdome of Heaven, even in this life: Now in Heaven there is no King but God, and therefore no beleever is to bee ſubject to any but God and Chriſt. *Anſw.* There bee two kinds of governments upon earth; one ſpirituall and inward, this is the Kingdome of Heaven and of Chriſt within man, ſtanding in peace of conſcience, and joy in the holy Ghoſt: in regard of which regiment of Chriſt, there is no diſtinction of perſons, no difference of bond or free, Maſter, Servant, Father, Son; but all are one in Chriſt. The other is a civill regiment, wherein orders and diſtinctions of men muſt be maintained; as ſome muſt be Princes, ſome ſubjects, ſome fathers, ſome children, ſome maſters, ſome ſervants. Whence it is that every man ſuſtaines upon him two perſons; and is to be conſidered firſt, as a beleever, and as a member of the Kingdome of Chriſt: thus is he equall to any beleever, and any beleever equall to him. Secondly, as a member of the Common-wealth wherein he liveth; thus he is either a ſuperiour or inferiour. Their reaſon were ſomewhat, if every beleever were onely in the Kingdome of Heaven; but every of them living here in earth is alſo a member of ſome Common-wealth.

*Obiect.* Thirdly, Civill government is full of cruelty, which having the power of the ſword deſtroyeth the bodies and ſoules of offenders, in not giving them time of repentance: and therefore is intolerable among Chriſtians. *Anſ.* *Moſes* and the Levites by Gods commandement ſlew 3000. of the Iſraelites for worſhiping their golden Calfe, and never gave them ſpace to repent. Secondly, the malefactor that is not moved to repentance at the ſentence of preſent death, there is little hope ever he would repent after, if he had longer time. Thirdly, Gods wiſdome and commandement muſt take place of mans reaſon; he commanded that the malefactor ſhould die, and thereby that the evill be taken away; better it is that one ſhould be deſtroyed than an unity; better that one bee removed, than a multitude by the contagion of his example infected.

*Obiect.* Fourthly, they plead liberty by ſome places and teſtimonies of Scripture, Gal. 5. 1. *Stand faſt in the liberty wherein Chriſt hath ſet you free.* *Anſw.* The liberty which Chriſt hath procured us, is liberty of conſcience, freedome from the power of ſinne, Satan, death, hell, and condemnation; and therefore ſpirituall: but not from temporall and civill ſubjection.

*Obiect.* Rom. 13. 8. *Owe nothing to any man but love:* therefore not obedience. *Anſ.* There be two kinds of debt: firſt, a civill debt occaſioned by contract and bargaining betweene man and man: the ſecond is a debt to which we are bound by Gods Law and covenant; the place is meant of the former, ſo farre as it lies in our power: but we are bound ſtill to obedience and ſubjection by the latter.

*Obiect.* Matth. 17. 26. *The Kings ſonnes are free from tribute;* and therefore from ſubjection. *Anſ.* Chriſt ſpeaketh that of himſelfe, who by his birth was heire to the Crowne and Kingdome of the Jewes: and therefore by right was to pay none; neither did but for avoiding of offence: what is this to free other men from obedience to the Magiſtrate?

*Obiect.* 1 Cor. 7. *Ye are bought with a price, be ye not the ſervants of men.* *Anſw.* The meaning is, that ſervants ſhould not ſubject themſelves to men as to abſolute Lords; for we muſt doe ſervice one to another for Gods ſake; and not only for God but in God.

*Obiect.* Beleevers are able to governe themſelves every way, and need not any government of man. *Anſ.* One thing it is what we doe, another that we ought to doe; we ought indeed ſo to live, as not to need governours, but wee doe not; yea, and if beleevers could, yet were the reaſon naught: for the Church containes as well bad as good, hypocrites as well as ſincere Chriſtians; and therefore the beſt Churches need Magiſtracie for the puniſhment of the evill doers, and the praiſe of them that doe well. Yea, the Church lying open to the malice of Satan and the wicked, ſtandeth ever in need of Magiſtracy to protect it by force and warre, or otherwiſe.

The third generall point is; upon what ground doth the Apoſtle here blame and condemne theſe ſeducers for deſpiſing civill government? *Anſ.* The ground is, becauſe it is a ſolemne ordinance of God; called therefore by *Peter*, a *creation* or *creature*, which bindeth every ſoule unto ſubjection to the higher power, Rom. 13. 1. and that for conſcience ſake, which reſpecteth not ſo much the rule it ſelfe, as Gods Commandement, ſubjecting not onely Civill but all Eccleſiaſticall perſons thereunto. Chriſt himſelfe taking upon him mans nature, was ſubject unto authoritie, ſubmitting himſelfe unto *Caiphas* and *Pilate*, yea, to apprehenſion, arraignment, condemnation, and execution, Matth. 26. *Paul* himſelfe, whoſe Apoſtolicall authoritie and ſpirituall weapons were able to bring downe every oppoſition; yet acknowledged that he muſt be judged by *Ceſar*, Act. 25. 11.

*Obiect.* Jerem. 1. 10. I ſet thee over Nations and Kingdoms to plant and plucke up; the Prophets therefore and their ſucceſſors are not to be ſubject unto civill Magiſtracy. *Anſw.* The Prophet is ſet over nations and kingdomes, not to governe by the civill ſword, but the ſword of the Spirit in his mouth; and he is to plant and plucke up kingdoms no otherwiſe, than by declaring that God would plant or pluck them up.

*Obiect.*

*Regni mundi & regni Christi est mutua subj ctio.* Bucer.

*Object.* Esay 60. 10. Kings shall come and serve the Church in the new Testament; and therefore the Church is not to bee subject unto Princes, but they unto it. *Ans.* In the Church are two things: first, the persons of men: secondly, the things of God. Now Kings are subject to the Church; but how? not to the persons of beleevers, but to the things of God, namely, the Word, Sacraments, faith, &c.

*Object.* Kings and Magistrates are as sheepe; Ministers are Pastors and Shepherds; therefore they are under the Ministers, as the flocks under the Shepherds. *Ans.* In the Prophets, Pastors, and Ministers, consider two things; first, their persons; secondly, their ministery. In regard of their persons all of them are subject to their own Princes, and that for conscience sake: but in regard of their Ministery, Princes, and Magistrates are to be subject thereunto, as where in the Word is taught, and Sacraments administred: Even as a meane man being a Sergeant, may arrest a Baron, Earle, or Duke, who may not resist him, because hee commeth with the Princes authority, unto which he must yeeld himselfe, though not unto the person of the Sergeant: so must Magistrates to the Ministers, comming not in their owne, but in the name of God. For this also must be marked, that Magistrates are not simply subjects to the Ministerie, but so farre as the Word is rightly taught, and Sacraments duly administred; for else they have power either to reforme or dispose such Ministers as shall faile in their administration: for even in this regard themselves are shepherds. As Jsay 44. 1. *Cyrus* is called a *shepherd*, though otherwise he be a sheepe, so farre as he is truly taught and directed by the Minister. So much of the ground.

The Pope the arch-rebell of the world.

*Vse.* By this doctrine we may discover the wickednesse and horrible rebellion of sundry persons in this age. First, of the Bishop of Rome that most ancient Rebell, who hath for many hundred yeares taken upon him an usurped supremacy over all civill government in the earth; which is the highest rebellion which ever the world hath heard of, seeing there is not a soule which must not be subject to the higher power. *Object.* Yea, but that place is meant of those that are to be subject, but the Popes themselves are exempted. *Ans.* But besides that the Text commandeth every soule to be subject, it is made a note of Antichrist, to exalt himselfe above God, and all that is called God; that is, all Magistrates.

*Object.* But they alleage the example of *Vzziah* the King, 2 Chron. 26. 20. who taking upon him presumptuously the office of the Priest, *Azariah* the Priest resisted him, cast him out of the Temple, and deposed him from his kingdome. *Ans.* *Azariah* resisted the King not by force or violence, but by word only and admonition, whereby he caused him to depart the Temple; neither did he depose him from his government; but being by God stricken with a leprosie, he was by the Law shut out from the company and society of men, and so disabled to governe; although the right of it still belonged unto him.

*Object.* *Ob.* They alleage likewise the example of *Iehoiadah* the high Priest, who deposed Queen *Athaliah* from her kingdome, and set up young *Ioash* to bee King, 2 Chron. 23. therefore the Pope hath authoritie to depose Kings and Emperours. *Ans.* *Iehoiadah* the high Priest was next to the King in bloud, 2 Chron. 22. 11. and was one of the States of the Land; who deposed her not alone, but by common consent of all the States and Peeres of the Land; as chap. 23. 1, 2. Hee indeed is chiefly named, because he was the chiefe of them in bloud; neither did he set up *Ioas*, but helped to maintaine his right which was usurped by *Athaliah*: in a word, he protected the right heire, but could not himselfe, nor did not dispose the Kingdome unto him. And of this kind are all their allegations: which yeeld no patronage at all to that usurped Papall authority, but even the Pope himselfe ought to bee subject to his Emperour, if hee would avoid his most just title of a most unjust usurper.

*Object.* *Vse* 2. Hence also may be observed that the exemption or immunitie of the Clergie from the authority of the civill Magistrate, is wicked, and a kinde of rebellion: and this is the condition of the whole Roman Clergie. *Ob.* They plead that Kings and Princes of their bountie have granted these privileges unto them. *Answ.* The Law of Nature acknowledgeth a civill subjection; the Law of God straitly enjoyneth it, and no Law of any man may offer violence, or derogate from either of these.

Thirdly, the Pope usurping a power to free subjects from their allegeance, and their oath of obedience hath beene for many hundred yeares a most wicked instrument of rebellion, as the Kingdomes of Europe have had too wofull experience of. If here they say, the Pope may dispense with the Lawes of Kingdomes: I answer, were it so that he could dispense with humane Lawes of Kings and Princes in their Countries and Provinces, (which is grosse usurpation) yet with what face dare he challenge to dispense with the Lawes of God and nature?

Popish religion urgeth men to forsweare the honour of the King.

Fourthly, wee see hence what wee are to esteeme of the Roman Religion: namely, as of a religion to be abhorred, as are these seducers themselves, because it is cleane contrary to Christian Religion: which teacheth to feare God and honour the King; but Roman Religion pretendeth to teach men to feare God, but putteth downe the honour of the King: nay, he that professeth that Religion, must sweare the flat contrary to the Kings honour.

Fifthly, we are hence directed what to think of that oath of the Supremacie unto the Bishop of Rome, namely, to bee such a one as fighteth directly against the Law of God and nature:

nature: ſeeing it giveth all Eccleſiaſticall government unto the Pope, which belongeth properly to Kings and Princes in their ſeverall dominions.

Sixthly, if every man muſt be ſubject to the power of the Magiſtracie for conſcience ſake, then all wandring beggers and rogues that paſſe from place to place, being under no certaine Magiſtracie or Miniſterie, nor joyning themſelves to any ſet ſociety in Church or Common-wealth, are plagues and banes of both, and are to be taken as maine enemies of this ordinance of God: and ſeeing a moſt excellent Law is provided to reſtraine them, it is the part of every good ſubject or Chriſtian to ſet themſelves for the executing, ſtrengthening, and upholding of the ſame.

*And ſpeake evill of them which are in authority.*] In theſe words the Apoſtle ſheweth how theſe falſe teachers pull downe authoritie by their practice, as in the former they did by their judgement: for when they cannot quite put downe all authority and Magiſtrates, they ſpeak evill of them, and *blaſpheme* thoſe that exerciſe the ſame: that is, (as the Word ſignifieth) thoſe that are in dignities and glories: for that is his meaning when hee calleth Princes by the name of *Glories*. Here two things are to be conſidered: firſt, their ſinne, [*ſpeake evill:*] ſecondly, the amplification of their ſinne, partly in this verſe, and partly in the next. The ſinne is mentioned and condemned in Exod. 22. 28. *Thou ſhalt not ſpeake evill of the ruler of thy people.* Eccleſ. 10. *Curſe not the King, not in thy heart, for the birds of the aire ſhall bewray it.* Which ſin we ſhould be ſo farre from, as that we ſhould not receive any accuſation againſt any *Elder* under two or three witneſſes. 1 Timoth. 5. If wee may not receive ſlanders againſt Rulers, much leſſe may we raiſe them.

*Vſe* 1. See here as in a glaſſe the common ſinne of theſe daies, wherein the common practice, yea, and table talke of men, is the cenſure of the doings of the Magiſtrate, and the doctrine of the Miniſter. *Paul* when he called *Ananias* a painted wall; being reproved, anſwered, that hee knew him not to bee the high Prieſt, for then he would not have reproached him: that is, hee acknowledged him not, but knew him rather to be an Vſurper, which made him uſe that boldneſſe. Secondly, if a man may not ſpeake evill of a Ruler, then much leſſe may any private man take a ſword in hand to take away the life of a Prince or Magiſtrate. *David* knew that he was to ſucceed *Saul* in the Kingdome, and that *Saul* ſought his life daily, and yet his heart ſmote him when finding *Saul* at advantage, hee cut off but the lap of his garment, whereas hee might as eaſily have taken away his life: the ground of his griefe was, becauſe he was the *Lords anointed*. Where take notice of the Spirit that leadeth and ruleth thoſe Romiſh vaſſals, who are ſent out into Chriſtian lands with Commiſſion to take away the lives of the Lords anointed ones, who will not ſtoope to that Antichriſtian tyrannie. Inſtruments of Satan they are, inflamed by Diabolicall furie; fighting for their Babylon with the weapon of moſt monſtrous and unnaturall crueltie. Thirdly, wee are on the contrary taught hence to bleſſe our Magiſtrates, eſpecially the Lords anointed over us: as alſo other inferiour Magiſtrats, who although their perſons may be meane, yet are under the Supreme, as he under God is a Steward and Deputy for our wealth. The Apoſtle *Paul* willeth that prayers be made for all men, but eſpecially *for Kings and Princes*, and thoſe that are *under them in authority, that we may lead a quiet and peaceable life in all godlineſſe and honeſty*. *Ieremy* wiſheth the people in captivity to pray for *Nebuchadnezzar* an Heathen King, *that under him they might have peace*. Hence is that good order commended unto us, whereby in our publike prayer we make ſolemne mention of our lawfull Magiſtrates, teſtifying both our deſire of their good, and our thankfulneſſe for their government.

Romiſh vaſſals authoriſed to take away the lives of the Lords anointed ones, the laps of whoſe garments they ought not to touch.

1 Tim. 2. 1.

Secondly, the amplification of their ſinne ſtandeth partly herein, that they ſpeake evill of *Dignities, Glories, Majeſties*; that is, of thoſe whom God hath adorned with theſe; in detracting and detaining from them their due honour.

It may bee here asked, why doth the Holy Ghoſt call Magiſtrates by the names of Glory and Dignity? *Ans.* For two cauſes: firſt, becauſe the Lord hath ſet them in his owne roome and place, and accordingly honoureth them with titles befitting the ſame: Pſal. 82. 1. God *ſtandeth in the aſſembly of Gods*, that is, of Magiſtrates; called Gods, not onely becauſe he hath ſet them in his place; but alſo becauſe they have received a particular charge and commandement, and therewith a power of executing his owne judgements amongſt men upon earth as his deputies. 2 Chro. 16. 6. *They execute not the judgements of man, but of the Lord.* Secondly, theſe titles are given them, becauſe the Lord doth uſually furniſh them with worthy and peculiar gifts (though not alwaies of ſanctification) yet of regiment and government to bee anſwerable to their former deſignment, as of wiſdome, courage, zeale, &c. 1 Sam. 10. 9. when *Saul* was made King, the Lord gave him ſuch princely gifts, as it is ſaid, *God gave him another heart*, his heart was changed in regard of other gifts than formerly hee had: ſo when *David* was anointed King, and when *Samuel* had powred the horne of oyle upon his head, it is ſaid, 1 Sam. 16. 13. that the *ſpirit of God came upon him*, which furniſhed him with gifts both of regeneration & regiment alſo. In like manner the Lord tooke of the ſpirit of *Moſes*, and put it on the ſeventy Elders, Numb. 11. 17. whereby they were furniſhed with gifts of government, and enabled to beare rule, and judge juſtly, as *Moſes* was: ſuch titles therefore as theſe are not aſcribed unto them without juſt cauſe.

Yea.

Yea, how can they be fitlier called than *Glories*? ſeeing there is no greater glory in earth than to ſupply Gods roome, and to be enabled with gifts for the ſufficient diſcharge of it.

Hence learne, that it is lawfull for Princes to beare an outward pompe, in diet, buildings, coſtly apparell, and troopes of men: for they are dignities, and their dignitie being outward in regard of men, they may maintaine it by outward pompe, to procure more reverence and awe of men thereunto. So *Agrippa* and *Bernice* came with great *pompe, and entred into the common hall*: which pompe is not there diſcommended, but rather approved, as by the circumſtances of the Text appeareth. Act. 25. 23.

Secondly, Magiſtrats ought eſpecially to honour God, becauſe hee eſpecially honoureth them; this muſt they doe by diſcountenancing and puniſhing vice, and by ſetting up and maintaining true religion and vertue.

Thirdly, being in Gods place, they are to execute juſtice, without corruption or partialitie in the face and feare of God: 2 Chr. 9. 7. Seeing the *judgement is the Lords*, let the feare of God be upon you, take heed and doe it. Deut. 1. 17. *Ye ſhall have no reſpect of perſons in judgement, but ſhall heare the ſmall as well as the great: ye ſhall not feare the face of man, for the judgement is Gods*: and herein ſtands a great part of their glory.

Fourthly, we are in all lawfull things to yeeld free ſubjection and obedience unto our Magiſtrates and governours, even as unto God himſelfe, whoſe roome they are in; which duty the childe oweth alſo to his father, the ſervant to his Maſter, becauſe they alſo are ſet over them in Gods ſtead.

Fifthly, hence alſo is it lawfull for us to give to Princes the titles of Majeſtie and Grace, becauſe it hath pleaſed the holy Ghoſt to aſcribe them unto them, and by their titles to commend their perſons and places unto us; yea, and to furniſh them with ſuch gifts of Magiſtracie, as that they become not onely naked titles, but juſt ſignifications of the true honour which God hath graced them withall.

**v. 9 *Yet Michael, the Archangel, when hee ſtrove againſt the Devill, and diſputed about the body of Moſes, durſt not blame him with curſed ſpeaking, but ſaid, The Lord rebuke thee.***

In this verſe is laid downe another reaſon, amplifying the ſinne of theſe ſeducers, by a compariſon from the greater to the leſſe: and thus it ſtandeth: *Michael* the Archangel durſt not ſo much as raile on the Devill himſelfe, much leſſe may theſe upon Magiſtrates who are Gods; and conſequently their ſinne is heinous, who dare open their mouthes to revile Princes and Magiſtrates. Here one queſtion is moved; namely, whence the Apoſtle had this hiſtorie of the diſputation betweene *Michael* and the Devill, concerning the body of *Moſes*, ſeeing it is not to bee found in the Scriptures? I anſwer, the ſubſtance of it is in the Scripture, although not the circumſtances. For in Deut. 34. 6. is ſaid, that *the Lord buried Moſes, but no man knoweth of his ſepulchre till this day*. There is the ground of the hiſtory; the other particular concerning the contention of the Arch-angell and the Devill, with this manner of rebuking, is not found in the old Teſtament. *Queſt.* Where then had he this? *Anſ.* Either from ſome book then extant amongſt the Jewes, which is not now to bee found; or elſe from ſome tradition which paſſed among the Jewes from hand to hand, as many things did; as that 2 Timothy 3. 8. where the Apoſtle ſaith, that *Iannes and Iambres withſtood Moſes*; the hiſtory of which is not found in the old Teſtament.

Hence the Papiſts conclude, that the Word written is not ſufficient and perfect in and of it ſelfe, unleſſe the unwritten word be added unto it; that is, that word which is given by tradition: both which (ſay they) make a perfect word, but neither is perfect or ſufficient alone; grounding their opinion hence, that *Iude* alleageth an example out of a tradition, which is not found in Scripture. But that is an hereticall doctrine and untrue, ſeeing the perfection of things is not to be meaſured by every thing that is wanting unto it, but by the perfect end of it: for perfection is taken from the end. Whence I reaſon thus: If the written Word bee perfect and ſufficient to the end for which it is ordained, it is every way perfect: But it is perfect and ſufficient to that end: namely, to the glory of God, in working out perfectly the faith and ſalvation of man: and is in nothing wanting for the atchieving of this end, but ſufficiently teacheth all things to be beleeved and done, and giveth perfect directions concerning faith and manners. Joh. 20. 31. *Theſe things are written that ye might beleeve, & beleeving might have life through his Name.* Rom. 15. 4. *Whatſoever things are written, are written for our learning, that wee through patience and comfort of the Scriptures might have hope*: and therefore the Word written is every way moſt ſufficient, and abſolutely perfect, and need no addition or tradition to helpe forward this end.

*Ob.* This place is a tradition and not written, and many other true traditions were never written: beſides that the Church may make traditions. *Anſ.* Wee grant many true traditions are not in Scripture, but ſuch they are as a man may be ignorant of, and not prejudice his ſalvation. Againe, the Church hath a power, and hath had privilege to make Conſtitutions and Lawes,

Lawes, which were to be knowne and received: but theſe are ſuch as onely concerne the orderly government of the Church, and are not neceſſary to ſalvation.

*Ob.* But ſome traditions are neceſſary to ſalvation, which are not contained in the written Word, and they alleage two: firſt, in Rom. 12. 6. that Gods Word muſt bee tried by the rule of *faith*, and ſo alſo by the ſame rule expounded. This rule of faith is nothing elſe by their expoſition, but a generall conſent in the hearts of all true Catholikes; together with the Pope aſſenting with them, which of neceſſitie wee muſt beleeve; and yet (ſay they) it is not in the Scripture: and therefore ſome things muſt of neceſſitie bee beleeved which are not in the Scripture. *Anſ.* The rule of faith is not ſuch a crooked rule as they would thruſt upon the world by their wicked expoſition, but the right rule of faith is the plaine Word of God, every way abſolutely directing in all points of faith and love. 2 Tim. 1. 5. *Paul* wiſheth *Timothy* to keepe *the true patterne of wholſome words in faith and love:* which is nothing elſe but the teſtimony of Scripture, in points of faith and love, comprized in the Decalogue and Apoſtles Creed. The rule of faith therefore in expounding Scripture is Scripture it ſelfe. The ſecond thing neceſſary by their doctrine to bee beleeved, not contained in Scripture, is, that the canonicall Scripture is Gods Word: which truth is abſolutely neceſſary to ſalvation to bee beleeved, but cannot otherwiſe be knowne or beleeved but only by the tradition of the Church. *Anſ.* As every other Art and Science hath certaine principles of truth to prove all other precepts by, but themſelves are to bee proved by none; ſo alſo hath Divinity the chiefe of all other Sciences: of which kinde this is one principle; that Canonicall Scripture is Gods Word, which not granted, inferreth a deſtruction of all other divine rules; this is a truth therefore confirmed, not a thing teſtified from ſome other, but as a ground of it ſelfe. Secondly, in divine matters, faith goeth before knowledge, which in humane things is cleane contrary: for if a man would know whether fire be hot, let him put his hand unto it, hee ſhall have experience of it, and then he ſhall beleeve it: but in divine things firſt a man giveth credit, and yeeldeth conſent to the Word, and then hath experimentall knowledge: for although faith hath this knowledge, yet experimentall knowledge followeth faith. *Abraham* beleeved above hope, here faith went before knowledge. Joh. 7. 27. If ye doe the will of my Father, ye ſhall know whether the doctrine bee of God or no. Thus then we may conceive it, the tenour of the word of God is this, *Thus ſaith the Lord*: If the queſtion now be whether the Lord ſay thus or no? I anſwer, to beleeve the Church herein before God is ſacrilege: but herein we are firſt to yeeld aſſent unto God, and then after this experimentall knowledge will follow, that Canonicall Scripture is the Word of GOD. Thirdly, wee know that Scripture is Gods Word, by Scripture, and not by the Church; out of which being in humility taught and acquainted with the excellent matter of it, and manner of writing, the end the glory of God, and our owne ſalvation; we cannot but have ſufficient perſwaſion of the author of it, and that it can proceed from no other but God himſelfe. Thus notwithſtanding the allegations of the adverſaries, the written Word retaineth that perfection, which needeth no traditions to ſtrengthen or further it in that end to which it is appointed. Now to the reaſon it ſelfe, amplifying this ſinne in this verſe, which containeth three points to be conſidered: Firſt, the perſon that durſt not raile. Secondly, *the goodneſſe of his cauſe*, which was very juſt, and yet hee durſt not raile upon the Devill himſelfe. Thirdly, the manner of his ſpeech, *The Lord rebuke thee.*

The perſon that durſt not raile was *Michael* the Archangel, whom ſome affirme to be Chriſt himſelfe: others, that he is ſome chiefe, arch, and principall Angell; which opinion is more probable. For firſt, the Apoſtle ſpeaketh of him as in ſubjection, and ſtanding in awe, not daring to breake the Law of God; for he durſt not revile the Devill. Secondly, in 1 Theſſ. 4. 16. the Lord Chriſt ſhall come to judgement with the ſound of a Trumpet, and the voice of an Archangell; where is a plaine diſtinction betweene Chriſt, who ſhould come in the clouds, and the Archangell. Thirdly, *Peter* explaineth it ſpeaking the ſame thing, and ſaith, *The Angels give not railing judgement againſt them*, 2 Pet. 2. 11. It is more probable then, that by *Michael* was meant a principall Angell, rather than Chriſt.

*Doctr.* Firſt, from the perſon we learne, that there bee diſtinctions and degrees of Angels; there be Angels and an Archangell. *Queſt.* Is there but one Archangell? *Anſ.* The Scripture ſpeaking of Archangels, uſeth alwaies the ſingular number, never mentioning more than one: and where the Scripture reſolveth not, wee are not to determine: yet I condemne not thoſe who have probably held that there are more than one. Secondly, wee have here an example of Angelicall meekneſſe and modeſtie. Titus 3. 1. Put them in remembrance that they bee ſubject to principalities, and ſpeake evill of no man, but ſhew all *meekneſſe unto all men*: the contrarie practice of railing, ſlandering, and obtrecting, is a property of the Devill, whence hee hath his name, Revel. 12. 10. the *Accuſer* of the brethren: and the *Adverſarie*, 1 Pet. 5. 8. who is ever ready with one accuſation or other to ſtand up againſt everie man: the malicious man, whoſe malice cauſed him to ſtand up againſt *Iob*, and falſly accuſe him of hypocriſie unto Gods owne face. Let ſlanderers and backbiters of their brethren ſee hence whom they imitate, and moſt lively reſemble.

Secondly,

Secondly, conſider the goodneſſe of *Michaels* cauſe, which was this; it was the will of God that *Moſes* bodie ſhould be buried in a ſecret place unknowne to any man, to prevent and avoid all occaſions of ſuperſtition and idolatry among the Jewes. The devill on the contrarie would diſcover it, that ſo the Iſraelites might fall to idolatry before it; herein the Archangell reſiſted him, and ſtrove with him for the performance of the will of God, and the maintenance of his true worſhip; and yet in this good cauſe *Michael* durſt not revile the Devill himſelfe. In this cauſe conſider two things: Firſt, the *fight* and contention betweene *Michael* and the Devill: Secondly, the *cauſe* and occaſion of it, about *Moſes* body. In the former wee may obſerve that there is a ſharp and ſerious contention betweene good and bad Angels; in which the good Angels labour to defend all that are in Chriſt, againſt the rage and fury of the Devill and his angels. As Pſal.34.8. *The Angels of the Lord pitch their tents round about thoſe that feare him.* And on the contrary, the Devill and wicked ſpirits caſt about how to deſtroy the bodies and ſoules of men: 1 Pet.5. *Our adverſary the Devill goeth about continually ſeeking whom hee can devoure.* This combat concerneth and is converſant about either firſt the perſons, or ſecondly the ſocieties of men. The fight about the perſons, concerneth either infants, or men of yeares. Firſt, for infants, the devill ſeeketh how to ſpoyle and deſtroy them (eſpecially thoſe of elect and faithfull parents) in regard of their weakneſſe and tendemeſſe both of minde and body: but the Angels of the Lord have charge given them to defend them againſt this malice of Satan. As, Pſalm.91.12. *They ſhall beare thee up in their armes*, that is, they ſhall bee as nurſes to beare them in their armes, preſerving them from danger: Mat.18.10. Deſpiſe not one of theſe little ones: *for their Angels alwaies behold the face* of my Father which is in heaven. Secondly, concerning men in years, the Devill and his angels ſtrive to drive them out of their waies and callings, and to lead them into crooked paths; as he would have had Chriſt to *have leapt off from the top of the pinacle*, although he had an ordinary way to goe downe; and *have made ſtones bread*: but the good Angels on the other ſide are given us to keepe *us in all our wayes*, Pſal.91. and ſo under the protection of the Almighty. The ſecond ſtrife, namely, about ſocieties, concernes either firſt families; ſecondly, Churches; or thirdly, Common-wealths: all which the Devill ſtriveth to overturne; as the good Angels to preſerve and maintaine them. Firſt, the Devils endevour is utterly to overthrow all families, of Chriſtian men eſpecially: hee robbed *Iob* of all his ſubſtance, ſlew his ſervants, and children; but the good Angels guard and defend them. *Iacob* had the *Angels of God defending him* and his family from the furie of *Eſau*, Gen.31.1. Pſal.91.10. when the plague and peſtilence prevaileth againſt the ungodly, the good Angels keepe it off from *comming neere the tabernacles* of the righteous. Secondly, in Churches and congregations, the wicked angels ſtrive to corrupt the Word, Sacraments, and all the Miniſtery; or to make it fruitleſſe, every way to their power hindering the good ſucceſſe thereof. The Devill offereth himſelfe to be a lying *ſpirit* in the mouth of all *Ahabs* Prophets: Zach.3.1. *He ſtandeth at Iehoſhuah his right hand*, to withſtand him in his office. *He ſoweth tares* in the field, where the good ſeed of the Word is ſowne, Matth.13. Hence are thoſe falſe doctrines of *forbidding meats & mariages, called the doctrine of devils*, 1 Tim.4.1. He hindred *Paul* once or twice from his journey to the Theſſalonians to confirme them, 1 Theſſ. 2. 18. Hee raiſeth perſecution againſt the Church: for he is ſaid to caſt ſome of *the Church of Smyrna into priſon*, Rev.2.10. The good Angels on the contrary fight againſt them for the good of the Church, the furtherance of the Goſpell, and preſervation of the true worſhip of God. The Law was given by their miniſtery, Gal.3. The tidings of ſalvation, and the doctrine of the Goſpell was firſt preached by Angels, Lu.2.9. The Angel brought *Philip* to inſtruct the Eunuch, Act.8.26. as alſo to baptize him, verſ.38. delivered *Peter* out of priſon, Act.12.11. Thirdly, the wicked angels ſeeke to ſupplant Common-wealths and Kingdomes. Satan moved *David* to number the people, by which ſinne hee waſted 70000. of his people. The good Angels fight in their defence. The Angel told *Daniel* that he fought againſt the Prince of the Kingdome of *Perſia* for the Jewes, Dan.10.13. The Angel ſmote of *Zenacheribs* Army in one night, *an hundred foureſcore and five thouſand*, who were enemies to the Church, 2 King.19. *Ob.* How can the Devill thus furiouſly fight againſt perſons and ſocieties, ſeeing hee was never ſeene, neither can this fight be perceived of us? *Anſ.* As he is a Spirit, ſo his fight is ſpirituall, not eaſily diſcerned by the eye of fleſh: for wee fight not againſt fleſh and bloud, but againſt principalities and ſpirituall wickednеſſes. Againe, hee fighteth not onely in his owne perſon, but by his inſtruments and complices, whom he daily raiſeth up againſt the perſons of men, and all humane ſocieties: and this fight we may in part perceive.

*Vſe.* Firſt, note hence the dignitie of every beleever who have the Angels, yea, and as here the Archangels, to put themſelves in gariſon for their defence: for from Chriſt it is. Secondly, we are with all thankfulneſſe to acknowledge Gods providence and protection eſpecially in this land, whoſe peace and proſperity hath bin ſo long eſtabliſhed unto our perſons and ſocieties, our families, Church, and common-wealth; whereas if Satan had might to his malice, not one of theſe ſhould ſtand a moment. Thirdly, in all dangers our comfort muſt hence be raiſed, that though Satans cruelty bee never

In theſe conflicting daies of ours not men only but the Angels have their combats.

a Kings 22.

Ephes. 6.12.

never ſo great, yet we have the guard and defence of the good Angels to keepe us in all our wayes; and theſe are too many and too ſtrong for him, and all the power hee can raiſe againſt us. Thus was *Eliſhaes* ſervant comforted; *There be more with us than againſt us:* the good Angels are more powerfull for our good, than the wicked are to harme and hurt us. Fourthly, hence learne to make conſcience of every ſinne in thought, word, and deed: for admitting and committing any ſinne, wee treacherouſly turne againſt thoſe that fight for our defence, and doe what wee can to grieve and drive them away from us, and ſo put our ſelves into the power of Satan to be led at his pleaſure into ſinne, as alſo into the dangers of it.

The ſecond point in this cauſe of contention is, the occation of it, namely, it was about *Moſes* body. *Michael* would not ſuffer the devill to reveale where *Moſes* body was laid, ſo to ſow the ſeeds of idolatry, whereby Gods true worſhip might be overturned: for he cared not for the body of *Moſes*, but to bring Idolatry by the means of it. Hence note that the wicked angels fight not ſo much againſt the bodies of men, as againſt their ſoules; nor contend ſo much to overthrow them in their outward eſtate, or to deprive them of their goods, meat, drinke, &c. as in their inward, to wreſt from them their ſpirituall things, namely, Gods true worſhip, and the things and means which tend to the maintaining and preſerving of the ſame. We have to fight *againſt principalities, and powers, and ſpirituall wickednesſe* in high places, Eph. 6. 12. But it may as well be read in ſpirituall things: for therein bend they their principall forces. The drift of the Devill is to blind the *minds* of infidels, that the light of the glorious Goſpell of Chriſt ſhould not ſhine upon them, 2 Cor. 4. 4. This ſame ſerpent that beguiled *Eve*, through his ſubtilty, ſeeketh how to corrupt mens mindes from that ſimplicity which is in Chriſt, 2 Cor. 11. 3.

*Vſe.* First, we muſt keepe that which is committed us, 1 Tim. 6. 20. The treaſure which God hath put into our hands is his true worſhip, ſound doctrin, right uſe of the Sacraments; all which ſeeing Satan moſt deſireth to breake off or corrupt, we ought accordingly to ſtrive how we may preſerve them to our ſelves, and have them continued in their purity to our poſterity. Secondly, in that Satan ſeeketh to deprive the ſoule of ſpirituall things, wee muſt watch our graces, and become more vigilant in maintaining, and adding alſo unto our knowledge, faith, love, hope, and other our graces; ſeeing Satan will *ſift* us to make us as chaffe, we muſt watch and pray continually that our *faith faile not.*

Thirdly, marke who is the author of Idolatry, namely, the Devill himſelfe, and of that ſpeciall part of it, which then hee could not effect; but hath now obtained in that Idolatrous Church of *Rome*, namely, in worſhipping of Images, ſtockes and ſtones, reliques of Saints, and of the woodden Croſſe; yea, armes, legges, hands, feet, and fingers of Martyrs: whence is all this but from the Devill himſelfe, who for the ſame purpoſe would have revealed where *Moſes* body was buried by God? Yea, ſo farre have they gone on in this deluſion, that they are become ſpectacles of folly to the whole world: for if *Iohn Baptiſt* had had ſo many heads as the Papiſts brag of, he had bin a monſter of men: beſides, though the Croſſe whereon Chriſt was crucified, was no greater than an ordinary man might beare; yet ſo many ſeverall peeces thereof they pretend themſelves to have in ſeverall places, as would load a ſhip. *Object.* They ſay they had all theſe reliques by revelation from heaven. *Anſ.* Theſe revelations are but diabolicall illuſions to maintaine Idolatry: beſides, that now (the word being a moſt perfect rule in all matters to bee beleeved or done) unwritten revelations are no proofes of doctrine, but are juſtly to be ſuſpected.

The third thing in the verſe is the manner of his ſpeech, in which obſerve three things: firſt, what ſpeech the Archangell would not uſe, *He would not ſpeake evill.* Secondly, what ſpeech he uſed; *The Lord rebuke thee.* Thirdly, the reaſon or cauſe of both; becauſe *hee durſt not ſpeake evill.*

First, of this cauſe, as being firſt in nature, which is ſaid to be *feare.* Now to know what kinde of feare it was, conſider that there is a threefold feare: firſt, from entire nature: ſecondly, from the corruption of nature: thirdly, from grace. The firſt is a naturall property, whereby the creature ſeekes to preſerve it ſelfe, and to ſhun danger; which feare is no ſinne in it ſelfe; for it was in Chriſt when he ſaid his ſoule was *heavy even unto death*: and, *if it be poſſible, let this cup paſſe from me*: but this is not here meant. The ſecond feare proceeding from corruption of nature in men and Angels, is that ſervile feare, when the creature feareth nothing but due and deſerved puniſhment, the conſcience being guilty unto it ſelfe, and accuſing for ſinne, and the heart deſtitute of faith and love of God, which if it were preſent would caſt out this ſlaviſh feare; which is no other than the feare even of the Devils themſelves, *who beleeve and tremble*, Jam. 2. 19. but neither was this the feare of the Angel. The third feare is from grace, and it is a gift from the ſpirit of God (who therefore is called the ſpirit of feare) working in men and Angels a feare to pleaſe, and a feare of diſpleaſing God in all things: this is the feare here meant which was in the Angel. In which conſider three things further; firſt, the beginning of it, which is faith even in the Angels themſelves; whereby they beleeve the power, juſtice, ſoveraignty, and Lordſhip of God over them; and that they muſt be ſubject and obedient thereunto: but in man it is a faith, apprehending the mercy and favour of God reconciled by Chriſt: this feare

The devill hath prevailed with the Papiſts, and drawne them to that idolatry which he could not bring among the Iewes.

in Angels and Men therefore is the fruit of their faith. Secondly, the property of it; which is to make the subject of it to feare the offence of God as the greatest evill in the world, to feare sinne properly, and first of all; because by it God is displeased: and in the next place it breedeth a feare of judgement consequently, but not in the first place. Psalm. 119. 12. *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* This was the religious feare of *David*: first, a fearing of Gods offence, and then a standing in awe of his judgments: thirdly, the use of it; which is to make man and Angel make conscience of sinne: Exod. 2. it made the Midwives *spare the Hebrew children*; it will not suffer the Angel here to revile the Devill. The feare of God (saith *Salomon*) causeth *to shun every evill way*: yea, it frameth to obedience, *and is pure*, because it keepeth the heart from defiling it selfe. Our duty hence is to pray that the Lord would put into our harts this religious feare, which may containe us in awe of his Majesty, and so keepe us from offences, wherein wee may resemble this Angel; as also to be a *welspring of* life unto us, not onely to escape the snares of death, but to quicken and provoke us in the wayes of life everlasting. Secondly, wee must avoid the sinne which the Angel was afraid of, namely, the boldnesse of sinning, especially in these dayes wherein men adventure and rush upon sinne without feare or shame.

Prov. 14. 27.

Psal. 19. 9.

The second point herein is, what speech the Archangel would not use, that is, *cursed speaking, or railing judgment.* Which to know what it is, observe the differences of judgement; which is two-fold, either publike or private. Publike judgement is, when a man is called by God to judge the creature; and this is two-fold: first, of the Magistrate; secondly, of the Minister. The Magistrate is called by God to seeke out the misdemeanours of men, and according to the offence to pronounce a righteous sentence, even to the taking away (if the cause so require) of the temporall life it selfe. The Minister is also in the name of God to pronounce the curse of the Law upon unrepentant sinners; and the promise of the Gospell unto the penitent. Secondly, private judgement is, when one creature passeth judgement against another without calling from God, but upon private grudge, anger, stomacke, and revenge; this is here called railing *judgement*; and it is practised three wayes: First, in speaking falshoods and untruths against others. Secondly, in speaking truth, but with intent of slandering, and detracting from the good name of others. Thirdly, in misconstruing mens sayings and doings to the worst part, when they may be taken in the better: this railing speech the Angel durst not use.

Hence we learne to make conscience of this sinne of slandering, reproaching, and reviling others, from which the Archangell abstained dealing even with the Devil himselfe: but many of us who can utter the proverb, *That it is a shame to belie the Devill*; are contented, yea, and ready to belie, and detract from the children of God our brethren by this railing judgement. Some will say, what may wee never use this kind of judgement? *Ans.* Never, no not against the Devil: but if we would take up judgment against any creature, let it be against our owne selves for our sinnes; here wee may passe sentence freely, and so escape the judgement of God: as for others we are to judge by the judgment of love, which hopeth, speaketh, thinketh, and suspecteth the best, and covereth the worst even a multitude of sinnes.

The third point, is the speech which the Archangell used, in these words; *The Lord rebuke thee.* Which words are a forme of praier, in which hee commendeth and remitteth revenge unto God, desiring the Lord, to whom judgement belongeth, would restraine, correct, and repay the Devil for his malice. Here it may be asked: what shall wee doe when wee are wronged. *Ans.* Learne of the Angel not to requite and repay evill for evill, neither in action, speech, or affection; but leave all revenge unto the Lord. *Zachariah* being stoned to death unjustly, desired no revenge, but said, *The Lord see and require it*: Christ himselfe being accused before *Pilate, answered nothing*; and when he died, he prayed for those that crucified him, Matth. 17. Againe, when a man will needs revenge himselfe of a wrong done against him, hee takes upon him the person of the accuser, witnesse, judge, and executioner; which is against all justice and equity: besides that the Lord challengeth this as his owne prerogative; *Vengeance is mine, and I will repay.*

*Object.* But did not *Elias* pray for fire from heaven in way of revenge whereby he destroyed his enemies? *Ans.* He did: but by instinct from God, which is as much as a commandement.

*Object.* But Christ when he was smitten said, *If I have well said, why smitest thou me?* *Ans.* We must put a difference betweene lawfull defence of our selves in our good cause, and the offence of our adversaries. Far was Christ herein from revenge, and so must we.

*Object.* But this is hard and impossible unto flesh and bloud. *Ans.* Yea, but we professe our selves to bee children of our Father in heaven, and therefore wee are to have more than flesh and bloud in us; even that grace of God which carrieth beleevers further in Christs schoole, than flesh and bloud can lead them. *Use.* Schollers and learned men that are to defend Gods cause and the truth of religion, yea, even against very heretikes, must abstaine from reviling speeches; if we be reviled by the pen of the adversary, wee must commit the injury to God. Secondly, people that goe to law with others, for most part herein offend, that they doe it in way of revenge, and to wrecke their malice

lice upon their adversary: whereas the right use of suit in law, is only to defend a mans right, all revenge laid aside. Thirdly, hence men of valour are taught not to take a challenge into the field, it is an honour not to accept of it, seeing revenge is to be left unto God, let the wrong be never so great. Fourthly, when men be at ods and difference, it is not lawfull to chide, braule, contend, crie, and lift up the voyce in threatnings, seeing all these are degrees and kindes of revenge, which we must leave unto God. *Quest.* What must a man doe that is to encounter with the Devill, either by temptation, possession, or otherwise? *Ans.* He must follow the practice of the Archangell, even to flie to God by prayer, and intreat him to rebuke him. The like practice must be taken up by those who are to deale with heretikes, who seeke the overthrow of religion; the Lord must be intreated to restraine the malice of the Devill, that hee may not in himselfe or instruments prevaile to corrupt or represse, much lesse suppresse or supplant the truth.

## verſ. 10 *But theſe ſpeake evill of thoſe things which they know not, and whatſoever things they know naturally, as beaſts which are without reaſon, in thoſe things they corrupt themſelves.*

In the former part of this verse is laid downe a third argument, which amplifieth the sinne of these deceivers; thus framed: For a man to give sentence, and condemne that which he knoweth not, is a point of great injustice and rashnesse; But these men condemning Magistracie, condemne a thing they know not; and therefore are justly accused of rashnesse and injustice. The like sinne of these seducers hath beene too usuall in all ages. In the dayes of the Apostles themselves, the Gentiles accounted the doctrine of the Gospell but foolishnesse; the Jewes an offence; and yet neither of them knew what it was. The same rashnesse is at this day to be descried in the Church of Rome, who have denounced the sentence of excommunication against our Churches, and condemne the Protestants for heretikes, when the most of them never knew our doctrine, nor ever heard what we could say for our selves; yea, most injuriously they mistake us in sundry maine points of doctrine; as when we teach that workes doe not justifie a man before God, they cry out and say, we condemne all good workes. The same fault is exceeding rife amongst us in these dayes: for let a man make conscience of his wayes, and endevour to please God, he is presently branded with names of reproach, by those whose tongues are nimble to speake evill of things they never knew; who are to know that a man cannot be too precise in keeping the commandements of God, and that themselves have made a promise in Baptisme to walke in no other wayes, and ought to renew the same so often as they come to the Lords table.

*And whatsoever things they know naturally.*] In the rest of this verse is set downe the third sinne of these deceivers, which is the sinne of intemperance, standing in the immoderate use of meat, and drinke, apparell, &c. Touching this sinne two things are propounded: first, the proper cause of it, that is naturall knowledge, in these words; *Whatsoever they know naturally.*] Secondly, the sinne it selfe, or the property of it; *In those things they corrupt themselves.* The cause is, because they are guided with a naturall knowledge, like the brute beasts which are without reason. There bee three kindes of knowledge incident unto the creature; first, *naturall knowledge*, arising from the instinct of nature common to man and beast, and consisting in the senses of sight, taste, touching, &c. by the benefit whereof the beast it selfe, can discerne what is food fit for it selfe and what is not: what is profitable, and what is hurtfull and unprofitable for it: unto which is joyned a naturall appetite, by the benefit of which the creature can chuse or refuse his food and meat in season. The second is reasonable *knowledge*, proper to man, and is nothing else, but the light of understanding, whereby hee reacheth farre higher, and discerneth meat, drinke, apparell, and rest, to be Gods good gifts, and knoweth the civill use of them; with the which is joyned election of will, whereby he can chuse or refuse the civill or uncivill, honest, or dishonest use of them. This knowledge is in all men, for even the Gentiles themselves *doe by nature the things contained in the law.* Rom. 2. 14. that is, civilly and outwardly: thus many of the Heathen have excelled in civill carriage, and practice of justice, temperance, and other civill vertues. The third is *spirituall knowledge*, not proceeding either from naturall instinct, or reason it selfe, but from the inlightning of the spirit of God; and it hath sundry fruits. First, it enableth men to know these things in their *right causes*, as that these gifts of meats, drinks, and such like proceed from God, not as hee is the God of nature onely; but as by grace in Christ he is our God, yea, our Father, and so they become pledges of his speciall mercie; seeing they are now restored againe to the beleever, having bin formerly lost in *Adams* fall. Secondly, this knowledge causeth men to know them in the due *measure* of their goodnesse and excellencie, rightly discerning them from spirituall blessings: so as the heart shall not beeset upon them in the first place, but upon the other as of farre higher esteeme; yea, they shall bee coun-

ted as dung in regard of these. Thirdly, it instructeth men in the right *use of them*; namely, when it worketh this perswasion in their hearts, that till their persons please God, they can never use them well; and then onely he is pleased in their use of these, when as their persons first please him. *Quest.* What is the thing then condemned in these seducers? *Ans.* The very sinne condemned is, that in the use of the creatures of God, they are not guided by reasonable, much lesse this spirituall knowledge; but only by nature, sense, and appetite, as the beast is, and no otherwise; which is the cause of all intemperance.

Hence note the proper cause of the abuse of all Gods blessings unto covetousnesse, pride, surfeting, drunkennesse, and other sinnes of that kind; namely, because though men have by nature the use of reason, yet in the use of these things they lay it aside, and follow their owne sense and appetite: so farre are they from being guided by that higher knowledge which is wrought by the spirit of God.

Secondly, from the reprehension wee are taught to labor for spirituall knowledge, whereby wee may bee led into the right use of these temporall things; for then and not before, shall wee use them as pledges of Gods mercie in Christ unto us (as the beasts cannot) and shall hardly be drawne to their abuse in riot and intemperance, as these seducers were.

Thirdly, in that they are said to bee guided only, as the beast which is without reason, that is, by nature, sense, and appetite: note the practice of the Devill, which is to keepe men (if he can) in their naturall knowledge, and will not suffer them to attaine to that which is spirituall: yea, and which is more, he corrupteth also that naturall knowledge which men have. A notable experience hereof we have in the Church of Rome; which of a famous Church is become hereticall and schismaticall; the reason of it is, because the Devill hath turned all their religion and doctrine into a naturall doctrine and religion: the maine points whereof are grounded upon naturall reason, and the learning and Philosophy of the Heathen and Gentiles. As justification by workes, merits, Purgatory, with the rest. Others, not a few amongst our selves also are deluded by this subtilty of Satan; who suffereth many men to live civilly and honestly among their neighbours, but will not brooke that they rise higher; they must content themselves to live by naturall knowledge. Hence many men plead they know enough; namely, to love God above all, and their neighbour as themselves: and that God is merciful, &c. which is nothing but a slight of the devill, still to hold them in their naturall knowledge, and so within his owne power.

The second point is the sinne it selfe, and property of it, *In those things they corrupt themselves.*] This sinne of intemperance causeth men in the abuse of meat, drinke, and apparell, to corrupt themselves,: here then are two things to be spoken of, wherein the whole nature of intemperance is sufficiently comprised. First, of the abuse of the creatures: secondly, of his corruption that thus abuseth them. Concerning the former; the abuse of the creatures is foure waies; first, in *excesse*: when men use them beyond their calling, hability, or that which nature requireth; *this maketh the heart heavy*: forbidden by Christ, Luk. 21.34. Secondly, in *curiositie*, when men are not content with ordinary meat, drinke, apparell, but devise new fashions of apparell, and new kinds of waies of stirring up and whetting of appetite. Thirdly, in *affection*, when men so addict themselves to meats and drinkes, as they cannot be without them. The Minister must not bee one that loveth to sit at the wine, nor *given to wine*. The affection is here condemned, when he cannot sit without the pot at his elbow: for else it is indifferent, and for his health sake he may drinke a little wine. *Paul* willeth that the joy in the creature bee as no joy. Those also are reproved that drinke not for strength, but *for drink sake*: for although they neither are drunke nor surfet, yet this very affection is a sinne. Fourthly, in *time*, when these good creatures are used unseasonably. Eccles. 10 16. *Woe be to the land whose Princes rise early to eat.* A woe is also denounced against those, *that rise early to drinke wine*, Isa. 5. 11 that is, out of season. The rich man for that he was clad in purple; and fared deliciously every day, is branded with a note of intemperance, in not observing this distinction of times. These be the waies whereby the creatures are abused.

1 Tim. 3.3. 1 Cor. 7.30.

Eccles. 10.17.

The second point is, how intemperate persons in these things *corrupt themselves*: namely, foure wayes: first, in regard of their bodies, upon which by their sinne of intemperance, they call sundry sicknesses, diseases, yea, and hasten their death. Secondly, they deface *Gods image*, making themselves worse than the beasts themselves. Thirdly, they destroy their *soules*; for no drunkard, or riotous person shal inherit heaven, 1 Cor. 3. Fourthly, they overthrow their families, in wasting their substance to the maintaining of their intemperance, and so bring ruine to the places where they live.

*Vse.* In these seducers we have a glasse, wherein to behold the state of our dayes and times; in which intemperance hath taken place not onely in profane houses, but even in religious places, and where reformation is professed. A common practice it is to drink with glasses without feet, which must never rest; also by the bell, the die, the doozen, the yard, and other measures, & then use *Tobacco* or other means to sharpen appetite still: an horrible sinne, exceeding this sin of these seducers themselves. Secondly, seeing intemperance bringeth just corruption, and in the end destruction upon the offenders, wee must make conscience of sobriety and temperance; this is the end of Gods grace which hath appeared to reach

teach us to live soberly, Tit. 2.12. And whosoever cannot obtaine this much of himselfe to deny the abuse of creatures, will never attaine to the denial of himselfe for Christ his sake, and is as yet a man of no religion.

But for the defending of this murthering sinne, some things are alleaged.

No face is so foule but shall finde some painter.

1 *Ob.* Gen. 43. ult. *Joseph* and his brethren did eat and drinke, *and were drunke together.* Haggæ 1.6. The people are threatned to drinke *but not to drunkennesse:* wherefore drunkennesse is not unlawfull: yea, it is a curse to drinke and not to be drunke. *Ans.* These places may indeed be thus translated; but then drunkennesse is taken two wayes: first, for excesse in drinking, of which the places alleaged speake not. Secondly, for liberall and plentifull drinking, and this may be done in an holy manner. So *Joseph* with his brethren ate and drank liberally and plentifully, but not excessively: so the people were threatned in Haggæ to drinke, but not to satiety and plentifulnesse.

2 *Ob.* Joh. 2. It is said, that the guests had well drunke; yet Christ turned water into wine still, and commanded the Ministers to draw forth. *Ans.* This onely sheweth what we may doe, namely, use the creatures of God in plentifull and liberall manner, upon such occasions as this; but justifieth not intemperance, or excesse in the use of them.

3 *Ob.* It is an ancient rule, that in some old and lingring diseases it is good to bee drunke, therefore it is lawfull upon some occasion to be drunke. *Ans.* This cannot be done in good conscience, being an unlawfull meanes to cure any disease, though old and used.

4 *Ob.* But some say they can drinke and never be drunke, they can beare more away than two or three. *Answ. Woe unto them that are strong to drinke wine and strong drinke;* there is a curse of God against them who use needlesse drinking, though they never surfet nor bee drunke. *Quæst.* For what ends may wee use the creatures, and in what manner? *Ans.* The lawfull end of their use is twofold; first, for necessity to preserve life and health: secondly, for our lawfull and honest delight. Psalm. 104.14, God giveth *bread to strengthen the heart, and oyle also to make his countenance glad.* Christ suffered a woman to powre a box of precious oyntment upon his head: himselfe was at a feast in Galily, and forbade not the use of wine. Secondly, for manner and measure we must know that one man cannot herein bee a rule to another, one mans stomacke and health craveth more, another mans lesse. But every man must observe this rule of sobriety: that hee have alwaies an eye to spirituall exercises; as prayer, hearing of the Word, meditation, as also to the workes and duties of his speciall calling; and so much as fitteth a man unto these is his measure: and when a man by the creatures maketh himselfe heavy and unfit for these, hee hath exceeded his measure.

Esa. 5.22.

A

B

C

D

**V. 11** *Woe unto them, for they have followed the way of Cain, and are cast away by the deceit of Balaams wages, and perish in the gaine-saying of Core.*

In the former words of the verse, [*Woe unto them*] is laid downe the conclusion of the principall argument of the Epistle, namely, that these seducers shall be destroyed: having taken unto themselves liberty of sinning; which hee hath already proved by a particular enumeration of the sinnes, unto which they were addicted: and further amplifieth that second part of the reason, by the reckoning up of divers other sinnes, both in this verse, and in the rest unto the twentieth. First, of the conclusion; *Woe unto them.* Here first it may be demanded, why or how the Apostle dare pronounce such a peremptory sentence against them, and that of everlasting condemnation, seeing the Archangell durst not passe judgement against the devill himselfe? *Answ.* There be two grounds of this practice: first, God giveth to all Prophets, Apostles, and Ministers, the power of the keyes, whereby they retaine and binde up some mens sinnes to destruction, as also to remit and loose the sinnes of some others; in both which they pronounce judgement generally. Secondly, God gave yet a further power unto Prophets, and Apostles (which is denied now to ordinary Ministers) whereby revealing unto them his speciall judgements against particular persons, he made them his instruments to pronounce these his judgements against men, even in particular. Thus *David*, Psal. 109. cursed particular persons. *Paul* curseth *Alexander* the coppersmith, 2 Tim. 4. and Gal. 5.12. *Would to God they were even cut off that trouble you;* and by the same spirit of revelation the Apostle discerned this woe most certainly to befall these seducers. *Use.* Hence the Papists conclude, that Prophets, and Apostles, and consequently the Popes, may make lawes to bind the conscience, because they have power over it; it being lawfull for them to curse body and soule. *Ans.* A creature may be cursed two wayes: first, by imposing a curse and inflicting it upon the body, soule, or conscience: this is the peculiar curse of God resting in his power alone, and is not committed to Prophets, Apostles, or Ministers: for it argueth such a power over the soule as may save or destroy it. Secondly, by foretelling and pronouncing a curse to come, which God will inflict: and this is that which belongeth to Prophets, Apostles, and Ministers: but this argueth no power at all over the conscience. Secondly, some hence conceive that they have warrant hence to curse other creatures, man or beast, seeing the

Apostle useth it. *Answ.* This practice of the Apostle (having an extraordinary spirit of revelation) is no rule for any man, no not for the Minister ordinarily called. Our rule left us by Christ is to *blesse and not curse*, Matth. 5. 44. Rom. 12. 14. which must be understood of particular persons, for otherwise the Minister hath authority to accurse impenitent sinners in generall; but not this or that particular person; no not in Gods cause: for hee knowes not what shall be the future estate of this or that man in particular: much lesse may privat men in privat causes use cursings or imprecations against others: which condemneth their wicked practice, who in their anger and impatience breake out into cursing of their children, servants, friends, yea, or enemies; our contrary duty must be to *blesse*, as wee are called unto *blessing*. Thirdly, marke the Apostles dispositions; they were themselves most meeke in dealing with men, who called others unto meekenesse; their owne patient minds were knowne unto all men in all the matters of men: but when Gods glory was called into question, and the salvation of men likely to be hindered, they lay aside their meekenesse, and put on severity and roughnesse, their zeale in Gods matters would not admit such lenity and patience, as towards men in mens matters they were willing to exercise. They had an *Apostolicall rod*, which in such cases they used against offenders. *Moses* the meekest man upon the earth, when hee saw the Israelites worship the golden Calfe, was so incensed with wrath, that hee brake the Tables which were in his hands, and tooke his sword, and together with the Levites slew three thousand of them the same day, Exod. 32. 27. Christ himselfe though hee would not breake a bruised reed; yet dealing with the Scribes and Pharisies, who had corrupted the whole law, laded them with woes and curses, Matth. 23. *Paul*, who otherwise was all things to all men; yet when Gods glory was impayred by *Elymas* his withstanding of him, he stroke him blind: and cursed *Alexander* out of a rightly ordered & holy zeale: all which examples teach us the religious affection, that when Gods honour is in hazzard, our zeale should be inflamed; when mans salvation is likely to be hindered, our meekenesse must be for the time set aside, that the zeale of Gods house may even consume us, Psal. 69. 9. as it did Christ himselfe when hee saw his Fathers house dishonored, and of a house of prayer made a denne of theeves, unto whom wee are daily to be conformed.

Christian meeknesse must be tempered with Christian zeale.

*They have followed the way of Cain.*] In these words the Apostle returneth to the former part of the reason, whereby he hath already by three forenamed sinnes proved that these seducers are they which take liberty to sinne; and unto them addeth this fourth: That *they have followed the way of Cain.* In which, first, we will shew the meaning of the words; and then observe the doctrines. In the former A consider two things: first, what is the way of *Cain*: secondly, why they are said to walke in this way of *Cain*. *The way of Cain* is that course of life which *Cain* tooke up to himselfe, in following the lusts of his owne heart against the will of God. It is described in Gen. 4. of which way there be seven steps or degrees, but every one out of the right way. The first step was his *hypocrisie*: he worshipped God by offering sacrifice as *Abel* did, but his heart was not a beleeving heart as *Abels* was; his worship was outward and ceremonious, but not in spirit and truth, for his heart was *an evill heart of unbeleefe*. The second his *hatred* of his owne, onely, and naturall brother, prosecuting him with wrath and indignation, testified by the casting B downe of his countenance upon him; the reason of all which was, *because his own workes were evill, and his brothers good*, 1 Joh. 3. 12. so as (his brothers offering being accepted, and his rejected) hee feared that *Abel* might get the birth-right, and become the Priest, Prophet, and King in the family, and every way (as hee deserved) bee preferred before him: for thus much is signified in these words, Gen. 4. 7. that if he did well, *Abels affection should be subject* unto him, and he should hold his rule over him. The third, his *murther* whereby he slew his righteous brother. The fourth, his lying unto God, saying, *he knew not* where his brother was, having slaine him; and extenuating his sin, denied himselfe to be his brothers *keeper*. The fifth, his *desperation*, after that God had convicted C him, and pronounced sentence against him: for being cursed for his sinnes hee cutteth off himselfe from the mercy of God, in saying, *My punishment is greater than I am able to beare*. The sixth, his security and carelesnesse; hee regardeth not his sinne, nor the conscience of it, but busieth himselfe in building a City, and calleth it after the name of his childe: that seeing his name was not written in heaven, hee might yet preserve his name and memory in the earth. The seventh and last, which was the highest step of his way, was his *prophanenesse*: for from thenceforth hee cast off and contemned all the care and practice of Gods worship; which appeareth, Gen. 4. 26. *Then men began to call upon the name of the Lord.* Which words have re- D lation to the whole Chapter concerning *Cain* and his posterity, who had utterly rejected the service of God, and betaken themselves to other affaires: *Cain* himselfe to his building; *Lamech* to his lust, being the first founder of Polygamie; for he tooke unto him two wives: *Iabal* to the framing and pitching of Tents: *Iuball* to Musike: *Tubal-Cain* to other curious workes. But when *Enoch* was borne, then men began to affect better things, to call upon the name of the Lord; then the true worship of God (formerly neglected) began to be restored. This is the path wherein *Cain walked.*

The second point is, in what regard these seducers

seducers are said to follow *Cains* way, and that is in regard of all these seven sinnes: but especially in the hatred and cruelty which he practised against his brother; for as he was bloudily, and maliciously minded towards his brother, though he gave him good words, till he saw his time convenient to execute his conceived malice: so is it with these seducers, they may seeme for the season otherwise affected, yet indeed, they carry a hatefull affection to the Church of God, and against those also that endevour in the building up of the same.

*Doct.* Hence first note that the way of *Cain* is the high and broad way of the world. The Turkes and Jewes follow *Cains* footsteps in the profession and practice of all prophanesse, in that they deny and despise the Messias the Sonne of God, yea, and persecute with a deadly hatred all Christians, and are never satisfied with the spilling of their bloud. The way of the Papists also is the way of *Cain*, carrying within them the same heart towards Protestants, which *Cain* did towards *Abel*; without any conviction of them either of heresie, or of wickednesse; and (no otherwise than *Cain*) they now carry themselves quietly and silently till opportunity may serve them: which if it were offered, wee should feele and have fearefull experience of the fruits of a Cainish heart in them, as *Abel* did. Besides, the doctrine of the Romish Church teacheth the way of *Cain*, for it standeth wholly in outward Ceremonies, borrowed partly from the Jews, partly from the Heathen; yea, it traineth up men to be Hypocrites, because it is onely a dumbe and dead shew, without any power of life, of godlinesse. Again, it teacheth desperation, in that by it no man ought to be assured of his salvation, (for that were presumption) as also that a man must satisfie the justice of God for his sinnes, and can never obtaine pardon without confession of all his sinnes in the eare of his Priest. And to come neerer home, even among our selves, this way of *Cain* is not unbeaten; our hypocrisie, lying, malice; but above all, our prophanesse will convince us hereof. Doe not men goe backward in Religion, as those that shake off the waies of God? Is not the Gospell of farre lesse reckoning among us, than it hath beene heretofore? Is that wholsome doctrine not lesse respected now, than it was twenty yeares agoe? and much lesse therefore obeyed? which is a manifest argument that *Cains* way is generally the beaten way of this age.

The way of *Cain* beaten in Popery, as is seene in infinite causelesse massacres and cruell murthers of Protestants.

2 *Doct.* Secondly, we must bee warned to turne out of the way of *Cain*, into the waies of God. *Quest.* Which is the way of God that we may walke in it? *Ans.* It is altogether contrary to the way of *Cain:* for first in Gods way is *sincerity*. God is worshipped in the Spirit, and not in hypocrisie. Secondly, love of God and men, testified in word & deed, opposed to *Cains* hatred. Thirdly, in Gods way is *faith*, which resteth upon Gods mercy and providence, even against feeling, both in life and death; opposed to *Cains* desperation. Fourthly, *repentance* whereby the heart is stirred up to seeke Gods Kingdome, peace of conscience, inward joy, and in the second place for the things of this life. Fifthly, in Gods way is *faithfulnesse* and constancy; men that begin in the Spirit, end not in the flesh, but are faithful to the death; whereas the way of *Cain* is to begin with sacrifice, but end in profanenesse. This is the way of God in which we must walke: using all good means whereby wee may be both set and contained therein; especially the word preached, and the Sacraments; which meanes the very Pharisie himselfe could acknowledge, when he said to Christ, *Master, thou teachest the way of God truly.* So the Prophet *Esay* saith, Ye shall heare a voice behinde you, saying, *This is the way, walke in it:* this voice is nothing but the voyce of the Spirit in the ministery of the Word.

3 *Doct.* Thirdly, note what these seducers are blamed for, namely, for two things: first, for making choice of *Cains* way: for walking and going on forward in it; which is a propertie of the wicked. It is true, that the childe of God by the frailty of the flesh may slip into *Cains* way, as *David* did in slaying *Vriah*; but he doth not stand, goe on, and keepe a course in that way, as the wicked doe, being branded to be such as *stand in the way of sinners*, Psal. 1. We on the contrary must preserve a care to recover our selves out of the way of *Cain*, if at any time we shall be misled into it; that if wee cannot keepe from all sin, yet we may be kept from a course and trade in sinning. Let this Christian care preserve our paths in the waies of God, and returne us unto the obedience of his will, when through many weaknesses and slips we are often turned aside: and the rather because *Cains* end attendeth *Cains* whole course; who was haunted with an evill and accusing conscience, whose sinne lay at the doore as a wilde beast ready to teare him, and pull out the throat of his soule: besides that, he was accursedly cast out from the presence and face of God: that howsoever hee was a Prince, and mighty amongst men, yet he was a vagabond and runnagate on the face of the earth: which curses let them not looke to avoid, whosoever will follow his way, no more than *Cain* himselfe could.

*And are cast away by the deceit of Balaams wages.*] In these words is set downe the fifth sinne of these seducers: the meaning of which is first to be knowne. *Cast away:* The word signifieth they are powred out, or powred away; which forme of speech is taken from water, the which distilleth not out of a vessell drop by drop; but is powred out in abundance, till so all is quickly spent. Whereby the Apostle would give us to understand, that in the affection of their hearts they were violent, and even carried headlong to commit their wickednesse. *By the deceit of Balaams wages:* that is, they

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are thus forcibly carried to doe evill upon hope of wages; of which hope notwithstanding they are disappointed and defeated, as *Balaam* was. So as this fifth sin is *covetousnesse*, propounded in a similitude or comparison, of which there are two branches: first, as *Balaam* was carried headlong to curse the people of God in hope of wages; so the wicked men upon hope of reward are set to falsifie and corrupt the doctrine of the Prophets and Apostles. Secondly, as *Balaam* was deceived and frustrated of the reward hoped for, as Numb. 31. 8. he lost his reward, yea, and after his life (for returning home hee was slaine with the Midianits) so shall these lose that reward which they expect, for falsifying that doctrine which they teach: and so much for the meaning.

That which was the sinne of these seducers, is the sinne of these times of ours, wherein that propheeie of *Peter* is accomplished; where is foretold that false teachers should come in the latter times, *who through covetousnesse*, with fained words should make merchandize of mens soules. *Quest.* But where shall we finde these covetous teachers? *Ans.* They are too easily found every where, but especially within the precincts of the Church of Rome. The Bishop of Rome and the guides of that Church, are the Arch-seducers, who through covetousnesse make merchandise of mens soules, teaching first that a man must confesse all his sins, or else hee cannot be forgiven; and when he hath reckoned up all, he must satisfie for them in that manner as they will prescribe; who commonly enjoyne men to bestow so much land, or such a summe or pension of money upon this or that Church, or Abbey, that so they may buy out a pardon. By which wicked doctrine through covetousnesse they have (by encroaching upon countries and kingdomes) enriched themselves, or rather craftily conveyed to themselves the greatest part of the revenues of all Europe. Secondly, they through covetousnesse maintaine the distinction betweene mortall and veniall sins, betweene the fact and the punishment, and hold that the sinne may bee remitted, but not the punishment: for which purpose the fire of hell is changed by them into a milder fire of Purgatorie, to bee suffered after this life; of which the Pope is Lord and King, indulgent to whom he please, especially to those that can pay well for the merits of others, or masses of their owne. This painted fire hath a long time kept the fire of the Popes kitchin so bright burning, which if it should goe out, his state were shaken. Thirdly, through covetousnesse they forbid many degrees of men from mariage which God forbiddeth not, that so they may the oftner dispense with those degrees which themselves have forbidden: for the more dispensations, the more wealth have they comming in. And thus is their whole religion contrived and plotted for gaine, compacted of falshood and covetousnesse. So as *Peters* prediction is most fully accomplished in these Balaamites of Rome: but especially herein the Pope is become a second *Balaam*, in that as *Balaam* cursed Gods people for gaine; so to maintaine his own pompe and state, by his Bulls and thunderbolts hath he assailed to curse even Kings and Princes, and some whole kingdoms, yea, all such as have shaken off his intolerable Antichristian yoke. The same accusation may be justly intended against very many that professe godlinesse and true religion; for these be the last daies and perillous times, wherein men shall be lovers of themselves, covetous, &c. 2 Tim. 3. 1. Such as *Ieremy* complained of, Ier. 6. 13. *From the least unto the greatest every one is given to covetousnesse: from the Prophet unto the Priest they deale all falsly.* The usuries, oppressions, injustice, the common and customable deceit in most trades, cry out of this sinne of covetousnesse in all estates. But some will perhaps here say, Yea, but you wrong Christians to charge them thus deeply with *Balaams* sinne, for they have better things in them. *Ans.* But it is no injustice, for *Balaam* had some as good things in him as many Christians: for when he was first solicited of *Balak* to curse the people of God, he would not till he asked leave of God; and when God had denied him leave, he answered him that he would not goe with him, if he would give him his house full of gold and silver. Further, he desired earnestly to die the death of the righteous, and that his end might bee like his. *Iudas* also had many good things in him, hee left all to follow Christ; he became a Preacher of the truth, none of the Disciples could accuse him, or could espy any thing in him, and yet was carried away with covetousnesse: so let no man object the good things in many Christians, which I grant they may have, and yet too eagerly hunt after the world, yea, and be powred out also after filthy lucre no otherwise than *Balaam* was.

Now for the avoiding of this sinne, let us observe three things, which the Apostle admonisheth in the words: first, in that hee saith they *are powred out*, we are given to understand that the affection of covetousnesse is a most violent headstrong affection, carrying a man headlong to sinne even against conscience, as it did *Balaam*; and causing him to powre out his heart unto wickednesse. *Achans* covetousnesse could not be curbed, no not by Gods speciall commandement, the wedge of gold and the Babylonish garment did so sway with him. *Ahab* was sicke of covetousnesse, no physicke could recover him, but *Naboths* Vineyard and life. *Iudas* for thirty peeces of silver was carried against all sense to the betraying of his master, and that after divers admonitions. *Ananias* and *Saphira* to save but a little money, make no bones of lying unto the holy Ghost. What is the cause of all treacheries, and those most cruell murthers, of fathers, of mothers, of servants & strangers, but the covetous heart set upon the booty.

The Pope a second Balaam.

2 Pet. 2. 3.

The crafty conveyance of Popery detected.

Covetousnesse a violent and headie sinne.

Tosh. 7.

booty, ſaying to it ſelfe; by this fact, this houſe, that land, ſuch a ſumme of mony ſhall be mine? which object in the eye putteth out all the light of religion, reaſon, and ſometime of nature it ſelfe. Thus the heart is eaſily powred out unto evill, when as firſt it is poſſeſſed with covetouſneſſe, which *Paul* calleth the *root of all evill.*

Secondly, the Apoſtle would have us conſider how hard a thing it is to bee recovered from this ſin, ſeeing ſuch a ſinner is *powred out and caſt away* by the deceit of it: and indeed little hope is there of the repentance of a covetous man, of whom Chriſt was bold to ſay, *that as eaſie it is for a Camell to goe thorow the eye of a needle, as a rich man to enter into Heaven*; the reaſon is, becauſe his covetous cares choke and hinder the Word from taking place in his heart, and ſo hee fruſtrateth all meanes of his ſalvation. Againe, hee hath renounced the true God, and ſet up another God in his heart. The Idols in our Church are defaced and deſtroyed by the Magiſtrate; but the Devill ſetteth up Idols ſtill in the hearts of men, which ought to be Gods temples, even Riches, the god of greedy men.

Gods juſtice againſt mans injuſtice.

Thirdly, obſerve that in Gods juſt judgement the covetous man is diſappointed of his hope, his wages are *the wages of deceitfulneſſe*: for either hee atchieveth not, or retaineth not the thing expected, as in the former examples: of *Achan*, who for the wedge loſt his life with it; ſo neither *Ahab* himſelfe, nor his poſteritie ever enjoyed *Naboths* Vineyard. *Iudas* brought backe the thirty peeces of ſilver, and hanged himſelfe. *Ananias* and *Saphira* deſirous to keepe a part of their poſſeſſion, loſt with the poſſeſſion both their lives; or elſe if he retaine the booty, and get and keepe alſo wealth fraudulently gotten and heaped up by oppreſſion; yet having the thing, he hath not the uſe of it; his covetous heart keepeth the key of it, and locketh it from his comfortable uſe: yea, and be it that he have ſome uſe of it, yet his gaine is ſmall for which he loſeth his ſoule; *Thou foole, this night ſhall they fetch away thy ſoule.*

Wee are all hence admoniſhed, eſpecially aged and rich perſons, to beware of this dangerous ſinne. It becommeth Saints not to have covetouſnes once named amongſt them, Eph. 6. Our practice is to varniſh it with tearmes of thriftineſſe and good husbandry, and the worſt it heareth of us is ſcarſe a ſmall diſlike, ſo as when we ſpeake of a wretched worldling, wee ſay he is an honeſt man, but ſomewhat hard or worldly: ſo as this ſinne is no diſgrace amongſt the moſt, as it deſerveth being both ſo odious unto God, and hurtfull unto the ſinner himſelfe. But let us conſider, firſt, that it eaſily draweth a man unto perdition, and enwrappeth him in the Devils ſnare. 1 Tim. 6. 9. *Thoſe that will bee rich, fall into many temptations and ſnares.* Whereſoever it ruleth, that man reſpecteth not commandement, reaſon, conſcience, no not common honeſty it ſelfe. Secondly, we

A profeſſe our ſelves to be members of Chriſt, the ſonnes and daughters of God; now ſuch a baſe ſinne beſeemeth not ſuch an high profeſſion: for a Nobleman or a Prince apparant to ſpend and triſle away his time in buying and ſelling Pins and Points were a madneſſe; what a baſe folly were it for us that hope to be heires of the kingdome of glory, to be ſtill poring on earth and earthly things? Whoſe hearts and affections ſhould be raiſed up higher, and taken up with heavenly Meditations, uſing weanedly this world as though we uſed it not. Thirdly, nature is contented with a little, and is ſurfetted with abundance; and yet grace is pleaſed with leſſe: and therefore if we have food and raiment for us and ours, let us be *therewith contented*, 1 Tim. 6. 8. *Queſt.* But what ſhall we doe then? doe not all men thus, and may not we ſeeke wealth as others doe? *Anſ.* The rule of the word muſt be our direction herein, and not the manner of the world: and that adviſeth us to make God our portion: which leſſon God himſelfe taught *Abraham*, Gen. 15. 1. *I am thy buckler and thy exceeding great reward.* *David* had learned this leſſon, Pſal. 16. *The Lord is my portion.* This is done by ſetting our love, our joy, our principall care, yea, our hearts and affections upon the Lord, as men doe upon their treaſures. By which meanes if riches increaſe, our hearts muſt not be ſet upon them, for they are not our portion; and if we be pinched and preſſed with adverſity, want, or loſſes, yet ſhall we not bee oppreſſed: for wee want nothing but that wee may well bee without, and have not as yet loſt any part of our portion.

Further, in the phraſe which the Apoſtle uſeth, *They are powred away*, note a difference between the childe of God, and a wicked man; when both of them are found in the ſame ſinne, the one powreth out himſelfe to wickedneſſe, giveth himſelfe leave to ſinne with full conſent, without reſtraint, yea, with greedineſſe; the other ſinneth with conſent, but not full conſent: for being regenerate, he is not all fleſh as the wicked man, but partly fleſh, & partly ſpirit, and therefore partly willeth and conſenteth to ſinne, partly nilleth and conſenteth not; he is not powred out without reſtraint, as the other is, but at length recovereth himſelfe by repentance, and obtaineth reconciliation with God. Secondly, we muſt beware of powring out our ſelves to wickedneſſe, but rather with *Anna* powre out our ſoules before the Lord in humble confeſſion of ſinne, and petition for pardon: that ſo the Lord may powre forth his mercie upon us, and ſhed his love abroad in our hearts. Thirdly, we may not content our ſelves with a few or ſome good things: for the heart may notwithſtanding be powred forth to ſinne, as *Balaam* and *Iudas*: but ſeeke carefully to have our hearts truly ſeaſoned with grace, with the love and feare of God, which for the preſent will cauſe us to decline every evill way: yea, to deteſt and hate every ſinne, and for time to come

come with a resolute and constant purpose, and endevour never to offend God againe: for otherwise a shew of some good things may often deceive and delude us, and wee may perish for all them, as *Balaam* did. Lastly, we are hence taught never to give reines to our affections and desires; but curbe, crucifie, and mortifie them carefully: for if once they get head, and be yeelded unto, they will not eatily be subdued, nor suffer a man quiet till he have powred forth himselfe unto all wickednesse, and so brought him into the high way of perdition.

*And are perished in the gainsaying of Core.* In these words the Apostle layeth downe the sixth sinne of these seducers; to understand the meaning whereof, consider two things: first, the history it selfe: secondly, the application of it. The history is recorded in Numb. 16. wherein *Moses* mentioneth three things concerning *Corah*; first, the cause of his sinne, which was ambition and pride: for *Core* (being a Levite) affected the Priesthood of *Aaron*: and *Dathan* and *Abiram* (being heads of the Tribe of *Ruben*) strove to take the government of the people out of *Moses* his hand, who was appointed by God as King over the Israelites, Deut. 33. 5. Secondly, the sinne it selfe, namely in this their discontentment, they enterprised an insurrection against *Moses* and *Aaron*: they stood up against them, contradicted and gainsaid them in their offices; and charged them first, that they usurped authoritie, and tooke too much upon them, and lifted up themselves above the congregation without the Lord, vers. 3. and therefore they would not obey *Moses* commandement, vers. 12. and secondly, that *Moses* had dealt deceitfully with the people; and (onely in policy to make himselfe a King) had promised them a land flowing with milke and honie, whereas they saw no such matter; nay rather hee had brought them out of Ægypt, to destroy them in the wildernesse, vers. 13. 14. Thirdly, their punishment for their sinne, which was an horrible destruction upon them, and their company, being all of them partly swallowed up of the earth; partly devoured by fire from Heaven, ver. 32. 35.

Secondly, the history of *Corah*, *Dathan*, and *Abiram*, is applyed to these false teachers by way of comparison, and they are compared in two things: First, as *Core* and his company most ambitiously and proudly gainsaid *Moses* and *Aaron*; so doe these false teachers the doctrine of the Prophets and Apostles. Secondly, as they were destroyed for their such resistance; even so shal these perish in their gainsaying of the truth. Thus the meaning of the words is made plaine. This Epistle was written for a warning unto the last times, even unto us upon whom the ends of the world are come: and therefore that which is affirmed of these men, is verified in sundry in this age. For example; first, the Bishop of Rome is the next follower of *Core*: for looke as *Core* gainsaid *Moses* and *Aaron*, in regard of their lawfull authoritie; so doth the Pope gainsay Christian Kings and Princes, in striving to take out of their hands all their power and authority in causes Ecclesiasticall within their owne dominions: may, herein he goeth beyond *Core*, in that he usurpeth that power over them, which the Lord hath put in their owne hands, and so (being invested in their owne persons) most rightfully belongeth unto themselves. Secondly, his shavelings and Masse-priests, not onely gainsay & contradict Christ in his doctrine; but also attempt to usurpe his office, in offring a reall and proper sacrifice of attonement for the sins of the quicke and dead: yea, and (wherein they strip *Core*) they take upon them to become mediators betweene Christ and the Father, in praying the Father that he would accept the sacrifice of the Sonne, as hee did the sacrifice of *Abel*. Thirdly, of this sort are all Traitors and Rebels, either Priests or Jesuits, or other traiterously minded men at home or abroad, who (no otherwise than *Core*) gainsay the ordinance of God, and stand out in deniall or resistance of their lawfull and naturall Prince; whom the same punishment shal assuredly find out, which consumed *Corah* and his company in the end of their conspiracie. Fourthly, many amongst us who professe the Gospell, yet walke in the gainsaying of *Core*, of whom some will openly say, they care not what the Ministers speake, whatsoever it is they will withstand it: yea, many wretched creatures who come to the Lords Table, will not sticke to say, that they hope to see the day when they shall be hanged; which argueth them to be abetters in the wicked conspiracy of *Core*. Lastly, it were to bee wished that some of our students even of Divinity, had not a spice of this sinne of *Core*: for within this six or seven yeares, divers have addicted themselves to studie Popish writers, and Monkish discourses; despising in the meane time the writings of those famous instruments and cleare lights, whom the Lord raised up for the raising and restoring of true Religion; such as *Luther*, *Calvin*, *Bucer*, *Beza*, *Martyr*, *&c.* which argueth that their minds are alienated from the sinceritie of the truth: because the writings of these (soundest expositors of the Scriptures raised since the Apostles) are not savourie unto them: yea, some can revile these worthy lights themselves, which is a spice of *Core* his sinne.

The Pope the foreman of *Cores* company.

2 *Doct.* Secondly, hence we are taught to beware of ambition, and study to be contented with that condition of life wherein God hath placed us, not seeking things beyond our estate. *David* would not meddle with things *beyond his reach*, Psal. 131. 1. *Paul* had learned in every estate to bee content, *to bee abased* as well as to bee exalted. Our first Parents in the ambitious conceit of further highnesse, fel from a most happy condition, and brought ruine upon themselves, and us their posteritie. The vertue of contentation is indeed necessarie for

Philip. 4.

for all men, but eſpecially let ſtudents ſeeke it at the hands of God; and the rather, becauſe that within theſe few yeares divers of them (not poſſeſſing the benefit of this vertue) being fruſtrated here of their expected preferments, which they thought were due to their gifts, have departed away diſcontented, and have growne to reſolution in Hereſie, Papiſtry, treaſons, and moſt deſperate attempts. Now that every man may learne to be contented with his condition, bee it better or worſe, let him thinke well upon theſe two conſiderations: firſt, that the preſent eſtate and condition of life, wherein every man is ſet by God, is the beſt eſtate for him: health is beſt in time of health, and ſickneſſe in time of ſickneſſe: riches when they are enjoyed, poverty & want when the Lord changeth his hand: life whileſt he liveth, yea, and death it ſelfe is the beſt, when as that change befalleth: and all this is, becauſe the Lord ſo ordereth and diſpoſeth unto every man out of his wiſe providence; which we for our parts muſt in all our thoughts be ſubmitted unto. Secondly, that in regard of our ſinnes we are leſſe than the leaſt of Gods mercies; unworthy to draw breath in the common aire, or to tread upon the earth: and therefore (being ſo unworthy) if we have but ſmall and few bleſſings, we may well content our ſelves: for by our deſerts we cannot challenge ſo much as we have. *Iacob* herein ſtained himſelfe in his want, that he was *unworthy of the leaſt mercy of God*: the baſeſt calling is too good for the beſt man, if he looke at his deſert. *Obiect.* But every man is preferred before mee, and yet I deſerve as well as they, or ſome of them. *Anſ.* Herein content thy ſelfe, God hath called them to ſuch condition; ſtay till he call theee; diſtract not thy thoughts herewith, but reſt in his revealed will.

Vnrectified affections overcaſt rectified iudgement and underſtanding.

3 *Doct.* Thirdly, it may ſeeme ſtrange that *Core* and his company ſhould gainſay *Moſes* and *Aaron*, and their authoritie, eſpecially beholding all the miracles whereby their calling was confirmed, the one to bee Prince, the other the high Prieſt; and yet we ſee it to be ſo: for his affection had blinded his conſcience: he knew very well that they were called by God: he ſaw their whole religious courſe, the great miracles in their hands; but yet the diſordered affections of his heart were they which blinded the underſtanding of his minde. In like manner, men may marvell that ſo many learned Papiſts, otherwiſe ſo wiſe & prudent, ſhould maintaine ſo many groſſe errors and hereſies, and thoſe againſt the foundation of Religion: but the caſe is with them as it was with *Core*; for let them be never ſo learned, grave, & wiſe, yet their wicked hearts and ambitious affections overcaſt their judgement and knowledge, and overcarry them againſt conſcience, yea, and often reaſon it ſelfe: they reade the Bible the word of truth, but ſee not the truth therein contained, becauſe the cloud of corrupt affections hath overſpred and darkened their underſtandings.

A Whence we may learne, that if at any time wee would with fruit heare, reade, ſtudy, or learne the Word of God, wee muſt bring with us not onely quicke underſtandings, ſharpe conceits, and firme memories, but honeſt hearts, calme, and tempered affections: without which it ſhall be with us as with the Jewes, who ſaw indeed and yet perceived not.

Fourthly, here Magiſtrates and Miniſters muſt learne not to be diſcouraged, if they bee gainſaid and contradicted by ſuch as *Core*, *Dathan*, and *Abiram*, who were great men in their Tribes; it was *Moſes* and *Aarons* lot. Chriſt himſelfe was a rocke of offence, and many ſtumbled at him; hee was made a wonder of men, and few of the great beleeved his doctrine, yea,
B few there were that did not gainſay it: it is not well with men when all men ſpeake well of them; meeke *Moſes* ſhall have his patience tried by very many ſuch in the world.

The worſt kinde of diſcontentment is in things concerning mans ſalvation.

Fifthly, Students eſpecially of Divinity muſt take heed of this ſpirit of contradiction and gainſaying, whereby no wholſome doctrine can eaſily pleaſe them, which was *Cores* ſinne: and content themſelves with that truth of doctrine and thoſe ſound grounds of Divinitie, which are propounded in the writings of thoſe famous and excellent inſtruments aforenamed, who were the reſtorers of pure religion; preferring them before all Popiſh writers and corrupt poſtillers (in whom a man ſhall meet with nothing ſooner than error and unſoundneſſe) and
C reading ſeriouſly their workes and writings, as the ſoundeſt and beſt grounds of Divinitie, and expoſitions of the Scriptures, which have beene ſet out ſince the dayes of the Apoſtles.

Sixthly, let inferiours hence learne obedience, and ſilent ſubjection unto ſuperiours: the ſervant or ſubject muſt not be a gainſayer, nay, not an *anſwerer againe*, Tit. 3. This cutteth off all diſputation betweene the Maſter and Servant, Father and Childe, Prince and Subject: for the very appearance of *Cores* ſinne muſt bee avoided.

Whoſoever reſiſteth *Moſes*, deſpiſeth *Aaron* alſo.

Seventhly, *Core* gainſayeth both *Moſes* and *Aaron*; the one in regard of his Magiſtracy, the other of his Prieſthood. Theſe two ſinnes goe
D hand in hand; hee that oppoſeth himſelfe to *Moſes*, deſpiſeth *Aaron* alſo; he that honoureth not the King, feareth not God; hee that careth not for the Word, is not loyall to his Prince: a rebell to God, is a rebell to his Prince: Seeing then loyalty towards God and the King are ſo linkt together in themſelves, let us not ſunder them, but rather conjoyne them in our practice; as the Apoſtle hath coupled them in one precept, commanding us to *feare God, and honour the King*.

Eighthly, it may be here demanded, whether have we done well in gainſaying and contradicting the Church of Rome, ſeeing our Church before the time of King *Henry* the 8. was a member of that Church? *Anſ.* When two are at ſtrife,

ſtrife, both are not to be blamed, but the party in whom the cauſe is convinced to be: we have indeed departed from them; but the cauſe of our departure was not in us, but in themſelves: we have departed from them, as the Iſraelites by Gods commandement from the Tents of *Core:* they have firſt a long time gainſaid Chriſt, and therefore we have well done to gainſay them: we are not therefore the ſchiſmatikes, neither blame-worthy; but they in whom the cauſe of ſchiſme is: no more than *Moſes* was here to be blamed, the cauſe reſting in *Core*.

We have departed from the Papiſts, as the Iſraelites from the tents of *Core*, by Gods commandement.

Numb. 16 22.

Laſtly, it will be asked, what did *Moſes* all this while that he was gainſaid? *Anſ. He fell on his face, and prayed unto the Lord.* Wherein he became a fit preſident for us in this land, who have beene above fortie yeares aſſaulted by Popiſh *Cores*, enemies and rebels, without and within us; from whom we have beene defended, not ſo much by the ſword, as by Gods protection, obtained by the prayers of his ſervants: which teacheth us for time to come, to turne us to this moſt ready courſe, of ſubduing all gainſayers and enemies of our peace: for the direct way to diſcover conſpiracies, to ſubdue treaſons and rebels, and to purchaſe tranquillitie to a Church and land, is to commend the ſafety thereof unto the Lords favourable protection, whoſe eyes are ever watchfull over his people. And thus much of *Core* his ſinne.

The laſt point is their puniſhment; in which it may be asked how they periſhed? *Anſ.* It is commonly thought that *Core*, *Dathan*, and *Abiram* were ſwallowed up of the earth; but I take it, that all the men of *Core*, all his ſubſtance and his Tents, *Dathan* alſo and *Abiram* were ſwallowed up of the earth: but that *Core* himſelfe was burned with fire from Heaven, with the 250. men that offered incenſe, verſ. 35. for in the hiſtorie, Numb. 16. 27, 32. it is ſaid that *Dathan*, and *Abiram*, and the men of *Core*, were ſwallowed up; but *Core* himſelfe is not mentioned: ſo Deut. 11. 6. and Pſal. 106. 17. in both which places *Dathan* and *Abiram* are ſaid to be ſwallowed up with their houſholds; but in neither place is *Core* mentioned. Secondly, *Dathan* and *Abiram* were in their Tents, and ſo were the men of *Core* alſo, when the earth opened and ſwallowed them, ver. 17. But *Corah* and the two hundred and fifty men were at the doore of the Tabernacle with their cenſers, fire, and incenſe, and were devoured with fire from Heaven, v. 19. *Ob.* Num. 26. 10. The earth opened her *mouth and ſwallowed them* (that is, *Dathan* and *Abiram*) *with Core*. *Anſ.* The learned expound that place not of *Cores* perſon, but his ſubſtance and retinue.

Marke here the juſt judgement of God: *Corah* had abuſed himſelfe, (being a Levite) his office, and thoſe ſacrifices which he offered by fire; and the Lord deſtroyed him by fire. The ſame was the dealing of God with *Nadab* and *Abihu*, Levit. 10. 2. Looke in what things men ſinne and diſhonour God, by thoſe for the moſt part the Lord revengeth himſelfe upon them; ſo men glory in abuſing the creatures of God, as meats, wine, and ſtrong drinke, the Lord in the meane time ſecretly turneth the ſame to their owne deſtruction; that thoſe which are his good gifts, and ordained for the preſervation of nature, being by men abuſed, through Gods juſt judgement, are turned to the choaking and overturning of nature.

Note.

Secondly, hence learne the wiſe counſell of *Salomon*, Prov. 24. 22. *Feare God, honour the King, and meddle not with the ſeditious*; or with them that make alterations. For although it be lawfull for a ſubject (being called) to ſhew his minde, what he thinketh meet for the Church or Common-wealth; yet for a private man to attempt upon his owne head to alter any thing, ſtanding by Gods and the Princes Law, is no better than ſedition, and is a branch of *Corah* his ſinne.

Private men may not attempt to controll publike conſtitutions.

Thirdly, although *Corah*, *Dathan*, and *Abiram* are deſtroyed for this ſinne, yet *Cores* children are not deſtroyed, but ſpared, Numb. 26. 11. God in juſtice remembring his mercy; his care for the Miniſtery was ſuch, as could not ſuffer the Levites race to be rooted out, but preſerved for the uſe of the Tabernacle. Let Gods care teach us our duty in this behalfe, namely, to apply our beſt endevours for the maintaining and preſerving of the Schooles of learning, for the uſe and ſervice of the Church. Commendable hath beene the care of many Kings and Princes in this behalfe, whom wee ſhould imitate in preſerving theſe ſeed-plots of the Miniſtery: for herein they imitate the great King, even God himſelfe.

## V. 12. *Theſe are ſpots in your feaſts of love, when they feaſt with you, without all feare feeding themſelves.*

In theſe words the Apoſtle ſetteth downe the ſeventh ſinne of theſe ſeducers: to know the meaning whereof the better, conſider foure things: Firſt, what is meant by *feaſts of love* and charity. *Anſ.* In the Primitive Church it was a cuſtome and manner to have a feaſt before the Lords Supper, made by the Communicants, unto which ſome brought honie, ſome bread, ſome wine, ſome milke, and every one according to their abilitie contributing ſomething thereunto. Theſe were here meant and called *Love-feaſts*, becauſe they were herein to teſtifie their mutuall love among themſelves; as alſo to the poore, who hereby were releeved; and to the Miniſtery it ſelfe, which was by theſe feaſts partly ſuſtained. Secondly, what is meant where theſe ſeducers are called *ſpots in theſe feaſts*, or rocks; for the word ſignifieth either, and more properly the latter: they are rocks, becauſe as rocks are perceived a farre off by the ſeafaring men; even ſo the infection of theſe wicked men

men ſpreads it ſelfe very farre: and againe, as rockes are dangerous and troubleſome to them; ſo are theſe as rockes and ſtumbling blockes to the weake, hindring them from the profitable progreſſe in godlineſſe: they are alſo rightly called *ſpots*, becauſe as a ſpot defaceth the countenance, ſo their preſence is an eye-ſore and a diſgrace unto theſe Love-feaſts. The third thing is the cauſe why they are thus called; that is, becauſe in theſe Love-feaſts they feed themſelves: for laying aſide all care of the poore, and of the Miniſtery for whoſe ſake this contribution was made, they pampered and fed themſelves, rioutouſly waſting the goods of the Church. The fourth, is the cauſe of this their riot [*without feare*] that is, becauſe they have caſt off the feare of God and man. In theſe words therefore the Apoſtle chargeth theſe falſe teachers not onely with intemperance in generall, but alſo with a ſpeciall kind of riot in miſpending and waſting the contribution pertaining to the poors maintenance, and the ſuſtaining of the Miniſtery.

*Vſe.* That which is ſpoken of theſe men, may be applied to theſe laſt times, wherein divers men riotouſly abuſe the goods ſpecially provided for the maintenance of the Miniſtery and poore: as firſt, the Romiſh Clergie, thoſe Locuſts that come forth of the mouth of the beaſt; idle bellies, and ſlow backes, the moſt of which want learning, and are unable to teach people, yet feed themſelves without feare, ſo as their eyes are *ſwollen with fatneſſe*: wealth they want not, having craftily conveyed unto themſelves the third part of the revenues of Europe; but with it doe nothing but pamper themſelves. Secondly, ſuch Patrons are here included as feed themſelves with Church-livings, appointed for the releeving of the poore, and maintenance of the Miniſtery, in ſuch ſort as Gods people cannot bee faithfully and ſufficiently taught: they can be content to depart from ſome ten pounds a yeare to ſome unable man, ſo as they may of the reſt feed themſelves without feare, or elſe (as ſome doe) ſerve their luſts, in miſpending the Churches revenewes upon Hawkes, Hounds, and other unprofitable ravenous creatures. Thirdly, ſuch Students whether Fellowes or Schollers of or in Colledges as miſſpend their time in idleneſſe, gaming, or other improfitable exerciſes, come alſo within the compaſſe of the Apoſtles reprehenſion, as feeders of themſelves with that ſalarie or living, which was given for the maintenance of the Miniſterie.

The Romiſh Clergy hath better facility in feeding themſelves than others.

Here a queſtion may be demanded: namely, whether thoſe whom we call lay-men, having Church lands and livings impropriate unto them, may be ſaid with theſe ſeducers to feed themſelves without feare; or whether can any man impropriate any Church goods or livings, without ſacrilege? *Anſ.* The anſwer hereof is two-fold: firſt, though no good member of the Church can in good conſcience ſeeke the harme and prejudice of the ſame; yet the plaine truth

A is, that the Church-goods and lands may bee ſometimes upon ſome occaſions alienated; the ground of which anſwer is this rule; namely, that the governours of the Church are to content themſelves with things neceſſarie. For when the people had brought ſufficient for the building of the Tabernacle, *Moſes* biddeth them bring no more, ſeeing (ſaith he) there is enough: ſo as when the Church hath too much and exceſſe (as the Romiſh Church and theſe Churches of Europe gotten by maſſes, Purgatorie, Dirges, Sacrament of Penance, &c.) there may be admitted alienation and impropriation of Church-goods and lands; but ſo as two conditions muſt be neceſſarily obſerved; firſt, there muſt bee juſt cauſe: and that which is ſo alienated, muſt bee imployed to B ſome good uſe in the Church or Common-wealth; and this foure wayes: Firſt, in caſe of preſent neceſſity: for tenths have beene in ſome caſes of neceſſity lawfully payed in way of tribute, and otherwiſe neither Church nor Common-wealth could have bin preſerved. Secondly, in way of exchange, when the alienation of ſome lands ſhall bee rather more convenient both to the Church it ſelfe, and to whom ſuch lands are alienated. Thirdly, when as ſome great profit ſhall enſue unto the Church and Common-wealth: upon which ground King *Henry* the 8. of famous memory moſt juſtly alienated moſt of the Church lands called Abbey lands; that Monks, Friers, Abbots, and ſuch like idle C Drones ſhould never have more footing in this our land. Fourthly, in way of reward: for Kings and Princes that are the Patrons and protectors of the Church, may alienate Church lands (where there are exceſſe) unto ſuch as have bin faithfull in the defence of Church or Common-wealth, and that in way of requitall and reward of their ſervice. The ſecond condition is: that there muſt be reſerved a ſufficient releeſe for the poore, and maintenance for an able Miniſtery. Some there are which teach otherwiſe, and they reaſon thus: Tenths (ſay they) ſtanding by Gods law, are not to be alienated: but the goods and lands of the Church ſtand chiefly in tenths, and therefore admit no alienation. *Anſw.* In England tenths ſtand not by Gods lawes, but by D the poſitive lawes of the Land; ſo as if it pleaſe the King, he may appoint eighths, or more or leſſe as well as they: which if it were not ſo, no Miniſter were to meddle with the tenth of his Pariſh: for by Gods law tenths were brought to the ſtorehouſe of the overſeers, and diſtributed by them to the Levites, according as every man had need; but the Levites themſelves never medled with them. Again, if tenths ſtood now by the law of God, then the poore ſhould have every third yeare all the tenths of the earth: for ſo it was among the Jewes, while they ſtood in force by Gods Law. Secondly, they object that in the Proverbs, chap. 20. 25. *It is a ſnare to devoure tenths.* *Anſ.* The place is to bee underſtood of tenths then ſtanding

Exod. 30 6, 7.

in force by Gods Law, not of ours which stand by mans. Thirdly, they alleage that some decrees were made in the Primitive Church, that the alienation of Church-lands should become sacrilege. *Answ.* But those decrees concerned private persons who might not, nor may not on their own heads impropriate the Church goods; as also they debarred the taking away of necessaries from the Church, for then the Church was farre from that superfluity, which sithence it hath obtained: so that for a lay man to hold lands impropriate, the former conditions observed, is no sacrilege. Now if the question bee concerning the impropriations of Colleges, whether they lawfully hold them or no: then I answer secondly, that I take it, they hold them by a more speciall right; for they being given at the first unto the Church, they are not (being impropriate to Colleges) generally and wholly alienated from the Church; but remaine in this speciall use of the Church for the maintaining of the Seminaries of it, without which the Church must needs decay: and this seemeth a sufficient cause of reserving unto them this maintenance, so as care be had of the people and poore for their releefe and instruction. Secondly, whereas the Primitive Church first feasted, and then received the Lords Supper, wee note first the lawfulnesse of feasts, so as the poore be regarded, superfluity and riot avoided, and the right end intended, which is the praise and glory of God, expressed in thankfulnes for the abundance of his good blessings. So after the sacrifices and offerings, *Aaron* and the Elders of Israel came to *feast with Iethro before God*, Exod. 18.12. So Ezra 8. Goe your waies, *eat the fat, and drinke the sweet, and send part to them for whom none is prepared: for this is the day of the Lord.* Secondly, the Papists are deceived, who teach it necessary to come to the Sacrament of the Supper fasting, for these feasted before it. Thirdly, in the Primitive Church, and in the Apostles daies, there was no private Masse in which one Priest should eat up all alone, but there were feastings, which cannot bee performed by one man alone, but the whole congregation. Fourthly, hence we may note the end of the Lords Supper to bee the increase of our fellowship and communion with Christian men, as well as our union with God; and that we are to come together in love and Christian unity: for the testifying of which charitable affection, the ancient beleevers in the Apostles daies had these feasts of love before they came to the Lords Table.

Further, in that these seducers are called [*spots in these feasts*] I note first, that open offenders should be hindered and repelled from the Sacraments, being as spots in the face; which because they are blemishes, must bee washed away: so ought these by the censure of excommunication to be (untill their repentance) cut off from the face of the congregation. Secondly, that every one that professeth the faith is not a true member of the Catholike Church, as the Papists erroniously hold: that let a man bee what he will, if he professe the faith, it is sufficient to make him a member of the Catholike Church. Whereas open offenders are to bee accounted as spots, which no man will say are true parts of the bodie, but blemishes to be pared away, that their body may be the more perfect and entire.

*Feeding themselves without feare.*] In feasting we are to preserve feare within our hearts, which is two-fold: first, of God, secondly, of man. The former is seene, Exod. 18.12. The men of Israel feasted *before the Lord. Iobs* feare was, lest his sonnes should cast this feare of God out of their hearts in their feasting, and so offend God. The latter is prescribed, Prov. 23.1,2. When thou sittest to eat before a Ruler, put thy knife to thy throat; that is, bridle thine appetite: have respect not to passe the limits of sobriety, temperance and moderation. And as we are to eat and drinke, so also to season all other our actions with the feare of God and men; which one grace will cut off many graceless practices every where reigning amongst men. But a speciall thing here aimed at is, that we should never come to eat the Lords Supper without feare and reverence: which because the Corinths wanted, *Paul* complaineth that one came hungry, another drunke, and so prophaned that holy institution, 1 Cor. 11. 21. *Object.* But in that place it seemeth *Paul* condemneth these love-feasts, which *Jude* here dispraiseth not, where hee saith, *Every man eateth his supper before*, vers. 21,22. *Answ.* These Love-feasts were indifferent, and might bee used or not; *Paul* condemneth the great abuse of them in Corinth, because some were made by them drunke, and unfit for the Lords Supper, and the rich deceived the poore; but *Jude* commendeth them, because they were in other Churches rightly and religiously used. *Doctr.*

*Clouds they are without water, carried about of winds.*] These words contain the eighth and ninth sinnes of these wicked men: which the better to know what they are, let us a little consider the meaning of them. [*Clouds they are without water.*] It pleaseth the Spirit of God in many places of the old Testament, to compare Prophets and Teachers unto clouds; and their doctrine unto the dropping and distilling of the raine, and sweet showers falling from these clouds. So the Prophet *Ezechiel* is commanded to set his face towards the way of Teman, and *drop his word toward the South*, and his prophecie towards the forrest, Deut. 32.2. My doctrine shall drop as *the raine*, and my speech shall *distill as the dew, as the showre upon the herbs, and as the great raine upon the grasse.* Mich. 2.7. and 11. The word translated *prophecie*, signifieth properly to drop or distil. The reason of which comparison is rendred, Isa. 55. 10,11. Because *as the rain falleth upon the earth,* Ezech. 20.46.

and

*and returneth not in vain, but moiſteneth it, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to him that eateth:* ſo the word in the mouth of the Miniſters returneth not void, but accompliſheth the Lords will, and proſpereth in the thing whereto it is ſent; in becomming the ſavour of life to the ſalvation of ſome, and of death unto the death of them that periſh. The words then ſtanding upon this ſimilitude, beare this ſenſe; Though the propertie and uſe of clouds is to carry water and raine for the uſe of the earth, yet ſome clouds are without water: even ſo though all Teachers ought to be fitted and filled with ſtore of wholſome doctrine, to powre it out for the uſe of the Church; yet theſe ſeducers are utterly deſtitute thereof. And againe, as thoſe clouds without water are light, and fitter for nothing than to be carried about with winde: ſo theſe are altogether variable and unconſtant, carried about with every blaſt of ſtrange doctrine. The former of theſe ſimilitudes condemneth their ſinne of barrenneſſe and unfruitfulneſſe: the latter their ninth ſinne of inconſtancy and variableneſſe.

Concerning the former, ſeeing that the Apoſtle taketh it for granted that the clouds are naturally ordained to containe water; it may be demanded, how it can bee conceived that the clouds above being heavy with water, ſhould not fall to the earth; ſeeing every heavy thing naturally deſcendeth and tendeth downeward? *Anſw.* The clouds are heavy indeed, for even winds themſelves (being by many degrees lighter than they) have their weight, Job 28.25. No man therefore by wit or reaſon can reſolve this doubt, but only from the Word of God: which teacheth that it is by vertue of Gods commandement given in the creation, that the clouds fall not. Gen. 1.6. *Let the firmament ſeparate the waters from the waters:* by force of which commanding word, the water hangeth in the clouds, and the clouds in the aire, and need no other ſupporters. *Iob* ſetting out the Majeſtie and greatneſſe of God in his workes, here beginneth; That hee hangeth the earth upon nothing, he bindeth the waters in the clouds, and the cloud is not broken under them. Philoſophy is too defective to yeeld the true reaſon of this great worke of God, which commonly attributeth too much to nature, and too little to the God of nature; whoſe providence and power is herein to bee acknowledged, in that by his word he ordereth all his creatures, unto which he ſpeaketh the word, and they obey.

Secondly, hence we learne to conceive the right meaning of that place, *Gen.* 1.7. *Let the firmament ſeparate the waters that be beneath, from the waters that be above.* By the *firmament* is meant the aire, or the diſtance betweene the earth and the ſtarry skie: by the *waters under this firmament*, are meant the ſeas and floods; and the *waters above*, are the watery clouds, which are divided by the firmament or aire in which we breathe, called the firmament of Heaven: for it is the loweſt of the three Heavens, which the Scripture maketh mention of, reaching to the ſtarres; the ſecond being the ſtarry Heaven; the third being the Heaven of Heavens, the ſeat of God, where hee revealeth his glory to his Saints and Angels. Thoſe then are deceived, who out of this place dreame of a watery Heaven above the Starres.

Now further, in that theſe ſeducers are called *Clouds without water*, becauſe they are deſtitute of wholſome doctrine; we learne firſt that Miniſters ought to be ſuch as are able to teach wholſome and ſound doctrine, 1 Tim. 3. Mal. 2.7. *The Prieſts lips ſhall preſerve knowledge:* otherwiſe they are as Clouds without water, keeping the field of God barren and fruitleſſe: which abilitie ſuppoſeth, yea, and impoſeth the performance of diligence herein; or elſe whether they have knowledge or not, they come under the ranke of them whom Eſay 56.10. calleth *dumbe dogs*, which cannot or doe not barke. In former ages I grant indeed there were readers appointed in the Church, who could not otherwiſe teach: but yet none were called teachers into the Church, but ſuch as had this abilitie of watring Gods Church by doctrine more or leſſe, untill hereſie and ſchiſme came in. Secondly, Miniſters ought ſo to teach, as they drop and inſtill the graces of faith, repentance, and obedience into the hearts of the hearers: even as the clouds drop water upon the dry earth which ſinketh into the ſame. This was *Pauls* deſire to ſee the Romans, that he might beſtow ſome ſpirituall grace upon them, Rom. 1.11. This is the right handling and dividing of the Word, when men ſhew not words but power: 1 Cor. 4.14. That Teacher ſheweth learning that ſheweth men Chriſt, and can be a meanes to diſtill Gods graces into their ſoules: let this be the ſcope of theſe who are ſet apart unto this holy Miniſtery; elſe they ſhall be as unprofitable as clouds which containe no water in them at all. Thirdly, if the Miniſters muſt be as clouds having water in them; then muſt the people be as dry ground, not in regard of barrenneſſe, but of thirſt and deſire after theſe drops and dewes of grace diſtilling from the Miniſtery. Pſal. 143.6. *My ſoule deſireth after thee, even as a thirſty land:* unto which diſpoſition we are to preſerve two things within us: firſt, looke as in dry land parcht with the heat of the Sunne, there is a great want of moiſture; ſo in our ſoules muſt be retained a ſenſe of the want of the graces of God, with an hearty ſorrow of our want. Our hearts muſt bee perſwaded that in us, and of our ſelves there is no good thing that God can take delight in; yea, and the griefe conceived muſt not bee ſmall, but wee muſt feele our ſelves even dried and parched with the heat of his wrath due unto our ſinnes, untill theſe ſweet waters flowing from under the threſhold of the Sanctuarie have graciouſly refreſhed

Iohn. 4.

Clouds without water keepe Gods field fruitleſſe and barren.

Men muſt be as dry ground, not in barrenneſſe, but in regard of their thirſt after the drops of grace.

freshed us. *Mary* saith, that God *filleth the hungry with good things*: by the *hungry* are meant those who feele themselves void of grace, yea, as it were pined and starved for want of it. Luk. 1. 53. Christ telleth the woman of Canaan that hee came to the lost *sheep of the house of Israel*: that is, hee that knoweth himselfe not a wandring sheepe, but quite lost, even in the lyons paw ready to be devoured: such doth Christ take upon his necke, and like a good shepheard bring backe to his fold. Matth. 15. 24. For he was sent to preach the acceptable yeare; not to the mighty and states of the world, but to prisoners *and captives*; that is, such as could greeve and mourne for their captivity. Secondly, as dry land parched with drought, gapeth and openeth it selfe wide, as if it would swallow up the clouds for raine: so must our hearts preserve within them an earnest appetite and insatiable desire after Christ and his merits, above all the things in the world: more hungring after him, than after wealth, gold, silver, honours, health, or whatsoever is delightfull and highest prized among the sons of men. And this will follow of the former: for if we be once at the point, that we are out of all conceit of our owne goodnesse, wee will seeke earnestly for it at the hands of him, who is the fountaine of all goodnesse: if we feele our spirituall poverty once, we cannot but covetously hunt after those true treasures which onely inrich our soules to all eternity. The woman of Samaria did but prattle with Christ till he had told her of her sinne, and of her husbands, and that he which was now her husband was none of hers: then could she humble her selfe, and confesse him to be a Prophet, and quickly after came to acknowledge him the Messiah, and all her cavilling was laid aside: so till we be humbled, wee doe but cavill at the Word, and receive it not as dry land doth the showres which fall; but let the heart once be touched, it is turned presently upside downe, and we are become other manner of men than before.

The ninth sinne blamed in these seducers is, that they are inconstant and unstable, carried like light clouds with the winds of strange doctrines; whence Teachers must learne to hold constantly the doctrine of salvation. Titus 1. 9. *Holding fast the faithfull word*: people also must not revolt or depart from it, nay, not bee unstable, or soone *removed to another Gospell*: Gal. 1. 6. Eph. 4. 14. Be no more children *wavering and carried about with every wind of doctrine*: but both Teachers and hearers must beware lest we (being by Gods blessing freed from the spirituall Ægypt, where wee were many hundred yeares detained) now after forty yeares and moe, looke backe againe, and fall from that faith into which we have beene baptized.

Beware of looking behind thee toward Sodome, out of which thou art escaped.

*Corrupt trees, and without fruit, twice dead, and plucked up by the roots.* ] In these words is the tenth sin of these seducers set down, and that is their *incurable hypocrisie*; illustrated and amplified by a comparison or similitude, from bad A and barren trees: containing foure steps or degrees of naughtinesse, every one worse than other. The first step, they are *corrupt trees*; which must bee understood not in regard of their substance, but in regard of their corrupt fruits: for the word translated *corrupt*, properly is applied to trees that beare no fruit, but in the fall of the leafe, which with the leaves fall off, being neglected and wither away, never comming to any good or gathering. The second degree, they are without *fruit*: which words are a correction of the former; for they are not only without good fruit, but utterly destitute of any fruit at all. Thirdly, *they are twice dead*: that is, certainly dead, hopelesse of any fruit. Fourthly, they are *plucked up by the roots*, that B is, utterly without hope, not of fruit, but of life it selfe; they are past living, and much more past fruit. This similitude then chargeth these seducers (to whom it is fitly applyed) first that all their works are but hypocriticall. Secondly, that they are utterly destitute of all good works which truly are good. Thirdly, that they have no heavenly and spirituall life or sap in them. And fourthly, that they are out of Christ, not rooted in him, but plucked up: and therefore they are most hopelesse of ever bearing fruit unto life, being proceeded so farre in the high way unto perdition. So much of the meaning.

*Doct.* In that these false teachers are justly condemned for this sinne of being *corrupt trees without fruit*: C we on the contrary must strive to become good trees of Gods delight; Isay 5. 7. Judah is the plant of my delight: trees of righteousnesse: Isay 60. 21. *The planting of the Lord*, laden with the fruits of righteousnesse: which that we may be, foure things are required of us; first, that we may be well rooted: secondly, that wee live in the root; thirdly, that we beare fruit: fourthly, that we beare good fruit.

First, we must be rooted. In this rooting two things are required: first, there must be a root; this root is Christ. Joh. 15. 1. He is the Vine, we the branches: Rom. 5. 6. If we be *planted* in him. Col. 2. 7. rooted in him. Here wee D must consider Christ not as GOD alone, or man alone, or the Sonne of God alone, but as God-man; as God made man; as an *Immanuel*, God with us, even our Mediator and Redeemer. Thus he is our root, in whom *are hid the treasures of graces*. Coloss. 2. 3. and of whose *fulnesse we all receive grace for grace*, Joh. 1. 16 The second thing is this rooting is ingrafting; for trees of righteousnesse grow not by nature. Psal. 1. A good man is as a *treeplanted*: for by nature the best men are but wilde Olives, and must be transplanted from the first *Adam* into the second. The Author of this ingrafting is God himselfe, who doth it by two actions: first, he giveth Christ truly & really in the Word and Sacraments, not out of the Word, but in and by it. So 1 Cor. 3. *Paul planteth, Apollo watereth*, that

that is, God by their ministry ingrafted the Corinthians into Christ. Secondly, when on his part he giveth Christ, he giveth also a power to the beleever to apprehend him, and receive him with his merits unto salvation, and that by the onely hand of faith. *Ob.* But this can be no ingrafting, seeing Christ is in heaven, we are on earth. *Ans.* It is not indeed a naturall ingrafting, which cannot be but by the fit applying of two bodies one to the other, but spirituall, yet as sure and as straight as that is. Wee see in nature the minde is present and joyned with the thing it thinketh of, although it be distant many thousand miles: if this can be true in nature, then much more in faith, which is a worke supernaturall, and farre above the reach of nature. Againe, a man hath land given him in Spaine, Turkie, or America, many thousand miles off him, he was never at it, he never saw it, and yet is truly the Lord of it, and may say of it, it is his owne, by vertue of the donation. Even so God in his word giveth Christ and his merits to the beleever, who as he hath received him by faith, so he retaineth him by grace: by vertue of which donation, and acceptation, a man may as truly say, Christ is his, as though he were now in heaven already with him; yea, so sinne and certaine is this ingrafting, that it once being made, can never be dissolved, but is everlasting: for the root living and abiding for ever, so also doe the branches, being set into the same, and that by the hand of the good *husbandman* God himselfe.

Ioh. 15. 1.

The second thing required in a tree of righteousnesse *is life*, which is not the naturall life of other plants, but spirituall and eternall; for eternall life beginneth in this life. Gal. 2. 20. Now *I live, yet not I now, but Christ liveth in me:* and this life is by the *faith* in the Sonne of God, and then wrought in us, when the same *mind* which was in Christ whilest he was upon earth is also in us, Phil. 2. 5. for hee conveyeth his owne disposition into his members in part, who are daily made conformable unto him: of which conformity the Apostle maketh two parts, Rom. 5. 6. First, a conformity unto him in *his death*; that looke as he *died for sin*, so ought his members *unto sinne*: and as he by his death subdued sinne, and obtained victory over it; so ought they daily to be nibbling in the abolishing and mortifying of that sinne which *presseth them downe*, and hangeth so fast upon them, untill the day of their full conquest and finall deliverance. Secondly, a conformity unto him in his *Resurrection*; that as he rose againe from the grave, so should they from the grave of their sinnes; and as he rose to live for ever, so ought they by vertue of his resurrection to live to God in newnesse of life, as those that looke to live for ever with him. Thirdly, the tree of righteousnesse must bring forth fruits, to testifie the life of it, called Gal. 5. 22. *fruits of the spirit*, and there reckoned up; *Love, peace, joy, long-suffering, gentlenesse, goodnesse, faith, meekenesse, temperance.* Phil. 1. 11. *Paul* prayeth that the Philippians might bee filled with the *fruits of righteousnesse*, that is, the duties of the Morall law contained in the first and second Table. Fourthly, a tree of righteousnesse must bring forth good fruits, such as are pleasing to God. *Quest.* How shall a Christian bring forth good fruits? *Ans.* First, good fruit must come from a good heart, an heart penitent, and truly turned to God, Mat. 3. *Bring forth fruits worthy amendment of life.* 1 Tim. 1. 5. Love out of a *pure heart.* Secondly, it must be brought forth with intention, will, purpose, and endevour to obey God in his commandements, which the heart must respect. Thirdly, the end of this fruit must be the glory of God, not seeking our selves but Gods honour. In Levit. 19. 23. God requireth that the trees should be circumcised, which was thus performed: The three first yeares the fruit was to be cast, or fall away; the fourth it was to be dedicated to the Lord, and the fifth yeare the Israelites might eat of the fruit: even so we must first cast away in respect of our selves our fruits, and dedicate them unto the Lord, so he shall taste of them with delight, and not before. Fourthly, it must be brought forth to the good of others; as trees beare fruits not for themselves, but for men: so our fruits must be intended not so much for our private good, as the common good of the Church and Common-wealth.

Trees of righteousnesse must circumcise their hearts, seeing trees were to be circumcised by the law.

*Doctr.* 2. Seeing the faithfull are not such corrupt trees, but of Gods owne planting, they have here first a ground of comfort in the middest of sorrow, sicknesse, yea and death it selfe; for being ingrafted into Christ, the whole man is preserved safe and sound in him: yea, the dying body, nay, the dead body, and that which is rotting in the grave is planted into him, and is to live againe in him, who alwayes liveth, and will raise it to life eternall at the last day. Trees in winter are dead to mans sense; yet because the roots of them live, and have in them sap and moisture, in the spring they shall bud, blossome, and beare fruit againe: even so the rotten bodie at the time of refreshing shall revive againe and become a glorious plant, putting off mortality and corruption, no more to bee subjected thereunto againe, than the root into which they are set; who hath for his members chased them away. Secondly, seeing we must be planted, and cannot attaine this growth by nature: we must detest, and abhorre our selves in dust and ashes; renounce, and bewaile our natural condition, and be at no rest till we feele our selves set into Christ, by living the life of the Sonne of God: *For know we not that Christ liveth in us, except we be reprobats?* Thirdly, our Church hath herein resembled *Iudah*; having beene for many yeares a plant of Gods delight, who hath hedged and fenced it by his favorable protection: but many, yea, the most branches are barren, bearing no fruit; others beare lesse fruit than they have done, be-

ing withered and fallen backe: what will bee (think we) the end hereof? Surely the axe being already laid to the root of the tree, shall cut downe whatsoever branches beate not forth good fruit, and they shall be cast into the fire. It standeth us then in hand to become more fruitfull before wee bee cut downe. Fourthly, hence let every man learne subjection unto God in all his crosses and afflictions: we are trees or branches at least, of the Vine; the Father is the husbandman, and looke as the husbandman loppeth, cutteth, and pruneth, yea, and almost cutteth downe his trees to make them more fruitfull: so dealeth the Lord with his children, who therein are to rest well contented, for hee chasteneth them for their good: and although no chastisement seemeth *joyous for the present*, yet it bringeth afterward the *pleasant fruit of righteousnes* to those that are exercised thereby.

*Twice dead and plucked up.*] Some hence gather this, that we are once dead in *Adam* by originall sinne; and secondly, after regeneration or ingrafting into Christ, by some grievous sinne, wounding the conscience to death: and hence conclude, that a man regenerate may die againe, and fal from grace: urging for their purpose that in Rom. 11.20. *Through unbeleefe they were broken off, and thou standest by faith; be not high minded, but feare.* But this cannot be so understood; for by *twice dead*, is meant dead certainly; or *dead twice*, once in *Adam* by originall sinne, and the second time dead by their owne actuall sinne. As for that place in Rom. 11. I answer, there are two kinds of planting: first, outward: secondly, inward. The outward is, when God giveth the word unto a people without other his ordinances, and they publikely professe it. The inward is, when God giveth true faith, whereby men are set into Christ. Now the Jewes whom the Apostle speaketh of, were implanted by the former only, and therefore might be broken off: the other is everlasting, 1 Joh. 2.19. *They went out from us, but were not of us: for if they had beene of us, they should have continued with us.* Further, where it is said, *Plucked up:*] hence is gathered by some, that they were once in the root, and therefore a man rooted and set in Christ may perish finally. *Ans.* But we must know that this phrase in the Scripture, signifieth a manifestation of the things to be done, rather than the doing of them: they are therefore said to be plucked up, whom God manifesteth never to have beene rooted: as also men are said to be blotted out of the booke of life; not that they were ever written therein, but in that God manifesteth and maketh knowne to men that they were never written in it.

**V. 13 *They are raging waves of the sea, foaming out their owne shame: they are wandring*** A

**B** ***starres, for whom is reserved the blacke darknesse for ever.***

The Apostle in this verse proceedeth on in the further discovery of these wicked men by sundry other sinnes, set downe after the same manner as the former by way of similitude and comparison. And first hee compareth them to the *raging waves of the sea*; and secondly, to *wandring starres*. And in the end of the verse, *For whom, &c.* the conclusion is againe repeated, of which we have spoken in the 11. verse. The former comparison hath three expositions: for some will have their grosse hypocrisie hereby signified; and then the comparison standeth thus; Looke as the waves of the sea rage and swell, rising up towards the heavens, as though they would swallow and overthrow the earth, which they seeme to threaten: but drawing to the shore, they are broken to a little foame: so these seducers make a great shew of godlinesse, and piety, as though they onely would goe to heaven; yet is the matter nothing so, all is but froth, seeing they want the power and practice of religion, and godlinesse in the midst of such pretences. Secondly, others hereby expresse their unprofitablenesse and deceitfulnesse in their doctrine, thus: As the waves of the sea rise very huge and high, especially being stirred by the winds, and yet their effect is nothing but a little foame and mire, which **C** they cast up: so these lewd men being puffed up in themselves, promise great matters to their followers: as, much liberty, many blessings, and great good things; and yet the effect of all their shewes, is but to make men much more the servants of sinne than before. And thus *Peter* speaketh of them: *In speaking swelling words of vanity they beguile with wantonnes, through the lusts of the flesh, them which were cleane escaped from them.* This was truly spoken of them, and may as truly be applied unto divers of our times; as first the Libertines and Familists, fondly assuring their Disciples that they shall be illuminate and deified, such great matters they promise; whereas they make them the children of the devill sevenfold more **D** than they were before. Secondly, the Romish Clergie have beene as large in their promises unto their hearers: teaching them that they shall be able to satisfie the justice of God for their sinnes, yea, and merit life everlasting; and that many of them can performe works of supererogation, which the Law of God bindeth them not unto: but what is this but to foame out dirt and mire, and to teach men that for a little money they may breake all Gods commandements? The third exposition is this; As the Sea stirred by the winds and weather rageth, & from the foundation casteth up nothing but froth: so these men stirred and moved by the hand of God correcting them, amend not, nor profit thereby: but rather under the same, discover

2 Pet. 2.18.

Romish sea casteth out nothing but foame and mire.

discover the wickednesse and unbeleefe of their hearts; which is the most agreeable and fittest exposition, explained in Isa. 57. 20. *The wicked are like the raging sea that cannot rest, whose waters cast up mire and dirt.* From this sense consider these things; first, a worke of God: secondly, a practise of man. First, the will, worke, and appointment of God is, that men shall bee troubled, stirred, moved, and cannot rest in quiet, and have within them such disquietnesse, as if the raging waves of the Sea were within their soules. The minds of men both godly and wicked, their wills and affections are often so distempered, as is the Sea when it is troubled with boisterous winds and tempests. Jer. 46. 27. *The Lord shall trouble Damascus, so shee shall become as a fearefull Sea that cannot rest.* Iosh. 7. Iosh. said to *Achan*; *Thou hast troubled Israel, and the Lord shall trouble thee.* Iob saith, *The Almighty troubled him*, chap. 23. 16. Yea, Christ himselfe, although he was without sin, had his soule troubled in his agonie, in which his minde, will, and affections were disturbed; and this trouble God bringeth on men divers waies; sometimes by those of a mans owne house, as *Iacobs* sonnes troubled him, Gen. 34. Sometimes they of his companie, as *Achan*, Josh. 7. Sometimes by the Lords withdrawing of himselfe, Psal. 30. 7. *Thou didst hide thy face, and I was troubled.* Sometimes a mans owne heart and conscience will rage against him, as *Baltazer* seeing the hand writing upon the wall, was troubled, and there was no life in him, Dan. 5. What then, will some say, is there no difference betweene the godly and the wicked herein? *Ans.* Yes, for every little crosse unto the wicked is a tempest breaking the rocks which maketh them to storme and rage, and send forth foame and mire: but the crosses of the godly are as calme winds, a little shaking them indeed, and for a little time: but are blowne over when they have a little exercised their faith and graces, so as they are bettered, yea, and furthered by them: 1 King. 19. *Elias* standing on mount Horeb, there passed by him a mighty tempest which rent the rocks; and then an earth-quake, then fire, but God was not in any of these; afterward there came a still and soft voyce, and God was in the voice. Afflictions are like that tempest, earthquake, and fire, namely, to the wicked, against whom the Lord commeth to shake and consume them; but to the godly are as a still voice to teach and instruct them: under which they quietly content themselves, because God is in that still voice, namely, by his grace and presence supporting and sustaining them even in the midst of their troubles.

Secondly, the practice of a wicked man is, when hee is troubled and stirred by God, to foame out his owne shame; even as the Sea his froth. Experience teacheth, that if a wicked man have any wrong or disgrace offered him, presently he discovereth the corruption of his heart, and breaketh out into railings, cursing, reviling, and all manner of revenge: so if God lay his hand upon him by sicknesse, or upon his family, he cannot cover his want of love of God, he cannot hide the infidelitie of his heart: for he breakes himselfe the next way to the Sorcerer, Figure-caster, or the next Wizzard, to flyeth from God as fast as his feet will carry him: and every way the lewd violent affection bewray themselves, which these seducers are charged withall.

*Vse.* Seeing this is the property of a wicked man being troubled, to foame out *his owne shame*, let the childe of God in his trouble quiet himselfe, restraine and bridle his corrupt eyes, let him shew forth his faith, obedience, meeknesse, and subjection unto God by prayer: as *Iehosaphat* being in a great straight on every side, turned his eyes unto the Lord, saying, *I know not what to doe, but mine eyes are towards thee.* And *David* flying from *Absalom* his sonne, reviled him not, nor stormed against him, but turned to the Lord, saying, *If I please thee not, Lord here I am, doe with me even as thou pleasest.*

The second comparison followeth in these words; *They are wandring starres.* By which words wee may not understand the Planets in the Heavens, neither the fixed starres, which keepe a direct and constant course; but such as were call shooting, falling, or gliding starres, which have some light, but it is soone obscured. The sense then is, that which was before mentioned, namely, their false and unstable doctrine, which can never direct men to heaven, no more than those shooting starres can direct either sailers by Sea, or travellers by land. Hence learne two things: first, that all true teachers must be *starres*. Secondly, they must be *fixed*, and not wandring starres: first, they must be starres. Oh, This cannot bee, seeing they have no light of their owne. *Ans.* Christ is the light which enlightneth every man that commeth into the world, called therefore the Sun of righteousnes, and the day-starre, from whom all Ministers receive their light. Againe, they may be fit instruments to carry light unto others (which is their office) although they have none of their owne, save that onely which is conveyed from Christ unto them: as a lanthorne hath no light in it selfe, but what men put into it.

*Doct.* First, all true Teachers must first have the Sun of righteousnesse to shine in their owne hearts, before they can enlighten others with his light: for as *Paul* was himselfe comforted that he might be able to comfort others, 2 Cor. 1. so no man can teach others, till himselfe first be taught. Secondly, if they be starres, they must shine to some what, and that is to the hearts of men: so as the principall care of Ministers ought to bee herein placed, that they may enlighten the minds, consciences, wills, and affections of men, so becomming the meanes of the rising of the Sunne of righteousnesse in mens hearts;

not

As *Adam* fled from God upon his sinne: so many a one fleeth to the devill upon the punishment of it.

2 Chr. 20. 12.

Ministers as starres must shine to mens hearts, and not onely sound to the eare.

not that they may fill the eare with words, but the heart with light, comfort, and refreshing. This was the scope of *Pauls* preaching, 2 Cor. 4. 2. in the declaration of the truth to approve himselfe to every mans conscience in the sight of God: so as if his Gospell were yet hid, it was not his fault; but of those men whose eyes the God of the world had blinded, that the light of the glorious Gospell of Christ should not shine into their hearts.

*Vse* This teacheth that all men by nature are the children of darknesse, without the knowledge of God; as unto whom God hath appointed Teachers to be as shining starres to enlighten them. We need not goe farre to prove this truth, for even our own country witnesseth that in the dayes of former Princes, our forefathers, wanting this light and these starres, sowed and reaped their fields, brought home their corne, baked their bread: which served them partly for food, and partly to make a breaden god of; a more palpable darknesse than that of Ægypt which might have beene felt. Secondly, seeing that darknesse is chased away, and we have the light and many bright starres to direct us, take the exhortation, Ephes. 5. 8. *Yee are now light, walke as children of the light*, namely, by accepting, entertaining, and embracing of the light. That wee may doe this, first we must know the light, and behold it with the love and affection of our hearts unto it: that as when the Sunne shineth, every man openeth his doores and windowes to receive the comfort of it: so we should open the doores of our hearts to entertaine, and retaine the light of Christ, to have them filled therewith: for then Gods favourable countenance is shining upon us. Secondly, having the light, *we must doe the workes of the light*, that is, of obedience: when the Sun is up and shineth, every man walketh in his calling, and whilest our Sunne of grace is over our heads, we are to walke as becommeth the calling of Christianity, to make conscience of all sinne; a shame is it at noone day to stumble and fall, and rush into a pit: so now is it for Christian men in such a sun-shine of the Gospell, to betake them to every worke of darknesse, and bee betaken with every snare of sinne, as though they had no light to direct them, but were left in darknesse.

Open the doores of thy heart, that the Sonne of righteousnesse may shine into the house of thy soule.

Secondly, true Teachers must not onely bee starres, but *fixed starres*, that is, constant and stable in the doctrine which they teach, and deliver out of the Prophets and Apostles: for if the Starres and Sea markes should change their places, and remove to and fro, the poore passengers that looke for constant direction by them, are likely to be carried and cast upon the quicke sands and rockes, and so to bee overthrowne and drowned: in like manner, if Teachers be variable, and changelings in their doctrines, the soules of all their hearers (not knowing where to have sure direction) are as likely to suffer shipwrack & sinke into the pit of hell.

A *Vse.* People ought to have their hearts stablished, and setled upon the doctrine of religion taught, and proved unto them out of the Word; by the direction whereof they are to be passed unto the haven of happines. If this be learned of the body of this land, our peace and prosperity shall bee stable within our walls, and palaces; yea, Gods protection shall bee a wall of fire round about us. So much of that verse.

## V. 14. *And Enoch also the seventh from Adam prophesied of such, saying: Behold, the Lord commeth with thousands of his Saints.*

B The Apostle having in the latter part of the former verse repeated the conclusion of the reason, which is, that these seducers shall bee destroyed, (*the blacknesse of darknesse being reserved for them*) he confirmeth that conclusion by a worthy testimony of *Enoch*; who prophecied that the Lord would give judgement against all ungodly men: and therefore these ungodly men, vers. 4. must needs bee destroyed. In this testimony consider two things: first, the preface before it: secondly, the testimony it selfe. In the preface hee nameth the Author; who was *Enoch*: and commendeth him in that he was the seventh from *Adam*. Here two questions are to bee answered: first, whence had *Iude* this history, seeing it is no where recorded in the Scriptures? and how knew he it to be *Enochs*? I answer two waies: first, he either had it and learned it to bee his by some tradition which went from hand to hand: (or else written by some Jew) or secondly, he learned it out of some booke which went under *Enochs* name then extant in the daies of the Apostles, though now lost: it is certaine that one of these waies he had it.

C Hence the Papists gather, that the Jewes had unwritten traditions, and consequently all their traditions are to be observed. *Ans.* Wee deny not all unwritten traditions, of which some are true and profitable: but we renounce and deny D all those traditions which are made Articles of faith, and rules of Gods worship, necessary to salvation, (for all such doctrines are written in the books of the Prophets and Apostles, which containe perfect direction and rules concerning faith and manners) of which kind the Roman Church holdeth their traditions to be: this is of another kinde, it being no article of faith, nor necessary to salvation to know, whether *Enoch* writ this Propheſie or no. Again, from the second answer, others who are no Papists, conclude that some bookes of Canonicall Scripture are perished and lost. But this is untrue; for then first the fidelitie of the Church, which is the keeper of these Oracles, should bee called

in

in question: and secondly, in the books of canonicall extant, not one sentence, or tittle, no not the sense of any sentence is lost: how then should whole bookes come to be lost?

It is alleaged that the bookes of *Salomon* are most of them lost. *Ans.* The books of *Salomon* which were lost, were bookes of humanitie and Philosophie: for he writ of all beasts, birds, trees, even from the Cedar in Libanus to the hyssop upon the wall; the books of humane truth might faile, but no part of Canonicall Scripture.

*Ob.* Mention is made in the Scripture of the books of the Chronicles of the Jewes or kings of Judah; but these are perished. *Answ.* They were politike historie, as are the Chronicles of England, or other Countries.

*Ob.* The bookes of *Nathan, Gad, Iddo, Shemajah*, and other Prophets are perished. *Answ.* All these (as is thought by the learned) are contained in the bookes of the Kings, Chronicles, and *Samuel*.

*Ob.* This booke of *Enoch* is lost. *Ans.* First, it is doubted whether it was a booke or no, or went by tradition. Secondly, if it was a booke, it was no part of Scripture: for *Moses* was the first penman of Scripture, who lived long after *Enoch*.

He was not the fourth from *Adam*, *Cains* sonne, Gen. 4 17. but the seventh of the posterity of *Seth*, Gen. 7. 18.

The second question: why doth the Apostle make choyce of this testimony of *Enoch* rather than some other Prophet? *Answ.* Himselfe giveth two reasons: First, hee was the *seventh from Adam*: it is therefore an ancient testimony, to be received and reverenced for the antiquity: but withall it sheweth what is true antiquity, namely, when a doctrine of religion can be proved from some Prophet or Apostle: for this testimony was a prophecie, and therefore that antiquity which the Church of Rome challengeth to her religion and doctrine, is but counterfeit; because they are not able to justifie the maine points thereof from any Prophet or Apostle: yea, in these wherein they dissent from us, they cannot bring their proofe and descent from within the first hundred yeares after Christ. It is then a vaine plea and false pretence of them to boast of the antiquity of their religion. The second reason is in the word *prophesied*: for *Enoch* spoke not this of his owne head or motion, but from God; for no creature, Angell, or man, can foretell things to come; being a prerogative properly belonging unto God. *Object.* Yes, but the learned Physician can truly foretell the death of the patient to come. *Answ.* He doth not properly herein foretell a thing to come; for the death of the party is present in the signes and causes of it. *Ob.* But the Devill could foretell *Sauls* death, 1 Sam. 28. 19. *To morrow shalt thou be with mee, and thy sonnes. Ans.* The Devill could not properly foretell it, but might see it in the causes, and signes. Againe, he might speake so to *Saul*, because God had made him an instrument for the execution of that judgement and destruction; so as God onely properly foretelleth that which is simply to come, and no man or Angell.

The second point is the testimony it selfe. *Behold, the Lord commeth, &c.*] In which observe three points: first, the *comming* of the Lord: secondly, the *judgement* of the Lord: thirdly, the cause of it, in the 15. verse; *To give judgement against all men, &c.* First, of the party comming, *Behold, the Lord commeth.*] Where the Apostle speaketh in the time present, which is put for the time to come: which forme of speech sheweth the certainty of Christs comming to judgement; who shall as certainly come, as if hee were now already comming. Concerning which certainty, it may be demanded first, whence commeth this comming of Christ to be certaine? *Ans.* From the unchangeable will of God, which hath certainly decreed the same. For hee hath appointed *a day in the which he will judge the world in righteousnesse.* Acts 17. 31. And thus are all other the Articles of our faith most certaine, in that they are grounded on the unchangeable will and Word of God.

Secondly, how or from whence may wee know this will of God to be so certaine? *Ans.* From the manner of propounding the doctrine of it; wherein the evidence of the Spirit plainly appeareth, saying peremptorily, *The Lord commeth*; evidently expressing the certainty, as if it were now present. And the same may be spoken of the whole Scripture, which in it selfe is most sure and certaine, because it is the most unchangeable will of God. But how doe we know it so to be, will some say? I answer, by the evidence of the Spirit, the authoritie, puritie, majesty, effect, and ends of the doctrine: it need not seeke evidence else-where than from it selfe, not from man or the Church it selfe. The Romish Church confesseth it is of it selfe, and in it selfe sufficiently certaine, but not to me or thee, except the Church say so; but this is a false position. The Scripture is certaine both in it selfe and unto us, and we know it so to be, though never a man would acknowledge it; the heart seasoned with grace, will make the mouth confesse it.

Secondly, the Apostle speaking in this forme, he *commeth*, for *he will come*: wee learne to set before our eyes the comming of our Lord Jesus to judgement, and to make account of every present day as the day of his comming: the Scriptures every where commend watchfulnes unto us, which is to doe nothing else but to make reckoning continually of this day. But some will say we cannot make account daily of it, for we see it commeth not: neither may we inquire into the time of it. *Answ.* Although we cannot exactly make account of that day of generall judgement, yet we may reckon upon the day of our particular judgement, and the day of our owne death, that so we may be fitted thereto. For as this shall leave us, so shall finde us. A necessary doctrine and duty to be enforced

forced in these drowsie daies, wherein every man almost putteth off the evill day, and maketh league and covenants with death and hell: the young man presumeth of length of daies: the old man dreameth hee may live one yeare longer: both of them deferre hereupon their repentance, in that they both are of one minde, namely, that their master wil yet *defer* his comming. Thirdly, we must not only carry within us a conceit and opinion of this day, but also must be inwardly affected with it, that we may walke in awe and reverence before God in regard of it. 2 Cor. 5. 11. *Knowing therefore the terrors of the Lord, we perswade men, &c.*

Now in the latter part of this verse, the attendants of the Lord in his comming are mentioned in these words; *With thousands of his Saints*: which must be understood not only of Angels, but men also, 1 Thess. 3. 13. at the comming of the Lord Jesus Christ with all his *Saints*. *Quest.* How can this be, and how shall the Saints come with him? *Ans.* All men shall rise with their owne bodies, good and bad, at the sound of the Trumpet; then shall the Saints bee taken up into the clouds to meet Christ, and shall be made a part of his attendance: but the wicked shall stand upon the earth, wishing the mountains and hills to fall upon them, and hide them from the presence of the Judge. Which affordeth a most speciall comfort unto all them who know themselves to be the members of Christ; they shall not need to be dismaied at that day, nor feare the face of the wicked, seeing they shall be received in the clouds into fellowship with Christ before the judgement begin; which manner of proceeding the Apostle having described, concludeth with the same, *Wherefore comfort your selves one another with these words, vers.* 18. Here also may be noted the Power, Majesty, and Omnipotency of Christ in his second comming: although his first comming was base and in the forme of a servant, now he shall come with many millions of Angels and Saints, whom all creatures cannot resist: let no wicked man thinke then either to absent himselfe, or escape his fearefull wrath: the onely way to avoid it is, in thy life time to meet him by repentance.

1 Thess. 4. 16, 17.

**v. 15. *To give judgement against all men, and to rebuke all the ungodly among them, of all their wicked deeds, which they have ungodlily committed; and of all their cruell speakings, which wicked sinners have spoken against him.***

The second point in the testimonie, is the judgement of the Lord, which together with thereunto is in this verse described. Concerning the judgement wee must know, that it is either generall or speciall; both of them here mentioned: the former in these words, *To give judgement against all men*; the latter in these words following, *And to rebuke all the ungodly among them.*] In the generall judgement it may bee asked, how Christ can bee said to give judgement against all men; seeing the Saints shall come with him, and hee will passe no sentence against them. *Ans.* The meaning is, hee will give judgement upon all men: for the godly shall receive and heare a sentence, but of absolution: and amongst all men he will rebuke the ungodly: all persons shall come unto judgement without exception, of what age, sex, or state soever they be. This universall judgement teacheth us, first, to redresse before this day come, whatsoever within us would when it commeth confound us, for every man must appeare in his owne person: no Proctor shall be allowed to speake or solicite for any man, the secrets of all hearts must be discloſed, and every man shall receive accordingly to that he hath done. It standeth men therefore in hand to reforme things amisse before hand, for they shall appeare nakedly even as they are. *Quest.* How shall this be done? *Ans.* 1 Cor. 11. 21. *Iudge thy selfe* before hand, and thou shalt not be judged of the Lord; arraigne, examine, cast, and condemne thy selfe, sue for pardon as for life and death, and thou shalt escape that fearefull judgement: For he that confesseth his sinnes and forsaketh them, shall finde mercy, Prov. 28. 13. Thus doe, and mercie belongeth unto thee. Upon the same ground *Paul* raiseth the same duty, admonishing all men every where to repent, because he hath appointed a day in which he *will judge the world in righteousnesse*, Acts 17. 30, 31. Secondly, seeing there is a day of universall judgement, seeke in the meane time to stop the mouth of thy conscience, that it may then stand with thee to excuse and acquit thee, and never dare to offend againe and wound it, for it is a deputy-judge under God: which if it condemne thee, much more shall God the great Judge, being greater than thy conscience. Thirdly, hence in all actions our care should bee to approve our hearts unto God, especially in hearing and speaking the Word, Prayer, use of the Sacraments; yea, and all other endevours should be to please and obey him, who one day will give an upright sentence upon them all. Thus the consideration of the judgement to come, made the Apostle *Paul* endevour to approve all the actions of his life unto God, 2 Cor. 5. 11. So *Peter* 2 Epist. 3. 11. seeing all these things shall be dissolved, *What manner of men ought wee to bee* in holy conversation and godlinesse, looking for the hasting unto the comming of the day of the Lord?

We must be condemned by our selves or by the Lord.

The speciall judgement is laid downe in the next words, and they containe two things: first, the

the perſons who ſhall be judged; *All the ungodly among them.* Secondly, the manner of their judgement in the world, *rebuke* or *convince.* The perſons are ſet out by their propertie of *ungodlineſſe*, which is a ſinne directly againſt God: and the ungodly man is he who denieth God the honour due unto him: of whom (that wee might the better know him) the Scripture hath given five notes or properties: as firſt, that he knoweth not or acknowledgeth not the true God aright according to his Word. Pſal. 10. 4. All *their thoughts be that there is no God*, that is, they acknowledge him not, in his preſence, providence, juſtice, or mercy. Secondly, he ſubjecteth not his bodie, ſoule, and conſcience to the Lawes of God in all things: but taketh liberty to live as he liſt. Job 21. 14. *They ſay to the Almighty, Depart from us, we will none of thy waies.* Pſal. 50. 16. *They hate to be reformed.* Thirdly, in heart & life he dependeth not himſelfe upon the wil, power, providence, and good pleaſure of God; but on ſomething out of God in himſelfe, or ſome other creature: Abac. 2. 4. whereas the juſt man liveth by faith, the wicked *man exalteth himſelfe*, and is puffed up as bearing himſelfe upon ſomething beſides the Creator. Fourthly, he worſhippeth not from his heart the true God, he lifteth not up his ſoule in prayer, or thankſgiving: but as a beaſt receiveth bleſſings, contenting himſelfe within himſelfe, never looking higher to the hand reaching them out unto him, Job. 21. 15. *Who is the Almighty that we ſhould ſerve him, and what profit is it to call upon him?* Pſal. 14. *He never calleth upon God.* Fifthly, he hateth the Church and people of God, and when occaſion ſhall ſerve, he will teſtifie it by perſecuting the ſame. For he that loveth not God, loveth not his adherents. Pſal. 44. 5. They ſmite downe thy people, O Lord, *and trouble thine heritage.* Theſe be the notes of them againſt whom ſentence ſhal paſſe when they ſhall be judged: from whence two duties are to be learned. Firſt, to deny all ungodlineſſe, and to put far from us all the properties thereof. Secondly, to exerciſe our ſelves unto godlines, and all the duties thereof: as firſt, to learne to know God aright, both in his owne attributes, and alſo in his affection to us ward, never quieting our ſelves till we know him to be our Father, our Redeemer, our Sanctifier: and this knowledge of him is life eternall. Secondly, to ſubject our ſelves, our lives, wils, affections, ſpeeches, and actions, to all his Lawes: for to ſhake off the yoke of obedience to any part of his word, is rebellion. Thirdly, to go out of our ſelves, as being nothing in our ſelves; and in our hearts depend upon the will & good pleaſure of God, living by faith, making him our rocke, our tower, our fortreſſe, and ſtrong defence in all eſtates, yea, in life and in death our advantage. Fourthly, to worſhip him not onely outwardly (as hypocrites may doe) but to ſerve him in our ſpirits, giving him our whole hearts. Fifthly, to love all men, but eſpecially Gods Saints, and the houſhold of faith; affecting the particular congregations, and chiefly delighting in the Saints upon earth that excell in vertue. Thus walking with God, as *Enoch* did, wee ſhall eſcape this moſt wofull ſentence which ſhall bee pronounced againſt the ungodly ones of the earth.

The ſecond thing in this ſpeciall judgement is the manner of it, in the word *rebuke.*] God rebuketh two waies: firſt, in mercy, when as in juſtice he remembreth mercy, Hab. 3. Secondly, in juſtice, yea, in anger and wrath: Pſal. 6. 1. *O Lord, rebuke me not in thy wrath:* and this latter is here meant. So as thus much is here ſignified, that the Lord will powre out his fury, and his wrathfull indignation upon all the ungodly of the earth. This wrathfull rebuke hath two parts: firſt, the convicting of the ungodly in their owne conſciences, of all their wicked thoughts, words, and works, and this the Word alſo ſignifieth, Rev. 20. The books ſhall be opened, *and all mens ſinnes ſhall be laid open:* that is, they ſhall bee ſo diſcovered, as they (being convinced) ſhall not be able to deny them. Secondly, the puniſhment that ſhall follow that conviction. So *David* prayeth, Pſal. 6. *Neither chaſtiſe me in thy heavy diſpleaſure.*

*Doct.* Hence we learne that all things are fully and perfectly knowne unto God; and all things are open before him: Heb. 4. 13. yea, they are *naked*, and as it were unquartered before his eyes: for the Apoſtle alludeth to the cutting up of a beaſt, or the anatomizing of the creature, wherein men are curious to finde out every little veine or muſkle, though they lie never ſo cloſe: even ſo the Lord ſhall finde out every tranſgreſſion, although never ſo ſecretly conceived and concealed, and that in ſuch ſort as he ſhall convince the ungodly man, whoſe mouth ſhall be ſhut ſo ſoone as ever his booke is open: which ſhould teach us, firſt, in matter of religion to avoid all diſſembling and hypocriſie. Be that indeed what thou ſeemeſt to bee: for though thou maiſt delude men, thou canſt not deceive the Almightie, but hee ſhall convince thee. Secondly, let thy dealing before men be plaine, ſimple, without fraud, covin, or deceit; for though thou maiſt gloſe with men, who cannot convince thee, yet the righteous Lord ſhall rebuke thee for want of righteouſneſſe in thy dealings. Thirdly, humble thy ſelfe before God alwaies for all thy knowne ſins, yea, and for unknowne ſinnes alſo: for though they bee unknowne to thy ſelfe, yet they are knowne unto him, who will one day convince thee of them all, except thou prevent him by thy repentance.

Be as thou ſeemeſt, or ſeeme as thou art.

The third thing propounded in the teſtimony, is the cauſe of the judgement, in theſe words: *Of all their wicked deeds which they have ungodlily committed, and of all their cruell ſpeakings, which wicked ſinners have ſpoken againſt him.*] The cauſe is two-fold, the deeds & words of men: the deeds are diſtributed, firſt, by the

the propertie of them, being *works of ungodlineſſe*. Secondly, by the manner of performing them, they are *ungodlily committed*. By ungodly workes are meant all ſinnes againſt any part of the law of God, whether in the firſt or ſecond Table: for every ſinne (though it be directly againſt man) hath in it a defect, and a withdrawing of ſome duty due to God. Secondly, for the manner, theſe workes being ungodly and failing againſt the law, are done after an ungodly manner: and that worke is done ungodlily which proceedeth from an unrepentant heart, and a minde addicted and devoted to ungodlineſſe, which is knowne and diſcerned to be ſuch a one by three notes: firſt, becauſe it purpoſeth to commit ſinne before hand. Secondly, in the committing of ſinne it is delighted and taketh pleaſure in it. Thirdly, after ſinne it walketh in the ſame courſe, yea, runneth on in the ſame waies without remorſe or repentance: and this clauſe ſeemeth to be added to put a difference betweene the godly and wicked, who both of them may commit ungodlineſſe, and be found in ungodly actions; but not both committing them in an ungodly manner: for the childe of God, before he ſin, he purpoſeth it not, yea, he hath a purpoſe not to ſinne; ſo as he may ſay, It is not onely beſides, but againſt his purpoſe. Secondly, in his ſinne he hath a reſiſting, and ſtrife againſt it, and is not wholly ſwallowed up in the pleaſure of it. Thirdly, he lieth not in it, but renueth and recovereth himſelfe againe by faith and repentance: ſo as though he doe wickedneſſe, yet he doth it not wickedly, but weakly, being overcome and foiled by corruption. And hence is it that this wicked worke being found in the hands of Gods children, though it deſerve death: yet through grace it ſhall bee no cauſe of his condemnation.

Notes of an ungodly and unrepentant heart.

*Doct.* The principall cauſe of condemnation is not this or that ſinne, but the lying and trading therein, which argueth an ungodly heart: to commit ungodlineſſe indeed, maketh men ſubject to condemnation; but to commit it ungodlily, this bringeth ſwift judgement. Secondly, a wicked man ſinneth not of infirmity, for he committeth ungodlines in an ungodly manner, and tradeth in wickednesſe wickedly: the ſinnes of infirmity befall not the graceleſſe ſinner, but the regenerate onely, in whom frailtie faileth grace for a time; the drunkard may excuſe himſelfe and ſay, his ſinne is his infirmity; yet is it not, but a wickednesſe wickedly committed: ſo of the covetous perſon and other ſinners. Thirdly, marke Gods great mercy with much thankfulneſſe: in that the regenerate doing wicked actions as well as the wicked, are not condemned for them as the wicked are: *For there is no condemnation to them that are in Chriſt Ieſus*, Rom. 8. 1.

The godly commit ungodlineſſe, but not ungodlily as the wicked.

The ſecond cauſe of the judgement is the ſpeeches of the wicked, ſet out by two properties: firſt, *they are cruell*: ſecondly, *they are uttered againſt God*. An example of ſuch ſpeech we have in *Lamech*, Gen. 4. *Whoſoever killeth Cain ſhall be revenged ſeven fold: but whoſoever offendeth mee, I will revenge my ſelfe ſeventy times ſeven fold*; a cruell and bloudy ſpeech vanting it ſelfe even againſt God himſelfe.

*Vſe.* Firſt, hence it followeth that wicked words and workes are cauſes of juſt condemnation. *Ob.* Then good words and works are cauſes of ſalvation. *Anſ.* The reaſon is not good: for wicked mens ſinnes be perfectly wicked, but the actions of the regenerate are not perfectly good. Secondly, wee are hence to bewaile the ungodly words and works that have paſſed us, which binde us over to condemnation, and above all things in the world to ſue to God by prayer for pardon: yea, to give our ſelves no reſt till we have within us the witneſſe of Gods Spirit, witneſſing to our ſpirits that we are graciouſly accepted, and that our ungodly workes are removed out of his ſight. Thirdly, wee are to marke thoſe perſons whoſe lives and mouths abound with ungodlineſſe, and communicate not with ſuch: but mourne for them as *Lot* did, whoſe righteous ſoule was vexed, not onely in ſeeing the wicked workes, but alſo in hearing the filthy ſpeeches of the uncleane Sodomites. My teares (ſaith *David*) have beene my meat day and night, *while they dayly ſay unto mee, Where is thy God?* Fourthly, our duty is to avoid every wicked way and word, and endevour to have our ſpeech ſeaſoned with ſalt, and miniſtring grace to the hearers. Fifthly, conſider hence what wee in this land may juſtly bee afraid of, ſeeing ungodlineſſe ſo exceedingly aboundeth, godlineſſe decreaſeth: the godly are taken away, the wicked reproach thoſe that are left even for Religions ſake, and for ſuch religious practices as ſtand both by Gods Law and the Lawes of the land, by ſuch ſpeeches as theſe: Thou art one that runs to Sermons; doeſt thou learne this or that there? thou art full of the holy Ghoſt, the Devill is within thee: and ſuch like moſt wretched and ungodly ſpeeches, juſtly deſerving fearefull judgements: The wickednesſe of inhabitants overturne whole Kingdomes, Prov. 28. 2. It behoves us then to betake our ſelves to ſpeedy repentance; leſt ſpeedy vengeance overtake us unawares.

Pſal. 42. 3.

## v. 16. *Theſe are murmurers, complainers, walking after their owne luſts, whoſe mouthes ſpeake proud things: having mens perſons in admiration becauſe of advantage.*

In this verſe the Apoſtle returneth againe to his former purpoſe, and ſtill continueth the rehearſall of the ſins and vices of theſe falſe teachers, againſt whom he writeth; and againſt whom

whom he hath already alleaged twelve severall sinnes; and in this verse addeth six more, of which some notwithstanding have beene touched in the sinnes formerly condemned. Herein we first shew the nature of the vices themselves, and secondly lay downe the contrary duties so farre as they shall concerne us.

*These are murmurers*] By *murmuring* we are to understand a certaine fruit of impatience, whereby men shew themselves displeased with the worke of Gods providence, especially when his hand is upon them, and they are under the crosse. Example whereof we have in the Israelites, who when *Moses* had brought them out of Egypt, they murmured and repined that they were fed with Manna only, and wanted their flesh-pots which they had in Egypt: see Deut. 1. 26, 27. where this sinne is called *rebellion against God*; and therefore is no small sinne. For avoiding and preventing of which sinne, wee must learne two duties: first, in silence and subjection to calme and quiet our hearts in the revealed will of God upon us, though therein our owne wils be crossed. Psal. 4. 4. Examine your selves, *and be still.* Psal. 37. 7. *Be silent unto God*, and wait on the Lord. Which is all one as if he had plainly said: Let Gods will be your will also. Isa. 30. 15. *In quietnesse and confidence shall be your strength.* Herein our strength must be exercised, not in resisting, but enduring the hand of God. Secondly, we must shewour selves truly thankfull to God in all things befalling us: yea, even in evill things, which otherwise may be occasionings of murmuring. Job. 1. *The Lord hath given, and the Lord hath taken, blessed be his name. Object.* But this may seeme harsh and contrarie to reason, to blesse God for crosses. *Ans.* Not a whit, if we conceive that according to our deserts, he might plunge us into the pit of hell: and therefore if he mitigate of that justice, and remember his mercie more easily correcting us, herein all the praise of mercie is due unto him.

*Complainers*] So called for two causes: first, because they are discontented with their present outward estate wherein God hath placed them; the portion that God hath allotted them liketh them not; they are displeased that they are not as others be, and that they have not as others have. Secondly, because upon the frowardnes of their disposition they are easily displeased, and hard to please againe, soone incensed, and not so soone satisfied; and thereupon are commonly complaining of the hard measure they seeme to receive at mens hands. But especially they are so called in respect of the former reason. This is not the sinne of that age onely, neither only of those persons, but is even a common sinne of our times, and that of the richer sort: for these are the poorest amongst men, ever whining, and complaining that their state is not so good as others, nor as they would have it: and although they know (as we say) no end of their wealth, yet know they no end of their wishings and desires. We on the contrary are hence to learne, first, to thinke well and speake well of that estate in which God in his providence hath settled us, be it better or worse. Phil. 4. 11. *In what estate soever, I have learned therewith to bee contented.* Heb. 13. 5. *Bee content with that you have.* First, carrie not covetous, aspiring, and malicious minds and affections: but if thou must needs be desiring, satisfie thy selfe with *Jacobs* desire: *Only the Lord be with mee, and if he give mee food and raiment in this my journey, it is sufficient.* Secondly, our hearts must be set to obey God even in povertie and affliction, and beare adversitie with an equall and moderate mind, our obedience must not only be active in doing, but passive also in suffering his will. Phil. 4. 12. *I can want and abound; I can doe all things through Christ that strengtheneth mee.* Heb. 10. 34. *The faithfull could with joy suffer the spoyling of their goods.* Thirdly, we must endevour to shew all meeknes to all men upon all occasions, putting off all morositie, waiwardnesse, and difficulty to be satisfied and appeased. *Christs voice was not list up in the streets*, he indured all wrongs, forgave all injuries; and all the members of his body put off likewise their wolvish dispositions: they cease to be Tigers, Lions, Cockatrises, and become Kids, Lambes, little children, easie to be handled, hardly offended, and quickly pleased: which disposition we must put upon us.

Gods will must be obeyed, in being both done and suffered of us.

Isa. 11. 6.

The third sinne; [*walking after their owne lusts*] is fitly expounded in Eccles. 11. 9. where the young man is ironically willed to walke in the waies of his owne heart, and in the sight of his owne eyes, &c. even so these men live in their sinnes, according to the leading and lusting of their owne corrupted hearts: which sinne is before in the fourth verse touched; and somwhat also is further to be spoken of it in the rest of the Epistle. Our contrary dutie is twofold: first, if at any time by frailtie we fall into any sinne, never to goe on in the same, but breake it off, and returne unto God: for to walke after his owne hearts lusts, is a note of a wicked person and an enemie of God. Psal. 68. 21. Surely, God will wound the head of his enemies, and the *hairie pate of him that walketh on in sinne.* Secondly, we are to frame our lives cleane against the lusts and inclinations of our own hearts; waging battell continually against them, ever crossing and thwarting them. Ro. 13. 14. *Take not thought to fulfill the lusts of the flesh.* Gal. 3. They that are Christs *have crucified the flesh, with the lusts thereof:* for whosoever beleeveth truly the pardon of his sins by Christs death, cannot but mortifie the lusts of his wicked heart; besides that the whole course of Christianitie is nothing else but a continuall conversion and turning unto God.

The fourth sinne. *Whose mouthes speake proud or swelling things,*] that is, they boast themselves of knowledge, holinesse, and things not to bee found in them. The same with the devils sinne,

Luk. 4. *All this will I give thee, for they are mine, and I give them to whom I will*: wherein hee sheweth himselfe the father of lying and boasting. It is noted also to bee the propertie of Antichrist, as to whom was given a mouth which spake *great things* and blasphemies, Revel. 13. 5. which was meant of the Emperour indeed, but so as the second beast, which is that Antichrist, should doe all things which the first beast could doe before him, vers. 12. It is also the noted vice of all heretikes and seducers, 2 Cor. 10. 12. to exalt and praise *themselves*. The contrary duties are first, in common speech neither to praise, nor dispraise our selves, for vanitie lurketh in both: besides that modestie will not suffer the former; and the latter is to occasion others to praise us, which is but vanitie. Secondly, when in speech we compare our selves with others our equals, we must ever thinke and speake better of them than our selves. Phil. 2. 3. *Let every man esteeme other better than himselfe*. *Paul* comparing himselfe with the Apostles, said *he was the least of them all*; because he had beene a persecutor, 1 Cor. 15. 9. Thirdly, if any speake of his owne want when just occasion is offered, hee must speake even the most against himselfe. As *Paul* that he was the *head and chiefe of all sinners*. Fourthly, if a man upon just occasion bee moved to commend himselfe, first, he must doe it in all humilitie and modestie: so *Paul* speaketh of himselfe in another person: 1 Cor. 12. 1. *I knew a man in Christ which was taken up into Paradise, &c. And in nothing was I inferiour unto the very chiefe Apostles though I be nothing*, vers. 11.

The fifth sinne. *Having mens persons in admiration.*] The word *person* in Scripture signifieth the face and outward appearance of a man, and consequently the things belonging unto the person, as riches honours, dignities, for the which these false teachers have men in admiration. *Quest.* Is it not lawfull to admire a Prince, or other Potentates at all? *Answ.* Yes: but when men admire them onely for their person, riches honours, nobilitie, without respect of the feare of God or true vertue, this is unlawfull, and the sinne of these men: wherein is also included the contempt of the religious poore, yea, and also of the rich themselves, if they truly feare God. Jam. 2. 1. *My brethren, have not the faith of our Lord Iesus Christ in respect of persons:* teaching us that it will not stand with true religion, nor with the faith of Christ to honour men onely because they are rich or noble.

A great miserie of great men to be most admired, but least admonished.

First, note here that no man carrieth so base a minde, and such slavish affections, as the proud ambitious person; he magnifieth the great man, and is servilely addicted unto him even for outward respects, not esteeming him for that which is indeed worthie to be respected. Secondly, the condition of great men (for the most part) is miserable, who have many to admire them, but few to admonish them: rich A men are admired for wisdome, whereas the same men, if they were poore, would carrie away no praise thereof. *Ahab* had foure hundred false prophets who thus admired his person, but only one *Micha* who faithfully admonished him. Thirdly, our dutie is to honour them that feare God, rich or poore, high or low: it being a note of a child of God *to contemne a vile person*, that is a wretched sinner, but to honour them *that feare the Lord*, bee they never so base: and yet the honourable much more, if they be found in the waies of religion. Psal. 15. 4.

The sixth sinne. *Because of advantage.*] That is, for profits sake: where their covetousnesse, which before was touched, is here againe taxed: the effect of which affection is to blind the B minde that it cannot judge aright of persons or things: it maketh a man account an enemie of God rightly honourable, and to deeme the things below of highest regard. Let us weed out of our hearts this bitter root of covetousnesse, which otherwise will so blind us, as wee cannot truly discerne the people and things of God, but take Egyptians for Israelites, and accept of the red pottage in stead of the blessing.

## v. 27 *But, yee beloved, remember the words which were spoken before of the Apostles of our Lord Iesus Christ.*

C In these words the Apostle goeth about to answer an objection that might be made by the Church after this manner: We cannot bee resolved that these men against whom yee write, are so ungodly as you would make them: The answer whereto is framed in the 17. 18. and 19. verses. The effect of which is, that in the last times there shall be mockers, and these be no other than the men of whom he writeth: and lest they should yet doubt of the truth of that hee spake, hee bringeth in the testimonie of the Apostles in the confirmation of the same: so as his doctrine was no other than that which was before by them delivered. Where three things are to be considered; first, a preface to the testimonie, vers. 17. Secondly, the testimonie it selfe, D v. 18. Thirdly, the amplifying of it, v. 19.

For the Preface. *But, ye beloved, remember, &c.*] First, the Apostle *Iude* setteth out his own dutie and practice, in that whatsoever he speaketh it proceedeth of love: and he is not carried away in speaking or writing with sinister affections; and therefore he calleth them *Beloved*. This ought to be the practice of all Teachers, who out of their inward love to Gods people committed unto them are to utter whatsoever they teach: yea, and no man in any other calling may lay aside this affection in the discharge of the duties thereof, seeing it is the end of all the Commandements.

In the second word *remember*] is laid downe the dutie of the Church and faithfull people

of

of God, which is to remember the words spoken by the Apostles of the Lord Jesus Christ. Which wee also in this age are to bee exhorted unto, for very weighty reasons: first, it is a notable remedie against all sin, and especially the forenamed sinnes: Psal. 116. 11. *In my haste I said all men are liars*; that is, when I remembred not the word of God, but forgat my own duty, and was carried away with the streame of my owne affections against faith, then I failed and was foiled. Psal. 119. *I have hid thy testimonies in my heart, that I should not offend against thee.* Secondly, this remembrance is a notable remedie against heresies, and schismes, and all false doctrines, and is of much use in these our dayes, wherein we are in danger to be seduced, partly by Atheists, partly by Papists, and partly by carnall Gospellers; against all whom we had need to be well fenced, and armed by the reading, knowing, beleeving, and remembring the words of the Prophets and Apostles, which only are as *Davids* sling to overthrow the great Goliahs. Thirdly, it is an excellent meanes to settle the conscience in the truth by perswading the same: and the rather to bee enforced, because many alleage that there are so many Religions and opinions, that they will bee of none, for they know not which to betake themselves unto. But if these were diligent in the words of the Prophets and Apostles, in reading, searching and sifting out the truth in humilitie, they should find wherein to settle themselves.

Secondly, by his second word all teachers are to take notice of their dutie, which is to whet the word of the Apostles upon the harts, minds, and memories of their hearers, so as they may learne and remember them: and the rather because in formerages religion was destroyed, and superstition prevailed, because that men laid away the Scriptures out of their hands, and betooke themselves to the exposition of other mens writings; and to glosse upon the sayings of their ancestors: whereby they brought a black darknes over these parts of the world. The Prophets and Apostles give another direction. *Malachy* the last of the Prophets referreth us unto *Moses* and the former Prophets; and *Iude* the last of the Apostles unto former Apostles, shewing what ought to be the scope of all teachers that would follow their steps.

Thirdly, hence all Students of Divinitie are taught what they must most remember, namely the words and writings of the Apostles: for these are the key of the old Testament and of the whole Scripture; which dutie if it were well observed, Poperie, superstition, and Atheisme could not so farre pevaile, but fall downe to the ground, as Dagon before the Arke.

Thirdly, he nameth the authors of the testimonie, who were the *Apostles of our Lord Iesus Christ*, implying their authoritie, and taking it for granted, that whatsoever they spake

A or writ must be received as an infallible truth, and may not be contradicted. Now the better to know both what the Apostles were, and what this Authoritie is, consider three points; first, their *calling*, and the greatnesse thereof; They were called by Christs owne mouth, Joh. 20. 21. *As the father sent mee, so I send you*: by which comparison he designeth them to a particular & weighty calling, standing in these points: first, as Christ was immediately called by the Father, so were the Apostles immediately called by himselfe. Secondly, as Christ was sent from the Father to preach to the whole world, being the great Prophet and Doctor of his Church; so Christ sendeth them into the whole world, for the whole world was their charge.
B Thirdly, as Christ was sent to reveale his Fathers will, which before was hid to the greatest part of the world; so they were sent by Christ to reveale the Fathers wil, partly in making things more fully known, which were before but darkly shadowed: and partly in foretelling things to come, they all being Evangelicall Prophets. In these three standeth that comparison: in regard of which manner of their sending they are above even the Angels themselves, nay the Angels were as it were but their schollers. Eph. 3. 10. *Now unto principalities and powers in heavenly places is made knowne by the Church the manifold wisdome of God*, that is, by the ministerie of the Apostles, the mysteries of God, concerning mans redemption, have beene revealed to the Angels themselves.

C Secondly, consider their *Authoritie*: which was most authenticall, seeing that neither in teaching or writing they could erre, being specially privileged therefrom: Matth. 10. 19. *It shall be given you in that houre what yee shall say.* The peculiar promise of direction belonging to the Apostles is recorded in Joh. 16. 13. *The spirit of truth shall lead you into all truth*; in which regard they were bold to joyne themselves with the holy Ghost. *It seemeth good to the holy Ghost and us*, namely, in ordering the Church affaires: yet here that distinction which is falsely applied to the Pope, is true in the Apostles, by reason of this assistance; that as they were private men, and in other causes they might, and did erre, but not as Apostles in performing their office Apostolicall. Act. 15. 28.

D Thirdly, their *worke* or office, they were master builders of the Church of the new Testament: yea, founders thereof, both by teaching doctrines, and informing the manners of men: farre passing all Evangelists, Pastors, Teachers, or ordinarie Ministers since their daies. 1 Cor. 3. 10. *As a skilfull Master builder, I have laid the foundation, and another buildeth thereon.* For the furthering of which great work in their hands, they had given them first a power to worke miracles for the confirming of their doctrine. Secondly, of giving the holy Ghost by imposition of hands. Thirdly, an Apostolicall rod, to strike and correct obstinate offenders; by

the which *Peter* smote *Ananias* and *Saphira* with present death: and *Paul Elymas* with blindnesse.

*Use.* Marke that now the Pope claiming authoritie Apostolicall from *Peter*; it is but a false challenge: for that authoritie ceased with that office; and served only to lay the foundations of the Church withall, being both extraordinary as the calling was: and personall, ceasing with the persons of the Apostles. So as if the Pope succeeded *Peter* in any thing, it is in the denying of Christ: it cannot be in founding the Church, which was done to his hand so many hundred yeares before him.

The Pope succeedeth Peter onely in deniall of Christ.

V. 18 *How that they told you that there should bee mockers in the last time, which should walke after their owne ungodly lusts.*

This verse containeth the testimonie it selfe, the preface of which was laid downe in the former: wherein two things are to be noted: first, the time when wicked men shall abound in the Church: *in the last time.*] Secondly, what manner of persons they are; namely, described by two properties: first, they are *mockers*: secondly, *fleshly*.

For the time: It is called *the last time*: which is the time from the Ascension of Christ unto the end of the world. It may bee asked, how could this bee called the last time, seeing it is sixteene hundred yeares ago? *Ans.* It is so called for two causes: first, because it goeth next before the end of the world, and shall bee closed up of the last day, 1 Cor. 10. 11. To admonish us upon whom *the ends of the world are come*. Secondly, in regard of former times, according to the severall ages of it, in which God altered the condition of his Church, and renewed his covenant from time to time unto the same: as first plighting it with *Adam*, and afterward renewing it to *Noah*: thirdly, to *Abraham* often repeating it: fourthly, to *David*: fifthly, at the returne out of the Babylonish captivitie: sixthly, at the comming of Christ. But now Christ being come, and that fulnesse of time wherein the former prophecies are fulfilled and accomplished, the shadowes and ceremonies are abolished, and the new covenant of grace established; there remaines no renuing thereof, neither any other alteration of it, but as Christ hath already appeared in his humilitie by his first comming; so nothing is to bee expected now but his second comming in glorie: and this is the proper and principall cause why this is called *the last time*.

Secondly, concerning the persons of the ungodly men they are described, first to be *mockers*. These are described by *Peter*, 2 Epistle, 3. 3. In the last times shall *come mockers, which will walke after their lusts*, and say, Where is the promise of his comming: that is, those that shall scorne all religion, and make a mocke of God, godlinesse, and godly men: than which there is not a greater height of wickednesse: of whom *Salomon* speaketh as being so farre gone that they are past all admonition, and therefore would not have them admonished; and *David* maketh this the highest degree of a wicked mans proceeding in his sinne, to sit him downe in the *chaire of scorners*, Psal. 1. 1. Prov. 9. 8.

*Use.* This part of the testimonie is most truly verified in our age. First, in the Romish Church, whose religion setteth up a plaine mockerie of God and of Christ, of Scripture and of true religion. First, for Christ they make but a mocke of him; the true Christ is a King, and so they say, but the Pope must controule him both in making lawes of his owne to binde the conscience, as also in adding and detracting from Christs laws what he will: the true Christ is a Saviour; but they make every man a saviour of himselfe, by meriting salvation; for they teach that Christ merited, that we might merit our owne salvation: yea, the true Christ is a mediatour, but yet Saints must be intercessors: and his mother, whom they intitle the Queene of Heaven, must command her sonne by the right of a Mother, to heare their prayers, and forgive their sins; what is this but to make his Mother Mediatour in his stead? Secondly, as for the Scriptures they renounce the originall Bible, and the Greeke and Hebrew text as corrupt, and will admit of none as authenticall, but the Latin translation; yea, and of that allow no sense, but that which the Pope authorizeth, and setteth downe: what is this else but to make a mockerie of the Scriptures? no Bible, no sense will serve, nor must stand, but the Popish sense, which is indeed to reduce all scripture to the Popes will and determination.

Popish doctrine a Mockerie of Christian religion.

Secondly, if we come home to our selves, we shall finde this Scripture verified among the swarmes of Atheists, which make but a scorne of the Word and Religion: tell any man almost of his dutie, hee will bee readie to say; How know you these to be *Moses* writings? and these to be the Apostles writings which goe under their names, and may not falsehood be written as well as truth? These are most prophane and blasphemous scorners: but such as were prephecied of before by the Apostles themselves.

Againe, among those that professe religion are many scorners; that let a man make but a shew of goodnesse, and begin to make conscience of his way, if he will not blaspheme and sweare as he was wont: if hee will not drinke with the drunkard: if he refuse such companie as he conversed with before, or will not doe as others do, he is presently condemned for a precise foole, or with such reproachfull termes; how then is not this prediction of the Apostle accomplished, when even the performing of mo-

moral duties, yea, and ſuch as ſtand by the laws of God and the land is ſcoffed at, as a blemiſh? When ſcorners are ſo rife and bold even in the face of the Church? when where God hath his little flocke, the Devil hath a large kingdome? let us not bee offended too much, when wee heare and ſee theſe ſcorners: but then acknowledge the accompliſhment of this prophecie, and contrarily love and reverence the Word of God as a moſt precious treaſure.

The ſecond ſinne whereby theſe ungodly men are deſcribed, is, that they *walke after the luſts of their own hearts*, wherein two things are included: firſt, that theſe ungodly men ſhall have their harts filled with *ungodly luſts*. Secõdly, that they ſhall walk after theſe luſts. Concerning the former ſundry things are to be known. Firſt, what this luſt or concupiſcence is. *Anſ.* In the Scripture it is of two ſorts, either originall, or actuall: or it may be conſidered two wayes: firſt, as it is the fountaine or off-ſpring of all other ſinnes; or ſecondly, as it is a fruit of the corruption of our hearts. The former is an impotencie of the heart, whereby it is inordinatelie diſpoſed to the deſire of this or that evill: of which *Iames* ſpeaketh, Chap. 2. 14. *Every man when hee is tempted, is drawne away by his owne concupiſcence*: hence is the whole corruption of the heart, or originall ſinne called *luſt*, becauſe it principally ſheweth it ſelfe in theſe luſts. The latter is actuall luſt, that is, every inordinate and evill motion of the inner man againſt the law of God, which proceedeth as a branch or fruit from the former root. Rom. 6. 12. *Let not ſinne reigne in your mortall bodies, that ye ſhould obey it in the luſts of it*: where, by *luſts* are meant the flames and motions of luſts ſpringing from the former fountaine. This luſt I call firſt an inordinate *motion*, to diſtinguiſh it firſt from a holy luſting in the regenerate. *David* luſted after & deſired the commandements of God, yea, above gold and ſilver; and there is a luſt of the ſpirit againſt the fleſh, as well as of the fleſh againſt the ſpirit. Secondly, from a naturall luſting, which is an appetite after meat, drinke, &c. which in it ſelfe is no ſinne. *Lazarus* deſired without ſinne the crummes under *Dives* his table. Theſe luſts then are not to be condemned, but only luſts inordinate. Secondly, I ſay, *every evill motion*; becauſe luſt in the Scripture comprehendeth all thoughts and motions againſt Gods law, ſo is the cõmandement to be underſtood: *Thou ſhalt not luſt*. Epli. 2. 3. Among whom alſo we had our converſation in times paſt *in the luſts of the fleſh in fulfilling the will of the fleſh, and of the minde*. Where the Apoſtle inlargeth it unto al motions, inclinations, paſſions and perturbations of the heart, minde, will or affections: ſo farre as they are not directed by the law of God. This text muſt be underſtood of actuall luſt: of which there be two degrees: for ſometime it is ſudden, and ſometimes voluntary; the former is the firſt motion of the minde conceived, but without conſent. The latter is the motion conceived, but with conſent, purpoſe, and deliberation; which may bee made plaine in this ſimilitude. The eye is ſometimes caſt upon an object on a ſudden, without any purpoſe or intention of the mind: but ſometimes purpoſely and ſteadily upon the ſame: and as in the twinkling of the eye it is often ſhut without thought or purpoſe; but ſometimes againe of purpoſe and deliberation to prevent ſome hurt: ſo is it in the minde; the heart is a furnace of luſt, the flames whereof ariſe ſometimes upon the ſudden, and ſometimes upon leiſure and deliberation; both theſe degrees muſt here be underſtood. Concerning which luſts there bee three things further here to be conſidered. Firſt, the quality and nature of theſe luſts; in that they are ſaid to bee *ungodly luſts*: ſuch as their root is, ſuch are the branches; and therefore are in their nature properly ſinnes, yea, principall and maſter ſins, yea, and ſinning ſinnes, cauſing men to goe on in ſinne. *Queſt.* If they be ſinnes, what Commandement of the tenne condemneth them? *Anſ.* Sudden luſt before conſent of will is condemned in the tenth: but voluntarie with conſent is condemned in all the nine former. If this diſtinction be not held, wee cannot make ten Commandements. For in all the Commandements luſt is forbidden; neceſſarie then it is that luſt ſhould be thus diſtinguiſhed, and alſo referred, as wee have ſaid. *Queſt.* Some may aske: In what Commandement is originall ſinne condemned? *Anſ.* Some ſay it is forbidden in the whole law, which is not untrue; but yet it ſeemeth to be directly condemned in the firſt and laſt Commandements: for theſe two concerne properly, the heart of man: the firſt reſpecting the heart directly ſo farre as it concerneth God: the laſt ſo farre as it concerneth man, whether himſelfe, or others.

*Vſe.* This teacheth us to deteſt the Popiſh error, which teacheth us that inordinat luſts be no ſinnes, if conſent of will be not added: but that is falſe; for if they be conceived in the minde, they are the ſins of the mind, condemned in the tenth Commandement. *Ob.* But they ſay, there can bee no ſinne properly produced without conſent of will. *Anſ.* In civill matters the reaſon is good, that none can bee acceſſarie unto ſinne, unleſſe conſent of will be added: but in divine matters, and in the Court of Conſcience it is farre otherwiſe.

Secondly, in the luſts note the propertie of them, in theſe words; *Which walke after*; their propertie is to reigne in men, and to cauſe men to give attendance upon them; yea, and to walk after them. Where they are not reſiſted and repreſſed, they make that man a vaſſall and ſlave unto them. Rom. 6. *Let not ſinne reigne in your mortall bodie, to obey the luſts of it*. Where the Apoſtle inſinuateth ſo much that they force and compell men to the obedience of them, the whole order and courſe of which regiment is lively deſcribed, Jam. 1. 14, 15. by five degrees:



Pſal. 119. 127.

Gal. 5. 17.

first, *lust tempteth*, and that two waies: first, by withdrawing the heart from God: secondly, by inticing and intangling the mind with some delight of sinne. Secondly, *lust conceiveth*, when it causeth the will to consent and resolve upon the wickednesse thought upon. Thirdly, it *bringeth forth*, when it forceth a man to put in execution the things consented unto and resolved upon. Fourthly, it perfecteth the birth of sinne, urging a man to adde sinne unto sinne, untill he come to a custome, which is a ripenesse and perfection in sinning. Fifthly, *it bringeth forth death*, that is, everlasting vengeance and destruction: in all which he alludeth unto the beginnings, proceedings, and end of a man; who after he is past his full strength, decayeth againe, and dieth: by these degrees the lusts of the heart rise unto this raigne and regiment in the heart of every wicked and naturall man, where grace overcommeth not nature.

Thirdly, observe the number of these lusts. *After ungodly lusts.*] Where he speaketh in the plurall number as of many: for originall concupiscence is the seed of all sinne in every man: and looke how many sins there be in the world, so many lusts there are in the hearts of men: so as seeing there is no number of the evils in the world, even so are the lusts of the heart innumerable. Therefore truly may we conclude, that ungodly men have their hearts filled with ungodly lusts.

The second point in the words is, that these ungodly men *shall walke* after their lusts; which is then done, when men first suffer their hearts to be withdrawne from God by evill lusts and motions: secondly, give assent thereunto: thirdly, practise them: fourthly, keepe a course and trade in sinning, which is the perfection of it. Thus a man denieth the true God, and excludeth him out of his heart, and setteth up the devill, yea, his owne lusts for his God, unto which he becommeth a slave; so as this is no small sinne.

*Doct.* Hence note a defference betweene the regenerate and the reprobate: for if the childe of God be inticed and drawne away from God, he grieveth for it, and giveth not readie consent unto the temptation. Secondly, if through frailtie he be overcarried to give consent, yet it is not full consent; but he doth it against his will and purpose, for his purpose is not to sinne. Thirdly, if he put lusts in execution, he lieth not in them, he will not walke after them; but recovereth himselfe, because he is incorporated into Christ: he hath the root of grace, which shall not utterly die in him, the seed abideth in him which at last shall sprout up to repentance and amendment of life: and hereby may a man know whether he be the child of God or no.

*Vse.* First, whereas all men good and bad have innumerable lusts in them, we are to take notice of the vilenesse and uncleannesse of our nature, which is common to the good and bad, betweene whom there is no difference but by grace: our endevour must bee to see more and more these lusts stirring and moving themselves against God and man. Secondly, to mourne and bewaile them. Thirdly, to pray that God would burie them all in the death and grave of his Sonne, that they stand not up in judgement against us; being every of them sufficient to procure our eternall destruction.

Sinne will dwell in us while we dwell in the flesh, but it may not raigne as a commander in us.

Secondly, we must not suffer sinne to raigne in us, for this is the part of an ungodly person: true it is that lusts will bee in the heart whilst a man is in the flesh: but they must be resisted, that they may not raigne & rule in the heart. *Quest.* How shall we keepe under the lusts of the heart from raigning over us? *Answ.* Seeing sinne raigneth in the minde by evill thoughts, our thoughts on the contrary must bee framed according to the word, and ordered by the counsell thereof: according to the Apostles advice, Phil. 4. 8. *If any thing be honest, vertuous, of good report, we must thinke of these things*, Coloss. 3. 16. *Let the word of God dwell plenteously in you.* Againe, lust raigneth in the memorie, by remembring vanities, wrongs and wicked speeches and actions: we must therefore remember our sinnes, the number and greatnesse of them, the curse of the law against them, the day of our owne death, and the generall judgement; the remembrance of which shall be able to keep out, or at least to keepe under these ungodly lusts. Further, seeing it raigneth in the affections of pride, revenge, hatred, &c. wee must learne the exhortation, Phil. 2. 5. *Let the same minde bee in you that was in Iesus Christ*: that look as Christ was most milde, meeke, humble, patient, full of love towards God and man, so ought our unruly affections to be conformed unto his. And lastly, seeing it raigneth in the bodie by idlenesse, ease, sleepe in excesse, which make the bodie an instrument of sinne, we must alwaies diligently inure our selves to the duties of our callings; using fasting, watching, and prayer: by which meanes well observed, the lusts in the heart may still trouble and molest us; but they shall not rule and raigne over us.

*Vse.* If it be the propertie of a wicked man to follow after ungodly lusts, wee ought to purge our selves from all the lusts *of the flesh and spirit*, 2 Cor. 7. 1. lest these defile the bodies and soules, in the powers and parts of them: to doe which the better, remember that *blessed are the pure in heart*: secondly, to inure our selves unto the feare of God, seeing the feare of God *is cleane*, Psal. 19. that is, it cleanseth the heart, and breaketh the necke of all noysome lusts. Matth. 5. 8.

## V. 19 *These are makers of seds, fleshly, not having the spirit.*

This verse containeth the application of the former testimonie unto the particular persons whom it concerneth: setting downe who they

they be that are ſcorners and followers of their lusts: namely, ſcorners are they that *make ſects*, ſeparating themſelves from the people of God: and followers of their luſts bee thoſe who are *fleſhly, and without the ſpirit*: which words being applied to theſe ſeducers, faſten two ſinnes more upon them. The firſt whereof is, that they are *makers of ſects*. The ſecond, that they *have not the ſpirit*. For the former, the word ſignifieth a ſingling and ſeparating of themſelves from the Church and people of God, & conſequently the making of ſects to themſelves: neither may this ſeeme ſtrange, that there ſhould bee ſuch perſons that make ſuch ſeparation; ſeeing it is the nature of every ſinner to flie from the preſence of God, as *Adam* did: and *Peter* when he had ſeene a part of the glory of Chriſt, bade him *depart from him*, for he was a ſinner. The prodigall ſonne muſt have his *portion* apart, and will not be perſwaded to live with his father: and every ungodly man *withdraweth* himſelfe unto perdition, Heb. 10. 38.

A

B

*Doct.* Firſt, it is a great ſinne for a man to ſeparate himſelfe from the aſſemblies of Gods people: becauſe, firſt it is a flying from God and his preſence, whoſe face every one is commanded to ſeeke; ſeeing he preſenteth himſelfe in the Word and Sacraments, and whereſoever two or three are aſſembled in his name, &c. Secondly, it is a contempt of Gods ordinance, which whoſoever deſpiſeth, deſpiſeth God himſelfe. Thirdly, out of the Catholike Church is no ſalvation: the ſaying is true, Whoſoever will not have the Church for his Mother, ſhall not have God for his Father. Fourthly, the congregations of Gods people on earth are the ſuburbes and gates of the kingdome of heaven; whoſoever therefore ſhutteth the gates of this kingdome of grace againſt himſelfe here, ſhall never enter into the gates of the kingdome of glory hereafter.

C

*Vſe.* Our duty hence is, to joyne our ſelves to the aſſemblies of the faithfull, not *forſaking the fellowſhip* that wee have among our ſelves, Heb. 10. 25. but *keeping the unitie* of the ſpirit in the bond of Peace, Eph. 4. 3. being like minded one towards another, Rom. 15. 5. ſpeaking one thing as thoſe that are knit together in one minde and one judgement, 1 Cor. 1. 10. And if we would ſeparate our ſelves, then let us depart from the Atheiſts and Papiſts in their corrupt doctrine, and wicked converſation. Secondly, ſuch are juſtly reprehended who ſeldome come to heare the word, receive the Sacraments, and to call upon God in the congregation: for ſo much as they can they cut themſelves from the Kingdome of God, in rejecting the meanes of their ſalvation. *Object.* They alleage for themſelves, that if they ſhould come, they ſhould heare but a weake man like themſelves ſpeake unto them; and if Chriſt himſelfe or ſome Angell ſhould preach unto them, they would heare willingly. *Anſw.* Lay aſide all diſputing, and yeeld unto the wiſdome of God, whoſe ordinance it is that men ſhould bee taught by men, and not otherwiſe. *Object.* They ſay further, that they have the Bible, and the Sermons of the Prophets and Apoſtles at home, and none can make better Sermons than they: and againe, that they can get knowledge enough to ſalvation by themſelves: and ſome ſay they have knowledge ſufficient, and need no more. *Anſw.* Firſt, Gods ordinance muſt be acknowledged, and reverenced in the publike Miniſtery, and in the midſt of the aſſemblies: and private duties muſt give place to publike. Secondly, the word is not onely to be knowne, but affected: now although knowledge may be gained privately; yet the affections muſt bee wrought and moved in the publike miniſtery. Thirdly, thoſe that know the moſt, know but in part; and the Miniſtery is inſtituted not onely to initiate and begin men, but to confirme them in grace, and lead them to perfection: for which end the Lord hath given Paſtors and Doctors of the Church to teach men, untill they come unto *a ripe age in Chriſt*, which is not till death.

D

Now for the further clearing of this point, two queſtions are to be reſolved. 1. *Queſt.* Seeing it is a ſinne for a man to ſever himſelfe from the Church of God; where, and what Church is that to which a man may for ever joyne himſelfe with a good conſcience? *Anſw.* That people which heare, beleeve, and obey the doctrine of the Prophets and Apoſtles, are the true people and Church of God, unto which a man may ſafely joyne himſelfe. Divers notes there be, but the infallible notes of the true Church are, knowledge, faith, and obedience unto that doctrine; theſe were the notes of the primitive Church next after Chriſt, Act. 2. 42. Firſt, they continued in the Apoſtles *doctrine*. Secondly, in *fellowſhip*, wherein the duties of love are comprehended. Thirdly, *in breaking of bread*, that is, the adminiſtration of Sacraments; for the celebration of the Supper is put for both. Fourthly, *in prayer*, that is, invocation of God, with thankſgiving. In that Commiſſion of the Apoſtles, given for the gathering together of the Church of God, they are enjoyned, firſt, to *teach all Nations*: that is, to make them diſciples, namely, by the doctrine Prophetical, and Apoſtolicall. Secondly, to *baptiſe them*, that is, to bring and admit them into the houſe of God. Thirdly, to teach them to *performe all things* which they were commanded. In which Commiſſion, two of theſe notes are expreſſed, Eph. 2. 19. The Church is *founded upon the doctrine of the Prophets and Apoſtles*, Ioh. 8. 31. *If yee abide in my word, yee are truly my diſciples.* Joh. 10. 27. *My ſheepe heare my voice and follow mee.* Pſalm. 147. 19. *Hee ſheweth his lawes to Iacob, and his ſtatutes to Iſrael, hee dealeth not ſo with every nation.* Hence we note that we may not joyne our ſelves with the Jewes or Turkes, who renounce the words of the Prophets and Apoſtles: neither yet with the Papiſts; for though

Matth. 28. 19.

though in word and speech they hold this word, yet indeed and in the sense they corrupt it even in the foundation.

The second question. But what if there be errors in the Church, or things amisse; may we not then separate our selves? *Ans.* Things that may be amisse in the Church must be distinguished: for some faults concerne the matter of religion: some the manner: the former respecteth doctrine principally: the latter the manners of men. First, for things amisse in the manners of men, wee may not separate; but with *Lot* have our righteous hearts vexed, and grieved with the wicked conversation of those among whom we live. The Scribes and Pharisies sitting *in Moses chaire*, teaching *Moses* doctrine, must be heard, howsoever the corruptions of their manners be such as they may not be imitated, Matth. 23. 1. Yet here observe further, that although wee may not separate our selves from such corrupt persons in the publike assemblies, yet in private conversation wee may abstaine from them. 1 Cor. 5. 11. If any that is called a brother bee a *fornicator*, or *covetous*, or an *idolater*, or a *railer*, or *a drunkard*, or *an extortioner*, *with such a one eat not*: that is, eat not privately. Secondly, if the Church erre in matter of religion, then must wee consider whether the errour bee in a more weightie and substantiall point, or in matter of lesse importance. If it be in smaller points (the foundation being kept) wee may ndr separate our selves. 1 Cor. 3. 15. *If any mans worke burne, hee shall lose, but himselfe shall be safe, yet as if it were by fire.* Now if the error of the Church bee in substance of doctrine, or in the foundation, then we must consider whether it erre of human frailty, or of obstinacy: if of frailty, wee may not separate. The Church of Galatia was through frailty quickly turned to another Gospel, and erred in the foundation, holding justification by workes; yet *Paul* writeth unto it as unto a Church of God. So likewise the Church of Corinth erred grievously, and overthrew the Article of the resurrection; and yet *Paul* behaved himselfe accordingly unto it. But if the Church erre in the substance of religion obstinately, then with good conscience separation may bee made. 1 Tim. 4. 5. *If any man teach otherwise, and consent not to the wholsome doctrine, from such separate thy selfe.* An example hereof we have in Act. 19. 9. when *Paul* had preached in the Synagogue of the Jewes, and could not prevaile with them, but they began *to blaspheme and speake evill of the wayes of God, then he withdrew himselfe* and separated from them. 1 Chron. 11. 14, 16. when *Ieroboam* had set up the two Calves to bee worshipped, many of the best disposed Jewes *departed from him and came to Rehoboam, and joyned themselves with Iudah and Ierusalem* in the true worship of the God of their Fathers. Whence wee see, that no man may with good conscience separate himselfe from the Church of England; seeing it teacheth, beleeveth, and obeyeth the doctrine of the Prophets and Apostles.

Whom we may not separate from in publike assemblies, we need not privately converse with.

Further consider the manner of the separation of these wicked men; there be three sorts of separation: First, by *apostasie*, when a man falleth wholly from his religion, from the Church, and from common grace. Heb. 6. 4. It is impossible that they which were once enlightened, *if they fall away, &c.* Secondly, by heresie, when men erre in the substance of doctrine and religion, and that of obstinacie. Thirdly, by *Schisme*; and that is when men hold the same faith and foundation, and yet disagree and separate in regard of order and ceremonie. These seducers separated themselves by *heresies*: their heresies were these: first, that men being in Christ might live as they list, and so they were Libertines. Secondly, that among the people of God there ought to be no civil Magistracy, and so they became also Anabaptists. Here observe, that even in the Apostles time and daies were many Heretikes; among whom was *Hymeneus*, and *Philetus*, 2 Tim. 2. 17. and many wolves *entred even in their dayes*, who spared not the flocke. Which may serve to stablish our minds against the Papists, who object, that our religion is the foundation of all heresies: as at the rising of which many heresies were revived; in so much as they call all our religion heresie, and the professors of it heretikes: by which reason they might as strongly prove, that the doctrine of the Apostles themselves was heresie, and that the Primitive Church in the Apostles time was heretical, and no Church: for in the first hundred yeares after Christ, the Church swarmed with heresies, sowen by Satans instruments, to the choaking of that holy doctrine which was sowne by the Apostles and their successors in the field of the Church: may, rather we conclude our religion to be Apostolicall, because the same heresies which arose up in the Apostles times against their doctrine, now revived againe upon the reviving of our religion.

The second sinne of these seducers in this verse is, that they are *fleshly*, or naturall men. For so it is explained in the last words [*not having the spirit*] wherin consider two things: first, who is a naturall man: secondly, that it is a sin to be a naturall man, for it is noted as a maine sinne in these seducers. Touching the former, a *naturall man* is he, who living a naturall life, is enduedwith a reasonable soule, and is governed by nature, reason, and sense only; without grace or the spirit of God: which may appeare, first, by the word naturall; which signifieth such a man, as in whom the best thing is nature, and in whom there is nothing more excellent than his reasonable soule, though corrupted. Secondly, by the exposition, or rather opposition in the words, wherein it is opposed *unto the spirit*, who is wanting unto such a one to lead him in the way of a heavenly life. Further, that yet we may know this matter the better, there be three things to be found in a naturall man: 1. Hee hath a body and soule united together in one person.

perſon. 2. In his ſoule he hath excellent powers and faculties, as will, underſtanding, affections. 3. He hath all the ornaments of man, yet ſo as without grace: ſuch as are, ſtrength of bodie and minde, memorie, knowledge of Arts and Sciences, civill policie and vertues, as Iuſtice, Prudence, Temperance, diſcretion to diſcerne what is meet to bee done, what not: theſe are ornaments incident to corrupt nature, ſerving not to aboliſh, but to reſtraine and bridle corruption, and containe men in order, for the preſervation of humane ſocietie. Now he that hath theſe three and nothing elſe, is but a meere naturall man.

The ſecond point is: Here it may be asked, how it commeth to paſſe that a naturall man offendeth God? *Anſ.* There be two things in every natural man to be diſtinguiſhed: firſt, there is nature; ſecondly, the corruption of nature: the former is from God: the latter from mans fall: which two may be indeed diſtinguiſhed, but cannot now be ſeparated: the one is not the other; but the one is not without the other: this corruption is that ſin which preſſeth us downe; and hangeth ſo faſt on, Heb. 12. 1. which corrupted the whole man, ſo as the whole *frame of man*, that is, his whole diſpoſition and inclination is corrupted and evill from his youth, Gen. 8. 21. his *wiſdome* is enmitie to God, that is, even the beſt thing that is, or can be in the fleſh, is hatefull to God, Rom. 8. 5. *himſelfe is dead* in ſinnes and treſpaſſes, Epheſ. 2. 1. having no more abilitie to move to any thing truly good, than hath a dead man to beſtirre himſelfe in and about the actions of life.

For the cleerer beholding of this corruption of mans nature, marke that there bee two degrees of it: the former whereof is a want of that goodneſſe and righteouſneſſe which at the firſt was, and now ought to be found in our nature. The latter is a proneneſſe and diſpoſition unto all evill which carrieth the heart on every occaſion thereunto: this corruption muſt be conceived as an ocean ſea, ſending out into every channell and veine of the ſoule, and whole man, ſtreames and floods of wickedneſſe: for looke into the principall powers of the ſoule, ye ſhall need to goe no further for the finding of this truth. For firſt, in the *minde* is ſuch an impotencie, as whereby it is unable to thinke or approve of any thing that is truly good. 2 Cor. 3. 5. *We are not ſufficient of our ſelves to thinke of any good, but all our ſufficiencie is of God.* 1 Cor. 2. 15. The naturall man *perceiveth not* the things of God; which is moſt manifeſt thus: firſt, he knoweth not God himſelfe aright; for although hee may know God as an infinite and eternall being, or in ſome other attribute, yet he cannot know him as a father to himſelfe. Secondly, he knoweth not, neither conceiveth the corruption of his owne nature, nor his ſins originall and actuall in the ſtaine and danger of them. Thirdly, he conceiveth not of the remedie of ſinne, the death of Chriſt: but accounteth it fooliſhnes that life ſhould be brought out of death. Secondly, as his *minde* is blinde, ſo a naturall mans will is rebellious, and is not ſubject unto the will of God, neither indeed can bee. Joh. 6. 44. *No man can come to Chriſt, unleſſe the Father draw him:* inſinuating our withdrawing of our ſelves, and reſiſtance of his call, untill he turne us, and make our wils of unwilling, willing wils, to will that which is truly good: whence the Apoſtle ſaith, that *to will*, namely, that which is truly good, is not of our ſelves, it is the gift of God. Now hence we may reſolve that queſtion: why it is a ſinne to be a naturall man? not becauſe a man hath nature in him: but becauſe his whole nature is tainted with originall ſinne.

*Ob.* The naturall man may plead, that hee cannot helpe it: he was borne ſinfull: why then ſhould he be blamed? *Anſ.* Rom. 5. 12. *In Adam we all ſinned*; for when he eat the forbidden fruit, we even eat it in him, and are no leſſe blame-worthie than he was. *Obiect.* But it will be ſaid; it is no reaſon that we ſhould be ſaid to ſinne in him, ſeeing then we were not? *Anſ. Adam* was a publike perſon repeſenting all mankind, and every particular perſon deſcending from him; and therefore what he did, all and every man did in him: Even as a Burgeſſe in the Parliament giving his voyce and aſſent, all the countrie or ſhire is ſaid to give their voyces though they be abſent, and not preſent otherwiſe then in his perſon. God then giving a prohibition unto *Adam*, hee gave it unto all us in him; and threatning him he threatned us and all mankind; this onely is the difference, that hee being the root or ſtocke, and wee the branches ariſing from him, he ſinned actually, and we by relation and imputation. If then the naturall man ſtil plead he was no cauſe, but was borne ſo, the anſwer is cleere, that himſelfe is a cauſe, although not in himſelfe, yet in *Adam* before he was borne he procured that he ſhould be borne a naturall man.

The naturall man procured that ſo he ſhould be borne in Adam, and is therefore excuſeleſſe.

Secondly, it may be pleaded againe: If I be a naturall man, I am Gods creature as I am; why then ſhould I be blamed? *Anſw.* The former diſtinction betweene nature and corruption of nature muſt be here retained; for by the former the naturall man is Gods creature, and not in reſpect of the corruption of nature: for this hee created not: as the other: but ſuffered it to paſſe by generation from man to man, for the execution of the puniſhment of the firſt ſinne.

*Queſt.* Why did not God ſtay this corruption in *Adams* perſon? *Anſ.* God could have done it, why he did it not, the reaſon is neither knowne, nor to be enquired; a ſecret it is, but yet a juſt judgement of God ſilently to be with reverence reſted in, and not with curioſitie to be ſearched out.

*Uſe.* Firſt, ſome may hence gather, if a man be juſtly blamed for being only a naturall man, and not having the ſpirit of God; then every one hath power to receive the ſpirit of God.

*Anſ.*

*Anſ.* This is no good reaſon, but is all one, as if becauſe a bankerout is blamed for not diſcharging his debts to his creditors; another man ſhould conclude, that ſurely he is therefore able to pay them. But theſe wicked men were blamed here, firſt, becauſe they profeſſed Chriſt, but yet had not his ſpirit: ſecondly, becauſe that in *Adam* they were the cauſes that they were borne without the ſpirit of God, and ſo made themſelves unfit to receive him.

Secondly, if naturall men be juſtly condemned, much more thoſe that are worſe than they, as Atheiſts, prophane perſons, thoſe which contemne the aſſemblies, and neglect the meanes of their ſalvation, and yet looke for ſalvation as well as others. The Gentiles who were without the law, *doe the things of the law by nature*, Rom. 2. 24. and yet many that profeſſe the name of Chriſt, and live under the Goſpell, goe not ſo farre as thoſe naturall men in doing the things of the law: ſo as even thoſe Heathens and naturalll men ſhall riſe up in judgement, and condemne many a profeſſor of Chriſt; of whom even many come ſhort of the Devil himſelfe, who beleeveth and trembleth; and yet not a few profeſſors neither know what the Devill beleeves; neither through hardneſſe of heart can tremble at the judgements of God as he can doe.

Thirdly, thoſe come farre ſhort that thinke themſelves in ſtate good enough, becauſe they live civilly and deale juſtly and neighbourly, as they ſay: for the naturall man can doe this, and yet ſhall be condemned: no plea ſhall ſtand at the great day of the Lord, but that which aſſureth of the pardon of ſinne, ſealed up with the bloud of Chriſt. Let a mans outward and civill righteouſneſſe be never ſo great, yea, if it could be equall to the righteouſneſſe of the Scribes and Phariſes, which for outward appearance was without all exception; yet if he bring not a righteouſneſſe exceeding that, hee can never be ſaved.

Fourthly, in that the naturall man is blamed for being a naturall man, this overthroweth all merits of congruity, which the Papiſts boaſt of; becauſe a mans perſon not being accepted before God, all his workes are ſinnes: the worke never pleaſeth God till the worker firſt pleaſe him.

Fifthly, every profeſſor of Chriſt muſt ſtrip the natural man, and become a ſpiritual perſon, that is, ſuch as the Spirit of God dwelleth in: for firſt, as the Father worketh our ſalvation, by giving Chriſt and his merits; ſo muſt the holy Ghoſt by applying the ſame unto us, elſe can we looke for no ſalvation. Secondly, as the ſoule giveth life to the bodie, which elſe were dead; ſo the Spirit of God is the ſoule of our ſoules, and quickneth them with new life being dead in ſinne. Thirdly, we can never know that we are in Chriſt, or belong unto him, but by the preſence of the ſpirit in our hearts; 1 Joh. 3. 24. *Hereby we know that hee abideth in us, even by the ſpirit that he hath given us.*

*Queſt.* But how ſhall a man know whether he hath the ſpirit or no? *Anſ.* Let him examine himſelfe, firſt, whether he inwardly love and feare God in his Word of promiſe and threatning: ſecondly, whether he ſubject his heart and life unto him: thirdly, whether his heart bee continually lift up in invocation, and thankſgiving. All theſe are the workes of the ſpirit of God: and they which be of the ſpirit *thus ſavour* and affect the things of the ſpirit, Rom. 8. *Queſt.* But I feare I have not the ſpirit, how ſhal I obtaine it? *Anſ.* By uſing the meanes of reading the Word, meditation and prayer eſpecially. Luk. 11. 13. *Your heavenly Father giveth the holy Ghoſt to them that deſire him*, Pſal. 143. 5, 6. *I meditate in all thy works; and ſtretch forth my hands unto thee.*

## V. 20 *But yee beloved, edifie your ſelves in your moſt holy faith: praying in the holy Ghoſt.*

In this verſe unto the end of the 23. are ſet downe ſome means whereby all beleevers may bee fitted to the maintenance of the faith and true religion, unto the which the Apoſtle hath in the former part of the Epiſtle perſwaded. Theſe meanes are contained in five rules here preſcribed: firſt, concerning *Faith*: ſecondly, *Love*: thirdly, *Hope*: fourthly, *Meekneſſe*: fifthly, *Chriſtian ſeveritie*: the firſt of which is contained in this twentieth verſe, which is, that *they ſhould build themſelves* upon their faith; which is not barely propounded, but inforced and urged: firſt, by a motive in this word, *moſt holy faith*: ] ſecondly, by the meanes of it, which is *prayer*; *praying in the holy Ghoſt.* ] In the rule note two things: firſt, that faith is a foundation; ſecondly, that the dutie of beleevers is to build up themſelves upon this foundation. Concerning the former: firſt it may be demanded what is here meant by faith? *Anſ.* Here by faith is not ſo much meant the gift of faith, as the matter of it, namely, the doctrine of faith and religion compriſed in the writings of the Prophets and Apoſtles; in which ſenſe it is ſaid, that the Epheſians were *built upon the fundation of the Prophets and Apoſtles*, that is, upon their doctrine, Epheſ. 2. The ſame was the rocke confeſſed by *Peter*, upon which Chriſt promiſed *to build his Church*; and yet in the ſecond place we muſt not exclude the gift it ſelfe; for although the doctrine be a foundation in it ſelfe, yet it is not ſo to us, unleſſe we beleeve it, and applie it to our ſelves by this gift. If any man aske what doctrine is this? I anſwer, the ſumme of it may bee reduced to three heads: the firſt whereof concerneth mans *miſerie* by his ſinne, originall and actuall: as alſo the dangerous fruits thereof. The ſecond, the redemption of man from this miſerie, and his freedome by Chriſt. The third

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*the thankefulneſſe* which man oweth for this deliverance, and ought to teſtifie and expreſſe in newneſſe of life.

Hence learne firſt what is the infallible marke of the true Church, whereby it may be diſcerned from the falſe and Apoſtaticall Church, and that is the doctrine of the Prophets and Apoſtles; for this being the very foundation of the Church, where it is, there the Church muſt needs bee: and this note of it ſelfe is ſufficient to point out the true Church whereſoever. Secondly, ſeeing faith is the foundation of the Church, and not the Church the foundation of faith, beware hence of a damnable doctrine of the Popiſh Church, which teacheth that there can bee no certaintie of the points of religion, no nor of the Scriptures themſelves, but onely by the judgement of the preſent Church of Rome; and that Church muſt give what ſenſe ſoever ſhe pleaſeth to the Scriptures, elſe hath it none: wherein they play the part of prepoſterous builders, laying the foundation in the top of the building. Thirdly, it may be demanded, how any doctrine becommeth a foundation unto the ſalvation of men? *Anſ.* Properly to ſpeake, God and Chriſt is our foundation and rocke, Pſal. 18. 1. but becauſe God revealeth himſelfe, and the meanes of our ſalvation in the word, it becommeth hence a foundation: alſo ſecondly, becauſe Chriſt, who is the proper foundation, is the ſumme of the doctrine therein contained.

Popiſts fooliſh builders, laying the foundation on the top of the houſe.

*Vſe.* Firſt, let no creature draw us from Chriſt, for then we are drawne from our foundation. Secondly, the affections of our heart towards Chriſt muſt exceed all affections of any things beſides; our love, feare, hope, confidence and truſt, muſt ſettle themſelves upon him as upon a foundation.

The ſecond thing in this firſt rule is the duty of every beleever, which is to *build himſelfe upon his faith*; which that a man may doe, ſix things are required: firſt, hee muſt have in his heart a deepe ſenſe and feeling of his miſery in ſuch ſort, as not finding in himſelfe whereon to be founded, he may feele himſelf to be founded upon God and Chriſt; even as in laying ſtrong and ſure foundations men digge deepe, and if they finde ſure ground, proceed on in their purpoſe: ſo this wiſe builder layeth his foundation *on a rocke*, Luk. 6. 48. Secondly, hee muſt have *knowledge* of this doctrine of the Prophets and Apoſtles; for unleſſe it be knowne, it can be no foundation. Thirdly, a holy *memorie*, to lay up the Word of God in their heart as in a ſtore-houſe: for he that remembreth not the doctrine of ſalvation, can never build upon it. Fourthly, *faith*, whereby not onely we beleeve the truth of it, but apply it unto our ſelves; this knitteth us unto the foundation, without which the word ſhall be no more profitable unto us than the Jewes, who mingled it not with faith, Heb. 4. 2. for this onely applyeth it unto our hearts, Jam. 1. 12. Fifthly, the doctrine beleeved and applyed, muſt take a *deepe rooting* in the heart; it muſt deſcend into the affections, and there be imbraced untill it hath wrought out an experience of the ſweet comfort of it. Sixthly, there muſt be an *unfained obedience* unto the whole Word of God: *Not every one that ſaith Lord, Lord: but hee that doth the will of my Father*, Matth. 7. 21. This man buildeth wiſely upon the rocke. *Queſt.* But what is that which muſt be done of us? *Anſ.* Whatſoever is to be done of us, may be reduced to three heads: firſt, *faith*, whereby the beleever truly reſteth himſelfe upon God; cleaveth unto Chriſt for the pardon of ſin, and renounceth all other meanes in heaven and earth. Secondly, *repentance*, whereby he truly turneth from all ſin unto God. Thirdly, *new obedience*, whereby he endevoureth to obey God in all his Commandements.

*Vſe.* Firſt, here is reproved the carnall Proteſtant, who holdeth his religion but for forme and faſhion, or for feare of lawes: he is altogether without foundation, and in a pitifull condition: ſeeing when the great day of the Lord ſhall approach, whoſoever ſhall want Chriſt their foundation ſhal fall before him. Secondly, wee muſt never ſuffer our ſelves to bee drawne from our faith and religion; nor looſe our hold of the doctrine of godlineſſe, though we ſhould ſuffer loſſe of lands, livings, liberties, yea, our life it ſelfe: if this be once wreſted from us, we are fallen from the foundation, & have loſt our hold of happineſſe and life it ſelfe. Thirdly, we may not take any reſt till we be builded upon this foundation, it being the foundation and ground-worke of all our ſafetie and ſecurity: for Chriſtian men are as houſes built upon the ſea ſhore, who muſt looke for the waves and billowes of afflictions one in the necke of another: even as one ſurge in the ſea overtaketh another: how ſhould they hold out when this raine falleth, theſe floods come, theſe windes blow and beat upon their houſe, unleſſe they be founded upon this rocke? how elſe ſhould not their fall be great? but this ſure foundation eſtabliſheth the heart againſt all calamities of this preſent life, yea, in the houre of death alſo, which otherwiſe is the downefall to hell, yea, and in the day of judgement the ſentence ſhall paſſe on their ſides, who are laid in this foundation: they ſhall be found worthy to ſtand before the Lambe, when the devill and his angels, with all ſinners and ſinne it ſelfe ſhall bee caſt into the bottomleſſe lake. Now as every particular Chriſtian man is to bee a practicer of this duty in his owne perſon, ſo alſo may it be fitly applyed to the ſtate of the whole land, which by Gods bleſſing hath had for many yeares this foundation laid within it, through the which it hath beene able to withſtand, yea, and ſubdue many rebellions, treaſons, forces, and powers, intended againſt it: and beſides hath had ſecuritie and ſafetie under Gods protection, with much peace and proſperitie. Would we now know the way how this

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peace and securitie continued to us and ours? the way is to continue and abide upon this foundation, not looking backe to Poperie or superstition, but taking out the wholsome counsell of good King *Iehoshaphat*: *Put your trust in the Lord, and ye shall be assured; beleeve his Prophets, and yee shall prosper.* 2 Chr. 20. 20.

In this duty of beleevers marke further, first, how the Apostle ascribeth power to the beleever to build himselfe; for although by nature men want this power (for the naturall man cannot of himselfe so much as thinke one good thought) yet the regenerate whom the Lord by his spirit hath moved, have a power given them to move themselves, and build themselves: that which was before to nature impossible, is made possible by grace.

Secondly, note further the force of the word *build up* which requireth not onely a building, but a going on, and encreasing in building: as if he had said, *Build up your selves more and more.* A dutie which neerely concernes men in these dayes, wherein men doe clime to Atheisme, and Popery, (which also is but a painted Atheisme) when men can content themselves to goe backe, and fall from their former love, and are afraid to be found either hot or cold. This disease of our daies hath this Apostle forewarned us of in this Epistle, being one of the last farewels of the Apostles to the Church. Let us then take notice of our declinings, and doe our first works, and goe on forward to perfection, building up our selves daily, lest it come to passe that the Lord come against us, spue us out of his mouth, remove our Candlestick with his other blessings, and leave us unto our too late and untimely repentance.

The motive whereby this rule is inforced upon the Church, is drawne from a propertie of faith, which is that it is *most holy*. Wherein (to understand it) we will shew first what holinesse is properly: secondly, that faith is most holy. For the former, in this holines there be two things: first, a freedome from all fault and blame; secondly, an excellencie or perfection consisting of many divine vertues. Holinesse thus understood is two-fold: *uncreated* or *created*. *Uncreated* is the holinesse of God, which is nothing els but the perfection of his properties and attributes: this holinesse is incomprehensible, & infinit, yea, the fountain of al other holinesse. *Created* holinesse is a certaine gift of God, which by some proportion resembleth this uncreated holinesse of God; the subject whereof are Angels, man, and Gods ordinances, especially the written word: so as this holinesse of faith is this derived holinesse, and not the former.

Secondly, how is the doctrine of religion most holy? *Ans.* First, *in it selfe*, being without all fault and errour, and having sundry excellencies, being full of divine wisdome and truth, and the onely instrument whereby Gods infinit wisdome and goodnesse is made knowne unto us. Secondly, in regard of the effect and

A operation, which is to make the creature, but especially man holy: Joh. 17. 17. *Sanctifie them in thy truth, thy word is truth.* It sanctifieth men instrumentally, in that it maketh them resemble God in many graces: by this *David* became wiser than his Teachers, Psal. 119. and so resembled God in wisdome. Jam. 3. 17. This wisdome which is from above (of which the word is the instrument) is *pure, peaceable, easie to be intreated, full of mercy and good fruits, without judging*, and without hypocrisie. Thus we see how it maketh men resemble God in all these, yea, and in all other vertues. Thirdly, it is *most holy*, because it sanctifieth all inferiour creatures to the use of man, so as he may use them with good conscience: 1 Tim. 4. 4. Every creature of God is
B *good, sanctified by the word and praier.* Where (by the way) may be noted the superstition of the Romish Church which halloweth Bread, Salt, Water, Palmes, &c. for the curing of diseases, casting out Devils, and working wonders; which practice of theirs, is nothing but the defiling and prophaning of the creatures, by superstitious prayer seeming to hallow them, yet without any word or warrant, either of promise or commandement: which is the principall instrument of sanctifying the creatures unto their lawfull ends and uses.

Papists account the word superfluous in sanctifying the creatures.

Hence learne first, that the doctrine of the Prophets and Apostles is from God; because it is full of wisdome, without any follie, full of truth, void of all falshood; as also most holy both in it selfe, and in operation and effect, and
C in the author, as proceeding from him who is the fountaine of all holinesse: it is not of men, neither needeth the evidence of men; by this propertie only (if it had no more) it carrieth with it, and containeth within it sufficient evidence against the gates of hell, that it is from God, and holy as himselfe is. Secondly, the Word being most holy, it must dwell in our hearts plentifully, and our care must be that it may be written in the tables thereof, that it may be an ingrafted Word, bearing rule over our wils & affections, yea, over our whole lives: for where it ruleth, it sanctifieth the whole man. Thirdly, the doctrine of true faith sanctifieth us; but as it is received, beleeved and applyed
D by faith, and no otherwise: when it taketh place in us, then it sanctifieth us: it is not the rehearsing of the articles of it, nor the knowledge of it, nor carrying about with us the words of it, that can worke grace, but the hiding of it, and mingling it with faith in the heart: from which we gather, that it is a foule error of the Papists, to teach that the Sacraments conferre grace, by the worke wrought, and that as the penne writeth by the hand of the writer, and that of it selfe, the hand moving it; so the Sacraments of themselves sanctifie, being administred by the Minister: but this is erroneous, for the Word and the Sacraments are both of one nature, the Sacraments being none other but the word made visible: but the word read or uttered

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fieth not by the worke done, but by being beleeved and applied by faith: therefore no more doe the Sacraments by being administred, but by apprehending Christ in them: grace must be conferred by the spirit of grace, and not by the vertues of any action in the Sacraments.

The last point in this first rule, is the meanes whereby beleevers are to build up themselves in their most holy faith, and that is prayer [*praying in the holy Ghost.*] Wherein every member of the Church is put in mind of a principall dutie, namely, that whensoever we feare, or foresee a falling, and defection from the faith, by reason either of weaknesse within, or persecution without, then time it is to repaire unto God by the prayer of faith, craving at his hands strength, and power not onely to be preserved from revolt, but also to bee confirmed in the faith and doctrine wherein wee stand. The Apostle having exhorted the Ephesians to stand fast and be strong in the Lord, and having prescribed some meanes tending to that purpose; in 18. verse hee concludeth the principall of the rest to be prayer: *praying alwaies with all prayer and supplication in the spirit*: and that it is so, appeareth by two reasons: first, by prayer faith is exercised, yea, and increased according to the increase thereof, the other graces of zeale, hope, patience, and constancie are likewise confirmed and animated. Secondly, faithfull prayer hath a faithfull promise made unto it, *Aske and ye shall have, seeke and ye shall finde, knocke and it shall be opened unto you*: these promises we must lay hold upon, and apply unto our selves, for the stirring up of continuall prayer, and strengthning of grace, especially in time of temptation, and in sense of trailtie, and then God will bee good in hearing and helping, as his promise is.

Eph. 6.10.

Now in the meanes observe the manner of making prayer in these words, *In the holy Ghost*, which are added for foure causes: first, to give us to understand that although a man be regenerate, yet he cannot pray as he ought, unlesse he bee still moved, helped, and stirred by the holy Ghost. God giveth sundrie graces in the conversion of a sinner: first, a preventing grace, which yet is not at all effectuall, unlesse it bee seconded and helped with a supplie of a second grace: for that is true even of the regenerate, *without me ye can doe nothing*, Joh. 15. God giveth *first the will and then the deed*, Phil. 2. 13. yea, and the continuance of the doing of that which is truly God: *He that hath begun the good worke, will performe or finish it*, chap. 1. 6. Here let grace be every way grace, lest it bee no grace at all, let God who is all in all have the glorie of all; as for the doctrine of mans merit and humane satisfaction, which robbeth God to entice man, it here falleth to the ground. The second is, because prayer is a singular and especiall worke in the holy Ghost in us, who stirreth up in us these grons and sighes which we cannot expresse, Rom. 8. & maketh us cry Abba Father: Zach, 12. 10. this *spirit of grace* and compassion is promised to bee *powred out upon the house of David, and inhabitants of Jerusalem*: and from hence a man may examine and finde whether he be the childe of God or no; for if he have the spirit of God he is his, and if hee have these holy motions and desires to pray, and can send out these cries unto God unfainedly, he hath the presence of the Spirit, and he that hath not this spirit in these blessed fruits of it, is none of his. Thirdly, these words are added, to teach us, that when we pray, we must do it from our hearts; for where the spirit of God dwelleth, thence must prayer proceed; but his abode is in the heart, and therefore prayer (that God may acknowledge it to proceed from the spirit) must be hearty: and so of all other spirituall duties: Colos. 3. *singing with grace in your hearts*: Rom. 1. *whom I serve in my spirit*: where the Apostle expresseth a reason why prayer should proceed from the heart, because prayer is of the same nature with faith and the spirituall worship of God, yea, indeed is a part of it answerable unto God himselfe, who is a spirit; but all these are seated in the heart, and spirit, and consequently prayer it selfe ought so to be: neither is it the outward action or words which is simply the worship of God, but so farre as they consent and proceed from the heart. Which teacheth us, that whatsoever religious duty we are to turne our selves unto, we are first of all therein to approve our hearts unto God. Fourthly, that there may be a distinction made between the true beleever and the hypocrite & carnall man. The hypocrite he prayeth outwardly for forme and fashion; the naturall man in affliction prayeth of compulsion, as a man that is racked and tormented, without any love of God at all; both of them without any inward sense, or rectified disposition of the heart: but the beleever he prayeth in the heart and in faith, the spirit of God disposing his heart aright unto prayer.

*Quest.* How doth the holy Ghost direct the heart. *Answ.* By five wayes or meanes, first by *illumination*, wherby he revealeth God to man, as also his owne estate; both of them in part. Secondly, by *conversion*, whereby hee turneth the heart unto God once made knowne. Thirdly, by direction, whereby he directeth the heart to deale as with God himselfe, taking it from outward meanes. Fourthly, by fervent and *constant desires* for things spirituall or temporall. Fifthly, by *faith*, whereby we can rest on God for the accomplishment of the thing, we have heartily desired.

*Quest.* Whether may we not pray to the holy Ghost, seeing here it is said, praying in or by the holy Ghost? *Ans.* We may not onely pray in or by him, but unto him: for although we have no particular example hereof in the Scripture, yet wee have sufficient warrant: for the three persons being undivided in nature, must be also undivided in worship, and one being worshipped, all must be worshipped. Secondly,

wee are baptised into the name of the holy Ghost, as well as of the Father and Sonne, and therefore he is to be prayed unto, even as they are. *Object.* But we are not commanded to pray any where by the Father or Sonne, as here by the holy Ghost, which argueth that the holy Ghost is not the Author of our prayers, as they are. *Anſ.* The Apoſtle here would have us obſerve an order in the working of the Trinitie, for all the three perſons are Authors of our prayers; the Father and Sonne make us to pray, but by the holy Ghost; the holy Ghost maketh us pray, but more immediately, for he is the immediate author of our prayers: which teacheth, that when wee pray, it is not of our ſelves, but from the ſpirit which ſtirreth and ſendeth up heavenly requeſts for us; herein then we muſt renounce our ſelves, magnifie the grace of God within us, and ſhew our ſelves thankfull by entertaining carefully ſuch holy motions of this moſt holy ſpirit of God.

## verſ. 21 *And keepe your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternall life.*

Theſe words containe the ſecond rule of the Apoſtle tending to the preſervation of faith, and true religion concerning love, and it is indeed of ſpeciall uſe, and direction for the framing of our lives: Chriſt calleth the love of God and men the ſumme of the whole law: *Paul* calleth it the end of the Commandements. This cauſed *Paul* to keep faith and good conſcience: 2 Cor. 5.14. *The love of Chriſt conſtraineth us.* Now for the better informing of our underſtandings, & our furtherance in obſerving this rule, five things are to be conſidered: firſt, what is meant by the love of God? *Anſ.* We are to underſtād by the love of God a divine vertue in the hearts of the beleevers, wherby they love God and Chriſt, properly and ſimply for himſelfe, reſt in him, and cleave unto him as the moſt abſolute good: for by Gods love in this place is not meant that love whereby God loveth man, but whereby man loveth God. *Q.* Why doth the Apoſtle here omit the love of man? *Anſ.* Becauſe the love of man to man is included and to be underſtood in the other as a fruit neceſſarily flowing from it: for firſt, when a man loveth his neighbour, herein after a ſort he loveth God, for then God is loved, not onely when our affection of love is directed unto himſelfe, but alſo when his ordinances, his creatures, image and other things pertaining unto him are loved. Secondly, the Apoſtle *Paul* calleth the love of the neighbour *the fulfilling of the Law*; which cannot bee unleſſe wee include alſo therein the love of God, or rather it within Gods love, and joyne them together. Now if the love of man bee the fulfilling of the Law, how much more is the love of God, which by the ſame reaſon muſt include the other? Thirdly, it is a true rule in Divinitie, that the firſt Commandement muſt be included and practiſed in all the nine following, as being the foundation of them all. Now the maine duty of the firſt Commandement is the love of God, which muſt goe with the practice of all the other, ſo as all the duties of the other commandements are included in the ſame.

The love of God groweth not naturally in our own grounds.

The ſecond point is, whether this love of God bee in man by nature, or given by grace? *Anſ.* It is not from nature, but a gift of grace following faith and juſtification. John 14.14. *If yee love me, ye will keepe my commandements*; both which proceed from one beginning: as no man then can by nature keepe the Commandements, ſo no man can by nature love God aright. Rom. 8. 5. *The wiſdome of the fleſh* (that is, mans beſt things, his beſt thoughts and affections) *is enmity to God*, therefore can there bee no true love of God in nature. 1 Tim. 1.5. *The end of the Commandement is love out of a pure heart, and of a good conſcience and faith unfained.* Againe, we muſt firſt beleeve that we are loved of God, before wee can love him, 1 Epiſt. Joh. 4. *Wee love him, becauſe hee loved us firſt.* It will be objected here, Luke 7.47. Many ſinnes are forgiven her, for *ſhee loved much*: where it ſeemeth that love is the cauſe of forgiveneſſe of ſinnes. *Anſ.* I anſwer, this word (*for*) doth not ſignifie here a *cauſe*, but a *reaſon* drawn from the ſigne, as it is alſo elſewhere uſed; this then is the ſenſe, many ſinnes are forgiven her, and hereby yee ſhall know it, becauſe or in that ſhe loved much.

Note hence firſt, that doctrine of the Church of Rome to bee falſe, whereby they teach that before juſtification there muſt bee a diſpoſition and aptitude in a man thereunto, ſtanding in a feare of hell, love of God, &c. for by this doctrine the love of God in man ſhould goe before juſtification, which is a fruit and follower thereof. Secondly, that is as falſe, that love is the ſoule and life of faith, for though in time they bee both together, yet in order of nature love followeth after faith, and therefore cannot be the forme and ſoule thereof. Thirdly, it hath beene the opinion of ſome, that faith apprehendeth Chriſt by love, and not by it ſelfe; but this is alſo erroneous; for love in order followes apprehenſion of Chriſt, and therefore Chriſt is not apprehended by love. Firſt, we beleeve, and being knit unto Chriſt by faith, then our hearts are knit unto God by love.

The third point is, what is the meaſure of love whereby we muſt love God and man. *Anſ.* According to the two diſtinct parts of the word of God, are preſcribed two diſtinct meaſures of love. The meaſure of the Law is to love God without meaſure, for it requireth that we love God with all the powers of our bodies and ſoules, and *with all the ſtrength* of all theſe powers, Luke 10.27. This meaſure is not now

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Gal. 5.14.

our power to performe, no not although we be borne anew: for being still flesh in part, some of the powers of our strength are withdrawne from the love of God. The Gospell is a qualification of the Law, and moderateth the rigor thereof; it freeth a man not from loving God, but exacteth not this love in the highest measure and degree, but accepteth such a measure as standeth in 3 things: first, in beginning truly to love God; secondly, in the daily increase in this love: thirdly, in being constant in the same unto the end: this measure the Lord accepteth for perfect love, in those that be in Christ, in whom the imperfection is covered, Deut. 30.6. *The Lord thy God will circumcise thine heart, that thou maist love the Lord thy God with all thine heart, and all thy soule*: that is, as if the Lord had said, I will ingraft the true love of my selfe in your hearts which you shall increase in, and constantly proceed in the same, and then I will account and accept of it, for the full measure of love that my Law requireth: which distinction is the rather to bee considered, because the Papists teach, that the love which the Lord requireth of Christians, is the same for *substance* and *measure* which the Law prescribeth: and for the *perfection* of our love, they say a man may doe more than the Law bindeth him unto; as if hee give all his goods to the poore, it is more than ever God in his law hath commanded: and if wee love God above all creatures (which they say a man may do though imperfectly) it is the love which the law prescribeth. But all this is most false, and so the Apostle, Galat. 3.10. concludeth it, as many *as are under the workes of the Law are accursed*. If all men be condemned by the law, then is no man able to performe the love and duties which it requireth: but he taketh the former for granted for else his argument could not hold; and therefore that none can performe the love which the law injoyneth is true. Secondly, the common opinion of men is, that they ever loved God with all their heart, and it is pittie hee should live that doth not so: but it is a meere delusion, for if it were so, what needed any qualification or moderation of the Law by the Gospell.

Papists are none of them that can confesse that they are unprofitable when they have done all they can.

The fourth point is, wherein standeth the love of God? *Answ.* 1 Epist. John 5.3. *This is the love of God, that ye keepe his Commandements*. John 14. 23. Hee that keepeth my Commandements is hee that loveth me: the reason whereof is this, hee that loveth God, loveth his Word, and he that loveth his Word, will bewray his love in yeelding answerable obedience thereunto; and in one word this keeping of the Commandements standeth in these three things: first, in *faith*; for it must bee the worke of a true beleever: secondly, in *conversion* unto God: thirdly, in *new obedience*: which sheweth many a man how miserably hee hath beene heretofore deluded by Satan: for every man professeth and pretendeth the keeping of the Commandements, and yee the most are so farre from doing them, that they know them not, neither care to know them.

The fifth point is, how a man should preserve in him the love of God and of man? *Ans.* First, the meanes whereby a man may preserve himselfe in the love of God is two fold; first, every one must labour daily to have his heart setled in the sense of Gods love towards himselfe: for the more hee shall feele Gods love confirmed unto him, the more shall his love be inflamed and increased towards God againe; even as the more wee feele the heat of the Sunne, the warmer we are. Secondly, we must keepe a daily observation of Gods blessings spirituall and temporall, which is a speciall meanes not onely to confirme and augment our love, but preserve it constant to the end. Psalm. 18.1. *I will love thee dearely, O Lord*. Why, what made *David* thus resolve himselfe? The reason is rendred in the next words, The Lord is *my rocke, my fortresse, my strength*, and hee that delivereth mee. Secondly, men must use the meanes whereby they may preserve their love to man; and these are of two sorts, for some stand in meditation, others in practice. The meditations are foure. The first is the consideration of the spirituall and neere conjunction of all those that are true beleevers, of which number we professe our selves all to bee, who have all one Father, God? one Mother, the heavenly Jerusalem the Catholike Church; all begotten of the immortall seed, the word of God; all live by one faith in Christ, and all are heires of eternall life and glory. This was *Pauls* motive perswading him hereto: Ephes. 4. 3, 4. *There is one Lord, one faith, one baptisme, one God and Father of all*: see Philip. 2. 1, 2. The second meditation is, that the duties of love which man sheweth to man, especially the faithful, God accepteth as done to himselfe: so saith the Wise-man; *Hee that giveth to the poore, lendeth unto the Lord*. And Matthew 25. *When I was hungry, yee fed me, &c.* namely, in my members upon earth. The third meditation is the consideration of that curse, which is due to them that neglect duties of love to man, when occasion is offered; Matth. 25. *Depart yee cursed, I was hungry, yee fed me not*: to avoyd this curse, wee must embrace the Apostles counsell, to *walke in love*. The fourth is, to consider that the love of man to man is a grace of God, which leadeth a man by the hand to the first degree of happinesse: 1 John 4. 16. *Hee that dwelleth in love, dwelleth in God, and God in him*; that is, hee hath entred the first degree of happinesse, for hee hath fellowship with God: and verse 12. If wee love one another, Gods love is perfect in us. Now as nature it selfe can tell us a happinesse is to be sought for, so see this grace lead us to the degrees and beginnings of it.

The second sort of meanes stand in practice; and the rules of practice bee six. The first is

the practice of the Law of nature, being the summe of the Law and the Prophets, by Christs owne testimony: *Whatsoever ye would that men should doe unto you, doe you the same unto them.* The meaning of which golden rule is this: Looke what wee would have other men to thinke, speake, and doe to us, that must wee thinke, speak, and doe unto them, and no worse: and on the contrary, consider what wee would not that man should thinke, speake, or doe unto us, that we must abstaine to speake, or thinke, or doe unto them. The practice whereof would cut off many wrongs, contentions, frauds, and injuries both in word and deed.

The second rule of practice is, in Gal. 5. 13. *Doe service one to another by love*: that is, let every man in his place and calling become servant to another, and so preserve love by the duties of love. The reason hereof is, because God (although he might if he had pleased preserved man without man) would have man preserved by man, and that every man should be his instrument for every mans good in regard both of body & soule. For which end he hath furnished men with severall arts, sciences, trades, and callings, that one man might stand in need of the helpe of another. Secondly, wee are placed in the world that here we might serve God indeed, not in speculation onely, but also in our whole practice in our standings and callings, he will be served of us in our serving of man, for those two must goe together, and as it were hand in hand, the service of God, and the service of man. Whosoever therefore imploy their callings principally for the purchasing of their profits, pleasures, honours, and not for the good of men, they abuse their callings, prophane their lives, and mistake the proper end of them, as though they were borne onely to live unto themselves, and serve themselves, and neither God nor man besides: from which too common a practice hath that devilish speech sprung, and by Satan put into the mouthes of many men: *Every man for himselfe, and God for us all.* A speech well beseeming those who are at open enmity with the duties of true love.

God will be served of us in our serving of man.

The third rule is in Phil. 4. 5. *Let your moderate minde bee knowne unto all men.* Wherein is commended that meeknesse of minde, whereby we can with moderation and equity beare with men for the preservation of love: see Phil. 2. 3. This moderation standeth in foure actions: first, in bearing with defects & infirmities of nature, as shamefastnesse, frowardnesse, desire of praise, slownesse, and such weaknesses: it is the part and property of an equall mind, not to be severe, or hasty against these, but rather to passe by them, as *Salomon* saith: *It is the glory of a man to passe by an infirmity.* Secondly, in covering many, yea a multitude of sinnes: yea, and if a man be called to reveale and discover them by way of testimonie, it causeth a man not to aggravate the crime, but equally to speake, even as the thing is. Thirdly, in construing mens meanings, words, and actions (if it be possible) in the better part, even so far as the word of God giveth us liberty: for it is a fruit of malice to misconstrue men, to make an offence where it is not given, or not to be taken, and that is, so long as the wickednesse is not apparant. Fourthly, in restoring him that is fallen into a fault, by the spirit of meeknesse, courtesie, and humanity: even as a Surgeon dealeth with a broken arme or leg, not with roughnesse, or anger, but with mildnesse, yea, and pity towards the offender, so setting him as it were in joynt againe.

The fourth rule is in Rom. 12. 10. *Be affectioned one towards another with brotherly love.* How may that bee done? *Answ.* In the next words, *in giving honour goe one before another*, not in taking honour as our nature is; but in preferring others before our selves: and here we must not conceive of this honour as a meere ceremony, standing in some outward gesture; but it is a reverent opinion conceived inwardly in the heart, whereby every man thinketh better of another than of himselfe, and accordingly yeelds him more honour. But some wil say here this is hard to doe, to esteeme of every man better than our selves, and how may we attaine unto it? *An.* Whosoever judgeth this so hard a lesson, let him enter into the serious examination of his owne heart, without partialitie, let him looke narrowly into himselfe, and he shall espy such a body of sinne for measure and manner as hee cannot finde in any man besides; so as in the true sense of his estate hee can never abase any man so farre as hee can himselfe, whereby hee shall come to judge every man worthy to be preferred and honoured before himselfe.

The fifth rule is in Ephes. 4. 26. *Let not the Sunne set upon your wrath.* A very necessary rule; for seeing wee bee but men, wee cannot bee without many sinfull motions, and especially of revenge upon occasion; but here wee are counselled forth-with to stay and represse them, yea, and to breake them utterly off: that although anger, wrath, and revengeful thoughts will arise up in our hearts, yet wee must extinguish them, and not suffer them to continue with us, no not for the space of a day. The same Christ himselfe hath taught, Mar. 11. 25. *When ye stand to pray, forgive, if yee have any thing against any man.* So often then as we are to pray (which is at the least daily) so often are wee to forgive injuries offered to us, for we pray to be forgiven as our selves doe forgive others: men content themselves to carry their wrath a whole yeare together, and if they forgive once a yeare at Easter, or at the receiving of the Sacrament once a quarter, it is as much (they thinke) as they need to doe: but they forget that the Sun must not goe downe upon their wrath.

The sixth rule, Roman. 15. 2. *Let every man please his neighbour.* Some will say, how can this be, for some will never bee pleased, if wee condiscend not to their corrupt and wicked desires? *Ans.* The next words expound the Apo-

Eeee

Pleaſe men in God, and for good.

ſtles meaning; *for good:* What is that? *Anſ.* For his edification: ſo as the generall Commandement admitteth this limitation: that men muſt bee pleaſed, but onely ſo farre as it tendeth to Gods glory, their owne good, and edification. So, Rom. 12. 18. *Have peace with all men*: but yet with a double limitation: firſt, *if it be poſſible:* ſecondly, if it *bee in you*; or ſo much as lieth in you, wee muſt not carry croſſe and thwarte mindes, as being enemies unto peace, but apply our ſelves to the preſervation of it in our ſelves and others: thus ſhal we teſtifie our ſelves to bee admitted into Gods kingdome, *wherein the Lion and Lambe play together*, and the young childe with the Cockatrice. Iſay 11. Whereby thus much is ſignified, that men once converted ſhall be ſo changed and altred; that if they were never ſo fierce and cruell againſt the Church, and one againſt another before, yet now they ſhall bee framed to a peaceable and meeke diſpoſition towards all men.

Now to perſwade us to the practice of theſe rules, conſider firſt that theſe are the laſt times wherein moſt men are *lovers of themſelves*, and lovers of men for their owne advantage, even ſo farre as by them they may attaine and retaine their wealth, pleaſures and pompe; but few are they that love men for God, or his graces in them: now ſeeing the times more call for theſe duties, let us bee the more carefull in them. Secondly, love amongſt men is the bond of ſocieties; for what linketh man to man but love, which therefore the Apoſtle calleth *the bond of perfection*; and truly, for it maketh men ſpeake and think one thing, and perfecteth their ſocietie. Seeing then Chriſtian ſocieties are Gods ordinances and preſerved by love, wee are to labour the more in the preſervation of it. Thirdly, the office and action of love is moſt excellent, for the manifold gifts and graces which God beſtoweth on men for the uſe of the Church and Common-wealth, are all hereby made profitable thereunto, all ordered hereunto aright, and all hereby applyed to their right, ends and uſes: the gifts of knowledge, tongues, arts, wiſdome, and ſuch like, without love they puffe up, *but it is love that edifieth*, 1 Corin. 13. and which cauſeth man to apply and uſe theſe gifts to the good of man.

1 Tim. 3. 2.

The third rule for the maintenance of faith concerneth *Hope* in the next words, *looking for the mercy of our Lord Ieſus Chriſt unto eternall life.*] Wherein is contained a deſcription of hope, which is this: Hope is a gift of God, whereby we wait for the mercy of Jeſus Chriſt to eternall life. For the better conceiving of which grace, conſider in the words three things: firſt, the perſon on whom wee are to wait by hope, namely, our Lord Jeſus Chriſt, together with the properties of this waiting, which are foure: firſt, it muſt be certaine without doubting: for the Apoſtle aſcribeth a full perſwaſion and aſſurance unto our hope, as well as unto our faith, Hebr. 6. 11. neither doth hope make

A a man aſhamed by diſappointing him of the thing hoped for, Rom. 5. 5. Secondly, it muſt be againſt hope, that is, againſt all human hope, reaſon, ſenſe, and whatſoever may be grounded upon theſe. Thus *Abraham* beleeved againſt hope, Rom. 4. 18. Thirdly, it muſt be a patient waiting on Chriſt: Rom. 8. 15. *If wee hope for that wee ſee not, we doe with patience abide for it:* for otherwiſe the thing hoped for deferred, maketh our waiting painefull and tedious. Fourthly, it muſt be grounded upon the word and promiſes of life, Pſalm. 130. 5. My ſoule hath waited, and I have truſted in his word: Heb. 6. 18. the ground and anchor of our hope is made not onely the promiſe, but the oath of God who cannot lie, although he ſhould not ſweare, *that wee might hold faſt the hope that is ſet before us.*

B

The ſecond point is, the thing for which we muſt wait, which is not for gold, ſilver, honours, pleaſures, but onely for *the mercy of God* in Chriſt unto life eternall: by which we muſt not underſtand the beginnings of mercy, for theſe wee already here enjoy, and having the preſent hold thereof need not hope for the ſame, but for the full meaſure and accompliſhment of Gods mercies hereafter to bee enjoyed The like manner of ſpeech hath *Paul*, Rom. 8. 22. *We wait for our Adoption and Redemption*, not that we are already adopted and redeemed: but that it is not as yet fully finiſhed and accompliſhed in us, as hereafter it ſhall be.

C

The third point is, the fruit and profit of this waiting; and that is life eternall, and therefore is added, *unto life eternall*, giving us to underſtand, that our waiting ſhall bring us unto, and ſet us in the poſſeſſion of this life. So as the deſcription ſtandeth in ſetting downe two effects of hope, deſcribed firſt, that it cauſeth to wait on Chriſt for mercy: ſecondly, that it doth not faile nor make a man aſhamed, for he waiteth unto eternall life, and in this expectation is put in poſſeſſion of the ſame. From the former effect, we learne firſt to put a difference betweene hope and confidence: firſt, by hope wee wait on Chriſt, but by confidence wee reſt upon him, and quiet our hearts in him: Secondly, hope is of things to come, and confidence of

D

things preſent, at leaſt made preſent by faith. Matth. 9. 2. *Have confidence, and thy ſinnes are forgiven thee*: Whence wee may diſcerne an errour in Popiſh religion. They teach with us that a man is to have confidence in Chriſt, but they include it under hope, and will not permit that it ſhould be referred to faith, becauſe then they ſhould be drawne to grant a ſpeciall faith. But that is erroneous, ſeeing confidence is not of things to come as hope is, but of things preſent: and therefore although confidence goeth with hope, yet it is no branch of it, but proceedeth from faith. Secondly, ſeeing this waiting is a certaine expectation of Chriſt, hence I gather that there is a ſpeciall faith; for if there be a ſpeciall hope, there muſt needs be a ſpeciall faith

to ground this speciall hope upon: for wee can never certainly wait for that, whereof wee are uncertaine whether it belong unto us or no: he that hath received the earnest, may certainly wait for the whole summe; but it is faith which receiveth the earnest of the spirit, from whence our hope is raised. Heb. 11. 1. *Now faith is the ground of things hoped for:* for which cause it is that hope also hath his full assurance ascribed unto it as well as faith: And hence we may further take knowledge of another of their errors, whereas they teach that hope indeed is joyned with a certainty, but they distinguish of certainty, which is (they say) either of the will or understanding; hope they grant hath the certainty of will, but not of judgement and understāding: but this is false, seeing the Apostle Heb. 12. *commandeth to rejoyce in hope:* which no man can doe, unlesse the judgement bee certaine and setled; he that is not certaine of mercy, can never hope certainly for mercy. Thirdly, wee learne hence to wait by our hope in Christ for life everlasting even to the death, that must be the white which must ever bee in our eye, at which wee must continually direct our aime. Wee have many examples of holy men who have gone before us in this duty; *Iacob* when hee was making his will, inserteth and as it were interlaceth this speech: *O Lord, I have waited for thy salvation*, Genes. 49. 18. *Moses had his eye ever upon the recompence of reward*, Hebr. 11. 26. *Iob* will trust in the Lord, *yea, although hee should kill him*, Job 13. 15. *David* was much and often in this expectation of the Lords mercy, Psal. 40. 1. *In waiting I have waited on the Lord*, that is, I have instantly waited: *and mine eyes have failed me whilest I have waited for my God.* Psalm. 63. 3. and Psal. 16. 9. *My flesh shall rest in hope*; his hope was that his flesh should rise againe unto life everlasting. *Object.* But how can wee nourish this hope (will some man say) seeing we are so tossed and perplexed with so many miseries and grievances in this life? *Answ. Paul* meeteth with this objection, Rom. 1. 3. *We rejoyce in tribulation. Quest.* How can wee doe so? *Answ.* When wee subject our selves unto God in afflictions, *hee sheddeth abroad his love in our hearts*, and this breedeth *patience*, which bringeth forth experience, and experience *hope*, which maketh not ashamed; being the helmet of salvation, and our anchor which staieth our ship in the troublesome sea of this life. Fourthly, if we must by our hope wait on Christ; then in all our requests and petitions unto God we must abide the Lords leisure, not limiting, him or prescribing the time unto him of hearing; for herein our hope must exercise it selfe.

We must wait for mercy, and not for justice, as the Papists teach by their doctrine of merits.

Further, from the object of this waiting, which is the *mercy of God*, wee may learne divers points: first, that there is no such merit of worke as the Papists dreame of, for then might wee wait for justice, and of due lay claime to life eternall. But here wee have another lesson read us, namely, that the Saints of God justified, sanctified, and so continuing, (for to such *Iude* wrote, as verse 1.) must wait for the mercie of God unto life eternall. Yea, let a man keep all Gods Commandements, hee shall merit nothing, hee doth but his duty. In the second Commandement the Lord saith, he *shewes mercy on thousands:* but who are they? *even to them that love me and keepe my Commandements.* If *Adam* had stood in innocencie, hee could not have merited any better estate than he was in; how much lesse can we since the fall? nay, Christ as he was man alone, could not merit, nor did not, but in regard of personall union. But the Papist wil here say, that life eternal is promised upon condition, and if we can keepe the Commandements wee may merit. I answer, if wee keepe the condition of our selves, we may merit indeed; but this is impossible, for even our keeping of the condition were of mercie; and mercie and merit will never meet and stand together. Secondly, if we wait for mercie in Christ, then we must altogether despaire in regard of our selves for ever attaining life everlasting, for hope sendeth a man out of himselfe, and causeth him wholly to relie himselfe upon Christ. Thirdly, if we must wait for the accomplishment of mercy, which tendeth to life everlasting, then much more must wee in our dangers or troubles wait for Gods mercie in our deliverance. If we must wait for the greater, wee may for the lesse, Hab. 2. 3. *At last the vision shall speake, and not lie; though it tarrie, wait.* And Isai. 28. 16. *He that beleeveth, maketh not haste.* This meeteth with mans corruption, who in present trouble will have present helpe, or else he will fetch it from hell it selfe, from Satan and Sorcerers: but such never learned to wait on Gods mercie for salvation: for then could they wait his leisure in lesser matters, for health and ease, and with more comfort make farre lesse haste.

Wicked men in present troubles must have present helpe, though from Satan himselfe.

Secondly, from the second effect or fruit of hope, namely, that it deceiveth not, nor disappointeth him that hopeth; note, first a difference betweene humane or carnall, and religious or Christian hope. The former often deceiveth men, at least when death commeth all such hopes perish: but the second never deceiveth a man in time of need, no not in death it selfe. Secondly, hence a man may and must beleeve his owne perseverance in grace; for where this hope is, such a man cannot fall wholly from Christ, for then his hope should disappoint him: neither from his owne salvation, because this hope layes hold on the mercy of God unto eternall life: and herein can never frustrate his expectation, or make him ashamed. Thirdly, if our hope bring us to the fulnesse of happinesse and to the accomplishment of mercy hereafter, then it bringeth us to the beginnings of this happinesse even in this life; for the beginning of life eternal is in this life, and standeth in the conversion of sinners unto God, and in amendment of

of life: and whoſoever hath true hope, hee is therby ſtirred up unto daily repentance and reformation of life: 1 John 3.3. *He that hath this hope, purgeth himſelfe, even as hee is pure.* Now there is none of us but wee ſay we hope for life eternall, and looke to be ſaved by the mercy of God in Chriſt: it ſtandeth us then in hand to try the truth of this hope within our ſelves, and manifeſt the truth of it unto others, and both theſe by this note, namely, that wee finde it to purge our hearts and lives, and that it conforme us unto Chriſt: for if wee hope to bee like him after this life, wee muſt labour to reſemble him even in this life, by being in ſome meaſure pure, holy, innocent, meeke, loving, &c. even as hee was: for otherwiſe if our lives bee not in ſome reformation of our ſelves, and conformitie to our head ſutable to the profeſſion of our hope, it is but pretence of hope, and will make men in the end aſhamed.

V. 22 *And have compaſſion of ſome, in putting difference:*

23 *And others ſave with feare, pulling them out of the fire, and hate even that garment which is ſpotted by the fleſh.*

Theſe words containe the two laſt rules tending to the preſervation of the faith, both of them teaching how wee may and are to recover, and reſtore thoſe who are fallen or declining from faith or good conſcience. For the better underſtanding whereof, conſider in the words two things: firſt, the way to begin this recovery, which is in the end of ver. 22. *By putting difference.* Secondly, the manner how they are to bee recovered; expreſſed in both the rules: The former concerneth Chriſtian meekneſſe, *Have compaſſion on ſome:*] the latter concerneth Chriſtian ſeverity; *and other ſave with feare.*] Concerning the former: the way of this recovery is to *put a difference.*] that is, by Chriſtian wiſdome to diſtinguiſh betweene offenders. For our direction wherein, we muſt know that men erre and offend two wayes: firſt, in opinion and judgement: ſecondly, in practice and life. Againe, thoſe that erre in opinion are alſo diverſly to bee diſtinguiſhed, according to the diverſity of their errours: for ſome erre in the foundation of religion, and matters of greateſt importance, as the Papiſts at this day, when they teach invocation of Saints, juſtification by workes, a reall ſacrifice for the quicke and dead in the Supper, with other falſe doctrines raſing the foundatiō: others may hold the foundation, but erre in ſmaller points of leſſer importance. As for example, the Anabaptiſts holding that warre is not to bee made, nor oathes to bee taken, erre groſſely: but yet herein (though in other points they doe) they raſe not the foundation. Theſe ought wiſely to bee diſtinguiſhed, for he that erres in the foundation, everturneth his faith and religion: but hee that holdeth the foundation, and erreth in ſmaller points, doth not. 1 Corinth. 3.12. *If any man build on the fouudation hay or ſtubble, his workes ſhall burne, but himſelfe may be ſafe.* One thing it is to beat downe a wall, to pull downe a window, yea, ſome one ſide of a houſe; and another to plucke up the foundation, for this deſtroyeth all: which difference if it had beene made and minded, many which have ſeparated themſelves from the Church of England, had ſtill remained members of it. Secondly, of thoſe that erre in opinion, ſome erre of ignorance and blinde zeale, ſeeing no other truth than that they hold; as the Jewes did, Rom. 10.2. who *had the zeale of God, but not according to knowledge:* others erre of malice, who know they are deceived, and yet perſiſt obſtinately in their error and falſe opinion, leſt they ſhould loſe their credit, as Heretikes. Now betweene theſe alſo a difference is to be put: Tit. 3.10. *An heretike after once or twice admonition reject; for ſuch a one is condemned of his owne ſelfe.* But if the error be of ignorance, *Paul* ſpeaketh: *If any bee otherwiſe minded, the Lord will reveale it,* Philip. 3.15. But here wee muſt alwayes remember, that ſeeing wee can hardly diſcerne the ground of mens errours whether they proceed of ignorance or malice, wee are ever to condemne their errour, but have reſpect to their perſons, and not paſſe ſentence raſhly againſt them. For the error of the ubiquitie of Chriſts body hath beene held and maintained by many both godly and learned Proteſtants; their errour we are alwayes able to condemne, but we may not condemne their perſons, no not although they have defended it of malice, or out of the pride of their hearts, ſeeing the Lord might give them repentance before or at their death. Thirdly, againe thoſe that doe erre of ignorance muſt be diſtinguiſhed: for ſome of them are miſled of ſimple ignorance, as thoſe who have no meanes, or very ſmall meanes to come to knowledge: others erre of affected ignorance, which is when men are *willingly ignorant,* having meanes of knowledge, but refuſe the ſame. As above forty years agoe the people of this land erred of ſimple ignorance, becauſe they had not the meanes (which yet did not excuſe them) but now their ignorance is wilfull, and affected, neglecting at leaſt, if not fearefully deſpiſing ſo great ſalvation; and therefore as the ſinne of the land is greater, ſo the more fearefull is the judgement like to bee, if it bee not ſeaſonably prevented by repētance. Fourthly, there is alſo wiſe difference to bee put betweene the authors of ſects and hereſies, and thoſe who are by them ſeduced. The Sect-maſters and leaders are to be uſed with more ſeveritie

All errors are not of the ſame ſize.

Popiſh doctrine departeth from the foundation.

The ignorance of this land more fearefull than it was forty yeares agoe.

rity, and sinne more grievously: Rom. 16. 17. *Observe them which cause divisions among you:* as in a wisely ordered Common-wealth, the heads of conspiracies and authors of treasons are most aimed at.

Secondly, errors in practice or action, is any actuall sinne, or offence in word or deed; and men that offend in these are not all to bee ranged in one ranke, but to be distinguished. For of these, first, some sinne of ignorance, not knowing what they doe; as *Paul persecuted the Church of God ignorantly*, and through a blind zeale. Now ignorance is twofold: first, generall ignorance, when the thing is utterly unknowne; secondly, speciall, when the equity of a particular fact, or some speciall action is unknowne; as oppression and usury in generall are knowne to be evill, but many particular actions under this kind are unknowne to many so to be; and sometime these two ignorances are joyned both together, according unto which we may put difference betweene the faults and offences of men. Secondly, some sinne of infirmity, who know what they doe, but yet are overcarried by sudden and violent passions of anger, feare, sorrow, or such like unto evill. Thus *Peter* denyed his Master upon sudden feare of danger. Thirdly, some sinne of malice, being carried unto evill by the malice of their owne will, not of ignorance, or passion as the former: of this the Apostle speaketh, Heb. 10. 26. *If wee sinne willingly after wee have received the knowledge of the truth, there remaineth no more sacrifice for sinnes.* Now of this malice of the will, there be two degrees: first particular, when a man wittingly and willingly sinneth against some particular Commandement; as Act. 7. 51. the Jewes were stiffe-necked, and *alwayes resisted the holy Ghost*; that is, the ministery of the Prophets in some things, not in all. Secondly, generall malice, when a man is carried wittingly and willingly to oppugne all the law of God, yea, Christ himselfe, true religion, and salvation by Christ, and so reverseth all the Commandements. This is the sinne against the holy Ghost, and of this degree the Apostle saith, *there remaineth no more sacrifice for sinne*: this being an universall and generall Apostasie. Now offenders according to these differences must bee distinguished.

Further, of those that actually offend, some sinne secretly, when it is knowne but to some one onely; and privately, when it is knowne but to some few, and the scandall is the smaller. Some sinne publikely, when the sinne is notorious and the offence given great. If the offence be secret, the Apostle ruleth the case, saying; that love covereth a multitude of such sinnes. For the second, if the offence be private, then must thou admonish the party betweene thee and him: if he heare thee, thou hast saved and won him: if not, but he persist in offending, tell the Church. But he that offendeth publikely, must bee publikely reproved, that others may feare,

A 1 Tim. 5. 20. By these differences observed, a notable way is made for the recovery of those that are sliding or fallen from the faith, in matter either of doctrine, or practice.

Hence wee learne first, that it is our duty to observe one another in our speeches and actions; or else we can never put any difference in them, the ende of which observing must bee (not as the manner of many is, to imitate others in their evills, or traduce or floute men) but that of the Apostle, Hebr. 10. 24. *Let us consider one another, to provoke unto love and good workes.* Secondly, for the making of this difference betweene offenders, wee ought to have in us a Christian wisdome, wherby we may discerne aright of persons and things, and not to
B judge of all alike. Our head Christ was a notable president unto us herein: for though many professed him, and beleeved in him, yet would he not commit himselfe unto them, *because hee knew* what was in man, Joh. 2. 24. Love indeed must hope all things, beleeve all things, suffer all things, 1 Cor. 8. 7. but yet this Christian love must be ordered by Christian wisdome.

Christian love must goe hand in hand with Christian wisdome.

The second point concerneth the manner of restoring offenders, standing in two rules: first, of compassion: secondly, of severity. In the former consider two things: first, on whom compassion is to bee shewed: the Apostle saith, *on some*, that is, on those that erre of ignorance, or infirmitie: on those also who are carried away with the violence of some sudden passion, if they repent, yea or give any hope of amendment: all
C such must be restored with the spirit of meekenesse, Gal. 6. 1. Secondly, the manner of shewing the compassion, which is not by winking at, or soothing men in their sinnes, but by admonitions, and exhortations seasoned with compassion: Matth. 18. 15. *If thy brother trespasse against thee, goe and tell him his fault betweene thee and him: if hee heare thee not, take yet with thee one or two.* This is the meanes first to convince the offenders, and then to bring them to repentance with all mercy and meekenesse, and confirme them therin. Thus God himselfe dealt with *Adam*, first convinced him, and then in much mercy made that gracious promise, that *the seed of the woman should bruise the Serpents head.* Thus *Christ looked on Peter*,
D and mercifully restored him. Thus *Paul* restored the Galathians, being fallen from the faith, by mercifull admonitions.

*Object.* But if we admonish men before witnesse, according to the rule of Christ, wee may draw our selves into danger, for they may take such admonitions for slanders, and use them as witnesses thereof against us.

*Answ.* If therefore the fault bee secret, wee must onely admonish our brother alone; and if that will not serve to reclaime him, leave him to God to turne him: and if it be private, that is, known to some few, it is Christian wisdom to admonish him before some two of those that can testifie of this sinne, that so the partie admonished

monished may be convinced, and the admonisher cleared from all shew and appearance of slander.

*Vse* 1. By this rule is condemned the rigour and austerity of many in too severe censuring offenders and offences. This was a fault and blemish in the ancient Church; which sometime for no faults would injoyne penance, as if a man had married the second time; yea, for small and light offences were wont to enjoyne a penance for two, five, yea, and sometime of ten yeares. This is the sinne also of those that are departed from our Church, condemning us (for some wants) utterly as no Church, nor people of God, refusing to heare the Word of God, to pray, and to joine in other religious duties with us. It is also the sinne of many of the Lutherans, who because we dissent from them in some opinions, condemne us and our Churches to hell; and speake and write that wee are limbs of the devil. Which were too great severity, if we held not the truth against them in the things wherein we differ.

*Vse* 2. Wee ought on the contrary to put on the bowels of compassion towards offenders, if there be any hope of amendment; following herein the footsteps of Christ himselfe, who was very tender over Jerusalem, so as hee wept over it. *Moses* when the Israelites had sinned in making them their golden Calfe, hee mourned for them, fasted fortie dayes and fortie nights for them, and would not depart from God till hee was intreated of him in their behalfe. Men cannot but be compassionate towards sicke, and dangerously diseased, or wounded bodies; but a rare thing it is to be so tender over the sicke soules of our brethren. *But blessed is he that judgeth wisely of the poore.* whether afflicted in body or minde.

The second rule of restoring offenders, concerneth Christian severitie: and it is the last of the five, laid downe in the verse 23. In it the Apostle layeth downe three things: first, the rule it selfe, *To save with feare.* Secondly, the reason of the rule, or manner of it; *pulling them out of the fire.* Thirdly, a caveat for the better observing it: *And hate even the garment spotted by the flesh.* In the rule it selfe consider two things; first, who are to be saved by feare? namely, those who otherwise are incurable, which is manifest in the opposition of those words with the former; some are to bee cured with mercy and compassion, as those which sinne of ignorance and infirmity: but those who are hardly curable must be terrified, affrighted, and so saved by terrour and feare. Secondly, what this feare is? namely, not a bodily feare, as neither the meanes causing it are: but a spirituall feare, and that of everlasting destruction. The means of feare are either civill or spirituall. The former is the power and authoritie of the Magistrate, who carrieth not the sword *in vaine* against offenders; but that those that doe *evill might feare*, Rom. 13.4. but neither is this feare, nor the meanes of it meant. The second meanes are spirituall, directly respecting the soule, not the body; and they are reduced to three kinds or heads: first, *admonition*, with denunciation of Gods judgements against the party not repenting. Secondly, *suspension*, whereby offenders are debarred from the Lords Table. Thirdly, *excommunication*, whereby men are delivered up to Satan, and cast out of the societie of Gods people. Of these three this last is here most properly meant. *Ob.* But some will say, Excommunication is of no force, it is lightly regarded, and therefore can be no great meanes of feare to offenders. *Answ.* This censure used according to the word of God, cannot but be full of horrour, and terrour, and the most forcible (as the last) meanes of this feare. Matth. 18.17. *If hee heare not the Church, let him bee to thee as an Heathen.* What will move a man if this will not, that the whole Church should account of him as a Pagan or Heathen? The incestuous person, 1 Corin. 5. 5. thus censured, is given up to Satan, and delivered into the devils power: than which what can be more fearefull? Both these places, the enemies of this censure seeke to elude, that they might make it lesse forcible: for that in Matth. 18. they interpret of seeking civill remedy, against civill harme or wrong, as though the sense were thus; If thy brother injury thee, admonish him first privately; and if he refuse to heare thee, bring him before the Magistrate; thou maiest goe to law with him, and use him as a Heathen man, in calling him before the heathen magistrate. But this exposition cannot stand; for to shew that it is no direction of the manner to revenge civill wrongs, but appertaineth unto the conscience, it is added even in the very next words, verse 18. Whatsoever they bind on earth, shall be bound in heaven: and whatsoever they loose in earth, shal be loosed in heaven. For the other place, 1 Corin. 5. they expound it of an extraordinary punishment, which might be executed in those dayes by Satan upon the bodies of such offenders; *Deliver him to Satan:* that is, say they, that he may torment his body. But this cannot be a bare bodily punishment, but an excluding of the sinner from the communion and fellowship of the Church, and must bee done in the face of the Church, by the consent of the whole Church: which appeares to be so ver. 2. and 4. Againe, if it had beene meant of some such extraordinary punishment, *Paul* by his Apostolical rod could have done that alone, and needed not have troubled the whole Church with it.

The second point is the reason of this rule, taken from the danger of the delay of it; *Pulling them out of the fire.* They are in perill of present danger, they must therfore presently be saved; even as things that are in the fire must be presently pulled out violently, or else they are presently consumed; so must these offenders be presently preserved and pulled out of the fire of hell. Out of these two former points, wee learne

Feare must force whom love cannot allure.

learne divers instructions.

First, that their censure of excommunication is an ordinance of God, and no invention of man: for even in this verse we may observe, first, that obstinate offenders are to be saved by terrible meanes; some must bee saved by feare. Secondly, violent and sudden meanes must bee used; they must be as it were *snatched out of the fire*. Thirdly, they must be separated from in regard of society, in the next words; all which three things cannot agree to any thing but onely to excommunication.

The censure of excommunication not to be inflicted but in most desperate cases.

Secondly, note the end of excommunication, which is to plucke men out of the fire of hell with violence; and therefore this desperate remedy is onely to bee used in desperate cases, when there is no other way to save the soule, and not for trifles. The Surgion cutteth not off armes and legges, untill the life be disparaged; neither the Physitian prescribeth ranke poyson but in most desperate diseases. Againe, if this be the end of it, then it respecteth the spirituall estate of men, and not the temporall; the soule properly, and not the body. Wickedly then doth the Pope (for the upholding of his estate) excommunicate Kings and Princes, to depose them from their Crownes, and deprive them of their scepters, and by it free their subjects from their allegeance: this is no end of this censure warranted in the word. And thirdly, if there be such a necessary end and use of it, it were to bee wished that in this end it were more used against open and notorious sinners, whom the Word cannot prevaile with to their salvation; seeing many goe on every where obstinately in their sinnes without amendment, to the great scandall of others.

Thirdly, hence wee learne, that many be so wedded and addicted to their wicked wayes, that although they be in the mouth of hell, yet they feare nothing; neither God nor devill: nor care neither for heaven or hell; else what need were there of such a censure as this is? *Ahab* was so addicted to *Naboths* vineyard, that he was sicke for it: Besides, hee sold himselfe to worke wickednesse. *Manasses* sold himselfe to Satan, nothing could returne him but fetters and captivity. Fruitfull of such hath beene, and is our barren age.

Fourthly, when gentle meanes will not serve to reclaime men, it is the will of God that terrible meanes should be used, if by any meanes they may bee pulled out of the fire: and thus the Lord used to deale with his owne people of the Jewes, proceeding with them according to that order in Rom. 2. 4. first, by patience, by long suffering, calling them to repentance: but when they hardened their heart against these meanes, then hee hoarded and treasured up wrath for them against the day of wrath. The same hath been his dealing with us in this land: for this forty yeares and more, he hath hedged us in with peace and prosperity, together with the liberties of his glorious Gospel, still expecting our further fruitfulnesse, answerable to such meanes; but wee become still more barren, and lesse fruitfull; hee hath often taken in hand his pruning knife, and lopped us by famine, pestilence, and other his judgements, and yet behold wee abound with bitter fruits of blasphemies, injustice, prophanenesse, contempt of the Gospell, which was more embraced and esteemed of twenty yeares agoe, than now it is in these dayes, which make no end of declining: that surely wee cannot now but expect that the Lord should open upon us the treasures of his wrath, and store-houses of judgements, unlesse wee use meanes to prevent them, and that in due time. Some will aske, what be they? *Ans.* Remember 2. rules, first the counsell of *Amos*, chap. 5. 12. *Prepare to meet thy God O Israel.* Meanes in this land are prepared to meet our enemies, and it is well done, but wee must first prepare to meet our God by unfained repentance, and forsaking of sinne; for that is it which maketh the breaches of our land, and strengtheneth our enemies against us. Secondly, the practice of *Iehosaphat*, 2 Chro. 20. 12. *We know not what to doe, but our eyes are towards thee, O Lord.* Depend upon him alone, and nothing besides him; make him thy *hiding place* in life and death, shroud thy selfe under the wings of his protection, and thou shalt bee safe under his feathers.

Against the Irish Rebels.

Now followeth the third point in this last rule, that is, the caveat tending to the observing of it, in these words; *And hate even the garment spotted with the flesh:* that is, keepe no company, have no fellowship or society with them: which precept is propounded in a dark comparison or similitude, taken from the ceremoniall pollutions of the Law: that looke as men were then made uncleane, not onely by conversing with persons legally uncleane; but also by touching (though it was unawares) their houses, vessels, and garments, as appeareth, Levit. 15. 4. and Numb. 9. and therefore did not onely avoyd such persons, but hated even their garments: so must we under grace deale with obstinate offenders, avoyd their persons, sinnes, yea, and societies, as occasions thereof. First, then in the former part of the comparison two questions may be demanded. The former is this:

Why should any mans flesh be uncleane, or his garments spotted, and se detestable and to be hated, seeing they are the good creatures of God? *Ans.* There be three kindes of uncleanenesse: 1. Naturall. 2. Morall. 3. Ceremoniall. *Natural* uncleanesse is, whereby the creature becometh by his corrupted nature uncleane for mans use: I say by *corrupted nature*, because this uncleannes cannot rise from created nature, but from mans sinne and Gods curse; as the Serpents are now to mans use *uncleane*, that is, noysome, and full of hurt and poyson. *Morall* is, when any creature is used against Gods Law and Commandement, separating it from the use of man: as to marry within any of the degrees

degrees prohibited, Lev. 19. commeth within this uncleanneſſe. Thus a man borne of uncleane ſeed is uncleane, Job 14. *Ceremoniall* is when the creature being cleane in it owne nature, yet in ſome other reſpects by vertue of Gods prohibition, becommeth uncleane. Thus were certaine beaſts, and fowles, and dead bodies uncleane, not in their nature, but in ſome reſpects, which eſpecially were three: firſt, in regard of touching: ſecondly, of taſting: thirdly, of ſacrificing: in which reſpects they might not be uſed. Now the creature might be hated, not in regard of it ſelfe, or as it is the good creature of God, but as farre as this ceremoniall uncleanneſſe was faſtned unto it, being prohibited in this or other reſpects by God.

2. *Queſt.* But why ſhould any man hate the fleſh, or garmẽts of another, ſeeing this ceremoniall uncleanneſſe was no ſin; yea, to burie the dead corps was a dutie to be performed neceſſarie: & ſo neceſſary was it to touch them: & for garments they were naturall, and no more ſin to touch them than to eat or drinke? *Anſ.* Although legall defilement was not alwaies a ſin, yet it was alwaies an evill, and prefigured the defilement of men by originall ſinne: and beſides, upon Gods prohibition was to be hated. Secondly, although the defilement it ſelfe was no ſinne: yet hee that wittingly without cauſe did touch or meddle with the thing defiled, did ſinne, becauſe God commanded the contrarie.

Secondly, out of the ſecond part of the ſimilitude, in that we are to *hate* the company of obſtinate offenders, it may be demanded whether we may keepe any company, or have any fellowſhip with an obſtinate ſinner? *Anſ.* The familiar companie with ſuch is forbidden, but all companie is not abſolutely forbidden: for in two caſes it is lawfull to accompanie with ſuch a one, firſt, to doe him good with conference, inſtruction, or admonition; an heretike muſt *be once or twice admoniſhed*, and if he be not then reclaimed, he muſt be avoided, Titus 3. 10. Secondly, when a man is bound to ſuch an one by the bond of civill ſocietie: as for example, if a man were by the Church excommunicated, yet a wife muſt performe the dutie of a wife; the childe of a childe; the ſervant of a ſervant: for theſe divine ordinances aboliſh not, but eſtabliſh civill ſocieties. Then I ſay familiar companie muſt be denied to ſuch obſtinate ſinners, but not all companie; as when by the ſame we can either reclaim them, or elſe to performe ſome civill dutie towards them.

Ceremoniall uncleanneſſe figured with ſpirituall filthineſſe.

*Vſe.* Firſt wee ſee here what was the end of ceremoniall uncleanneſſe; and that was to repreſent that ſpirituall uncleanneſſe in the whole man, by originall and actuall ſinne in thought, word, & deed. Zac 13. 1. In that day ſhall there be a fountaine opened to the houſe of *David*, & to the inhabitants of Jeruſalem, *for ſin and for uncleanneſſe*: whereby is ſignified ſuch an uncleanneſſe, whereby not only our ſelves are defiled wholly, but whatſoever we touch & meddle withall, which is infected by reaſon of that dwelling ſin in us, even as it was which in the law was touched by a polluted and uncleane perſon. This conſideration ſhould cauſe us to looke into the filthineſſe of our hearts; which if we could, or did ſee, as it is both in it ſelfe, and in the vile fruits which without intermiſſion it ſendeth out, it would make us humble our ſelves, and never be at reſt untill this fountaine of the bloud of Chriſt were ſet open unto us, and we even plunged into it, and ſo cleanſed from this uncleanneſſe; whereof the uncleanneſſe of the fleſh was but a figure and ſhadow.

2 *Vſe.* Wee learne how to underſtand the Commandements of the Morall law, namely, not onely according to the letter, and bare words in which they are propounded, which mention the maine ſinnes onely againſt God and man; but by a *Synecdoche* in the mentioned ſinnes, all of that kind, as all occaſions, alſo motives and inducements thereunto, as here the Apoſtle wiſheth the Saints to hate the fleſh, yea the garments ſpotted; ſo we are to hate the ſin it ſelfe, yea, and all the kinds, and all the occaſions of the ſame.

3. *Vſe.* Hence we have a direct way wherein all beleevers are to walke: firſt, wee muſt hate the company and ſociety of manifeſt and obſtinate ſinners, who will not bee reclaimed. Secondly, all their ſinnes, not communicating with any man in his ſinne, we muſt have no fellowſhip (as with the workers, ſo) with the unfruitfull workes of darkneſſe. Thirdly, all occaſions and inducements unto theſe ſinnes. Fourthly, all apparances of wickednes, 1 Theſ. 5. 22. that is, which men in common judgement account evill; and all this muſt proceed from a good ground, even from a good heart hating ſinne perfectly, that is, all ſin, as *David* Pſal. 139. *I hate them with a perfect hatred*: and not as ſome, who can hate ſome ſin, but cleave to ſome other; as many can hate pride, but love covetouſneſſe, or ſome other darling ſinne: but we muſt attaine to the hatred of all, before we can come to the practice of this precept; beſides, that all ſinnes are hatefull, even in themſelves. A needfull duty, to be heedfully regarded in theſe dayes, wherein are ſo few haters of the fleſh, and ſo many haters of thoſe that hate it: ſo many that are ſo farre from hating the appearances of evill, that many ſinnes themſelves are ſwallowed up, and made no bones of; horrible blaſphemies muſt now credit mens ſpeeches: the breach and violating of the Sabbath in iourneying, is as good a ſervice of God on horſebacke as need bee, or as hee requireth: raylings, alſo fightings, and ſuch workes of the fleſh, are notes of valour and ſpirit: and ſo in other. Thus men who profeſſe religion in word, denie it in deed; ſeeing true religion ſtandeth not onely in the hatred of the ſins themſelves, but even of all occaſions and appearances of them: becauſe God hath commanded them to be hated.

4. *Vſe.*

4. *Vse.* As the Jewes (being not to come neere the houses nor touch the uncleane) if they did touch any such thing, they were uncleane and polluted: and for that cause must wash their bodies, and change their garments, yea, if they did but suspect that they had defiled themselves, they were presently to be purified; so we being defiled with any knowne sinnes, or suspecting any unknowne: our next course must bee to the bloud of Christ the Laver of the Church, suing unto God by prayer that our sins may be therewith washed away; we must put off our garments, that is, the old man with his lusts, and put on the wedding garment, that is, Christ Jesus with his righteousnesse, daily proceeding in the duties of sanctification; for hee that hath washed himselfe, had need still *have his feet washed*, that is, daily renew his repentance, and bring daily fruits worthy amendment of life.

**v. 24** *Now unto him that is able to keepe you that you fall not, and to present you faultlesse before the presence of his glory with joy. 25. That is to God onely wise, our Saviour, be glory, and majesty, and dominion, and power, both now and for ever. Amen.*

In these words are contained the third part of the Epistle, namely, the conclusion of it, and it is nothing else but a lauding and praising of God: wherein three things are to be noted: first, the person praised, which is *Christ* the second person in the Trinity, the Sonne of the eternall Father: this appeareth by two reasons in the words: first, because he is here described to be a Judge that doth *present* all men *before himselfe*, which is proper to the Sonne of God. Secondly, because he is called *our Saviour*, which is the title of Christ, according to the name Jesus. And yet here must bee noted that in this praising of the Sonne, the Father and the holy Ghost are not excluded: for as the nature of the three persons is all one, so is their worship all one also. The second point be the reasons or inducements moving us to praise Christ, which be three. The first drawne from his power: *To him which is able, &c.* The second from his wisdome: *To God onely wise.* The third from the worke of our redemption and salvation: *Our Saviour.* The third point is the praise it selfe, in these words: *Be glory, and majesty, and dominion, and power, both now and for ever. Amen.* Of these points in order. And first of the person to whom this praise is given.

First, note how the Apostle concludeth his Epistle with the praise of Christ as a Judge, as also the Saviour of mankind; in whose example we are taught with willing mindes to spend our dayes in the honour of Christ; for that which the Saints doe in heaven, that must wee doe while we live upon earth; for so we pray in the Lords prayer: but they in heaven doe continually cast downe their Crownes at the feet of the Lambe, Revel. 5. 11. as *worthy to receive all honour, and glory, and praise, and power*; we must therefore bee ready unto this duty. Againe hee hath subjected himselfe to exceeding dishonour and abasement, yea, to the death, and that of the crosse: and all that we might first honour him, and then bee honoured by him: how therefore ought we in way of thankfulnesse for the great worke of our redemption, glorifie him, and advance his honour? But instead hereof many even of those that professe Christ dishonour him, using him as a packhorse to lay upon him all their sinnes, and so lade him with their sins past, and crucifie him again with daily new sins, and yet they looke hee should be their Saviour to bring them to honour and immortall glory.

The inducements follow. The first of which is taken from the power of Christ, *unto him who is able, &c.* That we may know the force of this reason, we wil first consider what this power of Christ is. The power of Cstrist is twofold: first, absolute: secondly, actuall. By absolute I understand that power of his, whereby hee is able to doe even that which he will ever doe: of which *Iohn Baptist* speaketh: *God is able even of stones to raise up seed to Abraham.* By this power God could have made many thousand worlds, wheras he made but one; and by the same Christ could have commanded *a legion of Angels* to have delivered him from the hands of the Jews, but would not. This absolute power goeth beyond his actual power or wil, yet is not greater than his will: for as what God doth, that hee willeth: so what he can doe, he can also wil; but this power is not here meant. The second, namely, the actuall power of Christ is, whereby hee doth and affecteth whatsoever he willeth, and it is of two sorts: first, his generall power which tendeth on his providence, wherby he ordereth all things both in heaven and earth: Psal. 115. 3. *Our God is in heaven and doth whatsoever hee will.* Secondly, a more *speciall* power which accompanieth his grace, and alwayes goeth with it: of which *Paul* speaketh, Ephes. 1. 19. *That we may know what is the exceeding greatnesse of his power towards us that beleeve, according to the working of his mighty power.* Of this power working life and grace to them which beleeve, *Iude* here speaketh. Concerning which observe three conclusions.

The power of Christ is either absolute or actuall.

First, that this power is given to Christ in time, Matth. 28. *All power is given to me in heaven and in earth.* Act. 2. 36. *Hee is of God made Lord and Christ*, importing that this power is given him to bee a Lord. Indeed the Sonne of God as God, is of equal power with the Father and

and that from all eternity: in which regard no power can be given him: but if we reſpect his office of mediation, to the performance of which he muſt lay aſide his power, and become as a ſervant ſubjecting himſelfe to the death; thus this power may be ſaid to be given him againe, namely, when by his riſing from the dead and aſcending into heaven, he was mightily declared to be the Sonne of God: ſo that in Pſal. 2. *Thou art my Sonne, this day have I begotten thee*, is in Acts 13. applied to the reſurrection of Chriſt: as if hee had ſaid, This day have I made manifeſt by thy powerfull reſurrection that thou art my ſonne, and that I have begotten thee before all worlds.

The ſecond concluſion is, that this power is manifeſted in Chriſt the head eſpecially: namely, when it cauſed him ſo victoriouſly to overcome death in ſuffering it; to riſe from the grave, aſcend from heaven, and ſit at the right hand of God his Father. *Paul* prayeth that the Epheſians might know the greatneſſe of this power, *which raiſed Chriſt from the dead, and ſet him at Gods right hand in heavenly places*, Epheſ. 1. 20.

The third concluſion: That this power conveieth it ſelfe from Chriſt the head to all his members, Epheſ. 3. 20. *To him that is able to doe abundantly above all that we aske or thinke, according to the power that worketh in us.* Col. 1. 29. *I alſo labour and ſtrive according to his working, which worketh in me mightily.* Now being conveyed unto the members of Chriſt, it is not idle in them, or unprofitable, but worketh proportionably in them all, as it did in Chriſt himſelfe: for as it cauſed Chriſt to die for our ſinnes, ſo it maketh us to die to our owne ſinnes; as this power made him to live againe to his father, ſo it maketh us his members to live unto God; that as he by vertue hereof roſe againe, ſo it cauſeth us to riſe to a new life in this life, and to our eternall life in the life to come.

Further, this power is commended here by foure effects: firſt, it is able *to keepe them that they fall not*, namely, into manifeſt ſinnes joyned with obſtinacy: for of ſuch ſinnes and ſinners he had ſpoken in the former words; and cannot be meant of every kinde of fall, ſeeing the children of God fall daily, but of ſuch as *David* prayed againſt, Pſal. 19. laſt; *Keepe thy ſervant from preſumptuous ſinnes, let them not reigne over me.* The ſecond effect is, to *preſent you faultleſſe*, that is, firſt, to juſtifie beleevers: ſecondly, to ſanctifie them here in part while they live, and in death to finiſh and perfect that inchoate ſanctification. The third effect, in the day of judgement to *preſent them before the preſence of his glory.* The fourth effect, *with joy*, that is, to poſſeſſe them with joy everlaſtings.

*Vſe* 1. In that Chriſt is able to keepe them that beleeve, we may note that this his power doth order the wils of beleevers both in and after their converſion. In their converſion it frameth and turneth their wils, Joh. 6. *No man commeth to the Sonne, except the Father draw him*, that is, except he incline, and turne mans will unto his owne, and make it of an unwilling will a willing will. Againe, after converſion it is not an idle power in them: 1 Joh. 3. 9. *He that is borne of God ſinneth not*, that is, addicteth not himſelfe nor ſetteth himſelfe to the practice of ſinne, and the reaſon is given, becauſe *the ſeed of God remaineth in him*, which is all one with this power, which is able, and accordingly keepeth him. Whereby that Popiſh error is detected, namely, that in the converſion of a ſinner it is in mans power and will, either to receive or reſiſt the grace of God: and that mans will can either apply it ſelfe to grace offered of it will, or elſe refuſe it: but if this were true, the power of God ſhould not order mans will, but mans will ſhould order Gods grace, yea, and overcome this omnipotent power of God. Againe, this overthroweth the diſtinction of grace into ſufficient and effectuall: for ſufficient grace is effectuall, ſeeing that this power of Chriſt waiteth upon it to make it effectuall.

Gods power ſhall not order mans will, if the diſordered doctrine of Popery may obtaine.

Secondly, hence we ſee that this power of Chriſt in his members, is a continued power, never wholly interrupted, for it keepeth them in this life *that they fall not* into preſumptuous ſinnes. Secondly, it juſtifieth them and ſanctifieth them imperfectly in life, and perfectly in death. Thirdly, after death it preſenteth them unto their glory. Fourthly, after the laſt judgement, it poſſeſſeth them *with unſpeakable joy.* Thus the righteous man by vertue of this power, becomes like a *tree whoſe leafe never faileth nor fadeth*, Pſal. 1. 3. And hence is it that hope is ſaid to be a *ſure anchor*, Heb. 6. verſ. 19. for this property hath it, not from it ſelfe (as alſo love and faith in themſelves are changeable, and nothing indeed is in it ſelfe unchangeable but God) but the power of Chriſt is it that maketh it an anchor ſure and ſtedfaſt. By which conſideration, thoſe two uncomfortable errors are confuted: firſt, that the childe of God being regenerate may fall maliciouſly, and even wholly away. Secondly, that he may fall finally: ſeeing God putteth his hand under, and this power of Chriſt is able to keepe them that they fall not (though fearefully they may) yet neither wholly nor finally.

Thirdly, we muſt labour to have experience of this power of Chriſt in our ſelves, working in our hearts the death of our ſinnes, and quickning them againe unto the life of grace and of God: for this power of Chriſt conſiſteth not in any fancie, but in an effectuall feeling, in the heart of every true beleever. *Paul* prayed that the Epheſians might feele in themſelves this proportionall power to Chriſt his power in his death and reſurrection, Eph. 1. 19. himſelfe counted all things dung in compariſon of the knowledge of this power, Phi. 3. 10. and that he might have experience hereof, hee will rejoyce in

his owne weakneſſe, 2 Cor. 12. 9. And what will this power be profitable unto us (be it never ſo powerfull in it ſelfe) unleſſe we finde our ſelves thus ſtrengthned in grace and godlineſſe by it?

Fourthly, wee may not content our ſelves with a forme and ſhew of godlineſſe, but ſtrive to attaine the power of it; or elſe let us never profeſſe Chriſt, and pleaſe our ſelves onely in ſuch a profeſſion: for whoſoever is truly Chriſts, in him this power worketh mightily in ſubduing ſinne, in ſtriving againſt temptations, in ſtirring up zeale of Gods glory, and in a word in making men fruitfull and abundant in all well doing: yea, it can no more hide it ſelfe where it is, than can the Sunne at noone day, but it will cauſe men to ſhine as lights in the middeſt of a froward generation: which fruits and effects, if a man cannot finde in himſelfe, let him ſuſpect himſelfe that hee is not as yet knit unto Chriſt, for then he would be by vertue of this power in ſome proportion conformable unto him.

Fifthly, this doctrine miniſtreth a ſtay and prop to our faith and hope, ſeeing that Chriſt hath ſuch a working power as this is, whereby he is able to make good, and accompliſh whatſoever he hath promiſed concerning our ſalvation: thus he ſtrengthned his Diſciples, Joh. 17. But be of good *comfort, I have overcome the world*: and thus *Abraham* beleeved above hope becauſe *hee knew that God was able to performe* what hee had promiſed, Rom. 4. 21. teaching all the ſonnes of faithfull *Abraham* upon what prop they are to leane, and ſtay up themſelves while the promiſes are delayed. Here the Papiſt teacheth that in regard of God indeed and his promiſe, wee may beleeve our owne ſalvation: but in reſpect of our ſelves, and in regard of our owne indiſpoſition we muſt ſtill doubt, and it is preſumption (ſaith he) to beleeve it. *Anſ.* But this is falſe, for we muſt not doubt in regard of our owne indiſpoſition, but muſt certainly by faith lay hold on our owne ſalvation, ſeeing that Chriſt by his power correcteth, yea, and aboliſheth in his members this indiſpoſition, fitting them (notwithſtanding it) and keeping them unto life eternall.

Sixthly and laſtly, we muſt ſtrive to become like unto Chriſt, ſeeing the ſame power that was in him is conveyed and derived from him into every one of his members, that as he lived in obedience unto his Father, both doing and ſuffering whatſoever his Father enjoyned and willed; even ſo ought we: looke what was his diſpoſition and converſation whileſt he converſed here upon earth, ſo ought wee to bee diſpoſed and converſe, reſembling him in meeknelſe, humility, patience, love towards Father, and brethren, yea, and towards our enemies: and as hee was minded, the ſame minde ought alſo to be in us, Phil. 2. 6. So much for the firſt reaſon moving us to the praiſe of Chriſt, drawn from his power.

A The ſecond motive is in the verſ. 25. *To God onely wiſe*, drawne from his wiſdome; wherein three things are to bee obſerved: firſt, that Chriſt is *God*: ſecondly, that he is *wiſe*: thirdly, that he is *only wiſe*. For the firſt, this is a notable teſtimony, and to be obſerved againſt the Arrians and Atheiſts, to confirme the Divinity of Chriſt, who like dogs moſt blaſphemouſly with blacke mouthes barke againſt their Creator, affirming him to be one of the great ſeducers of the world: againſt whom (that we may be the better armed) I will firſt propound one or two evident reaſons, and then anſwer their allegations. The firſt argument: Conſider that whoſoever have taken upon themſelves to bee called Gods; the juſt judgement and vengeance of
B God hath befallen them, and they have beene deſtroyed by the hand of God. *Adam* and *Eve* becauſe they would have beene but like God, or *as Gods*, were grievouſly puniſhed in themſelves and all their poſterity. *Herod* becauſe hee was contented that the people ſhould call him God, the hand of God was inſtantly upon him, and the Angell of God ſmote him, and he was eaten up of lice. But Chriſt profeſſed himſelfe to bee God, yea, and diſputed, Joh. 7. againſt the Phariſies that hee was the Sonne of God, and yet no harme befell him: nay, he proved manifeſtly by his doctrine, and miracles, by his death and glorious reſurrection, that hee ſpoke true when hee ſaid hee was God and the Sonne of God.

C The ſecond reaſon: Chriſt wrought miracles, which could not be done either by naturall or Satanicall power; as to raiſe the dead, to make them which were borne blind to ſee; & theſe by a divine & omnipotent power, not as an inſtrument, but as an author of them; and therefore hee was true God. Now if they alleage here, that wee have no proofe hereof, but out of the new Teſtament, which they reject as they doe the other Scriptures: I anſwer, that many of the ſame things in effect are extant alſo even in Heathen writers themſelves. *Object.* But they alleage againſt the Divinity of Chriſt, that Chriſt is inferiour unto God: Joh. 14. 18. *The Father is greater than I*: 1 Cor. 11. 3. *God is the head of Chriſt*, as the man is the wo-
D mans head: and chapter 15. 28. *The Sonne ſhall be ſubject unto him that ſubdued all things under him*. But as none is above God, ſo God is inferiour to none, and therefore Chriſt is not God. *Anſ.* The two former places muſt be underſtood of Chriſt as he is man and Mediatour: which hindereth not but that as he is God he is equall to the Father. The third place 1 Cor. 15. 28. muſt bee thus underſtood: that the Sonne is made eternally ſubject unto the Father, not as he is God, but in regard of his humanity. Secondly, of his myſticall body; that is, the Church: ſo as this ſubjection and inferiority of Chriſt, is nothing elſe but a manifeſtation of the difference of Chriſt as he is Man and as he is God, & of the inferiority of his manhood to the

God-

Godhead: which shall bee especially revealed at the day of judgement. The second objection: Acts the 20. 35. *It is a more blessed thing to give, than to receive*: but Christ receiveth wisdome, life, yea, and his substance from his father, and so the Father is more blessed than he. *Ans.* That place speaketh of such a receiving, as presupposeth want, which is more miserable than to be able to give, which argueth plenty and abundance: but Christ receiveth not thus his substance, wisdome, and life, for he never wanted them: when he received them he had them; and having them he received them, and both had and received them before all worlds, and so that allegation is to no purpose. The third objection: Christ is a Mediatour and prayeth unto God, and so he is not God, for nothing prayeth to it selfe. *Ans.* Christ is directly a Mediatour to the Father the first person in Trinity: now because the persons have all one nature and will, therefore he is also Mediatour even to himselfe as the second person, as also to the holy Ghost. Let us be still armed against these wicked hel-hounds, and detest their Satanicall delusions and such damnable doctrines, derogatory to the honour of the Sonne of God.

The second point in this second reason is, that Christ is *wise*. This wisdome of Christ is a property common to him with the Father and holy Ghost, whereby he perfectly knoweth all things as they are. Concerning which, remember these eight things: first, that this wisdome of Christ is of it selfe, and hath the beginning from it selfe, and not from any other: for though hee receiveth it from the Father, yet it is all one with the Fathers, and therefore it is not begotten nor proceedeth from any, but is the fountaine of all wisdome in the creatures, men or Angels. Secondly, wee by our wisdome conceive things by formes and apparances presented to our minds; but Christ he knoweth all things by the things themselves, and not by any representations thereof; he needeth no helpe from the thing it selfe to conceive of it as we doe. Thirdly, we know and conceive of things by sense and discourse, but Christ doth this by one simple act of understanding. Fourthly, this wisdome of God is all one with God himselfe, for his wisdome is his substance. In men and Angels it is not so, but a quality distinct from their substances. Fifthly, this wisdome is infinite, for hereby God knoweth both himselfe and all other things past, present, or to come; things good and bad; things that are, and things which are not; yea, the very motions and thoughts of the heart. Sixthly, this is alwaies a certaine and infallible knowledge; never conjecturall as ours is. Seventhly, it is most perfect, both because it doth not onely know some things, but there is nothing which it knoweth not; as also because nothing can bee added unto it, nor detracted from it, in all which it differeth from ours. Eighthly, it is a distinct wisdome, seeing God knoweth not in grosse and confusedly all things; but distinguisheth every particular thing and action, even as they are; he knoweth every haire of our heads, and the places thereof, every lighting of a sparrow upon the ground. The consideration of which points sheweth the admirable greatnesse of this wisdome of Christ.

The third point is, that hee is *onely wise*. Where is not excluded the wisdome of the Father and holy Ghost, but all the wisdome of all creatures, as Joh. 17. This is life eternall to know thee the *onely God*; where the Sonne and holy Ghost may not be excluded. *Ob.* But some will say, the creatures have wisdome, and so the Sonne is not onely wise. *Ans.* The wisdome of the creatures is but a created wisdome; God is onely wise by a wisdome uncreated, theirs is but an image and shadow of this. Yea, compared thereunto it is no wisdome at all, so as still God may be said to be onely wise.

*Vse* 1. Seeing Christ is affirmed to bee God, note that his death although it was but momentanie and short in time, yet it was of endlesse merit. *Quest.* But how can this be that a short death of so few houres should countervaile the eternall torment due to sinne? *Answ.* The person that died being God, the dignity of the person countervaileth the eternitie of the punishment; so as the Sonne of God suffering, although it was not for halfe a day, it was as much as if all men had died for ever; so infinite and endlesse it was (though not in time) yet in merit and efficacie.

*Vse* 2. Seeing Christ hath such an absolute wisdome distinctly knowing all things, we are taught to feare and tremble before him, doing all things as in his presence; he beholdeth us with all our actions, there is *not a word in our tongue but he knoweth it wholly*, yea, *he understandeth our thoughts, and that a farre off*. See Psal. 139. 2, 3.

*Vse* 3. Such as are in distresse, resting themselves upon Gods mercie in Christ, may herein stay and uphold themselves with this comfort, that Christ is God and able to releeve them, yea he is the onely wise God, and therfore he knoweth all their miseries distinctly, he knoweth how farre forth it is good for them to suffer, how to turne their *suffering to the best* unto them, as also the best and fittest time when to deliver them seasonably out of their trouble: and therefore patiently commit thy selfe into his hand, and rely thy selfe upon him as on a mercifull redeemer.

*Vse* 4. If Christ be *only wise*, then must we take counsell of him, and learne wisdome of him: *Learne of me*. If it be asked, how shall we learne of him, seeing he is in Heaven? I answer, he hath left his word with us in the Scriptures, there we may learne his wisdome, there wee may have his directions. If it be asked what is the summe of that counsell there contained? I answer, it standeth in the hearing and doing of his Commandements, to which three things are required:

Our wisdome must be fetched from Christ who is onely wise.

quired: first, to beleeve on him and depend upon him alone for salvation. Secondly, to turne unfainedly with all our hearts unto him. Thirdly, to obey him in our lives and conversations. This is the right wisdome: for the teaching of which, Wisdome her selfe uttereth her voyce, and calleth to the children of men, Prov. 8. 4.

The third reason is taken from the worke of our redemption, in the words *Our Saviour.* The which reason that wee may rightly understand, foure points are to be propounded: First, what kinde of Saviour Christ is? *Answ.* Hee must bee conceived, first a perfect Saviour, saving perfectly all that are saved. Heb. 7. 25. *He is able to save perfectly all that come unto him*; yea, he perfectly saveth by himselfe (and not by any other creature) whosoever attaine to salvation, for this also is required unto his perfection: Rom. 3. 25. *Whom God hath set out to bee a reconciliation through faith in his blood.* Heb. 1. 3. *By himselfe hee hath purged our sinnes.* Where note an error in the Church of Rome; which teacheth that Christ did by his death merit, that we might by our owne works merit salvation: but this is false, Christ saveth not man by man, or by any creature, but by himselfe; yea, he should not so be a Saviour, but an instrument, by whom wee must save our selves. Secondly, hence we learne to acknowledge him an alone Saviour, without any fellow, partner, or deputy: Acts 2. *There is noother name under heaven given to save us, but the name of Christ*; and if he have any partner, he is but halfe a Saviour. Hence wee see that the Roman Religion, although in word it honour Christ, yet in deed it denieth him, in joyning to Christs all-sufficient satisfaction, others satisfactions: and so likewise they joyne to his sacrifice upon the Crosse, their sacrifices in their Masse; to his meritorious intercession, the intercession of the Virgin *Mary* and other Saints, and that not by way of request, but of the merit of their intercession. Thus they set up many Saviours in stead of this our perfect and *alone* Saviour.

Popish doctrine admitteth not that Christ should be a Saviour, but an instrument whereby wee must save our selves.

The second point is, from what danger doth he save us? *Ans.* Salvation ever implieth endlesse destruction, which is the thing from which hee doth save us. In which endlesse perdition note first the *foundation* of it, that is our sinnes; noted in the exposition of his name, Mat. 1. *Hee shall save his people from their sinnes.* Secondly, the *degrees*, which are three: first, in this life a subjection to all kinds of miseries inward and outward; in soule, body, goods, name, in our selves and others. Secondly, in the end of this life, death, being in it selfe a curse, and an entrance into hell. Thirdly, after the first, the second death, which is everlasting destruction in hell fire for ever. Now Christ is a Saviour to save and free us both from this foundation, our sins themselves; as also from the degrees, from the bondage to Satan by sinne: secondly, from the first death so farre forth as it is a curse; thirdly, from the second death and everlasting destruction.

The third point is: How doth Christ save men? *Ans.* According to that order which God hath set downe in the covenant: not of workes but of grace: wherein God promiseth to give Christ with all his merits and graces to every beleever. Now according to the tenour of this covenant, first, Christ with his merits is given unto the beleever, hee againe is given unto Christ: by vertue of which donation a man may say Christ is mine, his benefits are mine also, as truly and as surely as my land is mine owne. Hereupon to make this mutuall donation effectuall, followeth a second thing, which is the union of us with him by the bond of the spirit, and this is a mysticall but a true union, whereby he that is given unto Christ is made one with him. After this commeth a third thing, which is a communication of Christ himselfe and all his benefits unto beleevers. This is done two waies: first, by way of imputation, which is an accounting and accepting of his obedience and sufferings as ours, for the discharge of our sinnes and acquiting us from them. Secondly, by a kinde of propagation, whereby grace is derived from his grace, and infused into those that are set into him: For as many candles receive light from one great Torch or light, and as many streames flow from one fountaine or head-spring, and as from one root proceed many branches; even so all his members drinke of his fountaines, are enriched by his treasures of wisdome and knowledge: yea indeed and live by no other life, than that which by his spirit he inspireth into the faces of their soules: and hereby he sheweth himselfe to be a root, even that *root of Iesse*, and that second *Adam* conveying unto all his branches righteousnesse and life, as the first *Adam* (being a root also) derived corruption from himselfe to all his posterity springing and arising from him; so is that place 1 Cor. 1. 30. to be understood, *He is made of God to us wisdome, righteousnesse, sanctification and redemption*; because he is the root and fountaine of all these graces unto us, of whose fulnesse we receive them.

The fourth point is: Of whom is Christ a Saviour? *Ans. Our Saviour,* that is, a Saviour of the Catholike Church: Ephes. 5. 23. *The Saviour of his body*: that is, his Church. More plainly the persons that are to be saved by him, are such as truly beleeve in him, and testifie their faith by their conversion unto God, and forsaking their sinnes. For the evidence whereof consider two things:

First, that it is most necessary, that the person that is to be saved should be thus qualified, if he be of yeares (for with infants it is otherwise) for marke the order prescribed to be observed in the Word and Sacraments, in which God requireth in the first place repentance and faith, and then afterwards maketh promise of salvation by Christ, Luk. 24. 47. *That repentance*

and

*and remiſſion of ſinnes ſhould be preached in his name.* Repentance for ſinne muſt goe before remiſſion of ſinne: Act. 2. 38. *Repent and be baptized*, there is the firſt: *for remiſſion of ſinnes*, there is the ſecond. This is the rather to bee obſerved, becauſe many goe prepoſterouſly to worke, beginning there where God endeth: comforting themſelves in their Saviour, and in the promiſes of life by his meanes, but let goe faith and repentance, at leaſt deferre them. This is the cauſe of much wickedneſſe, and a falſe comfort, not fetched from that order which is appointed by God.

Repentance for ſin muſt goe before remiſſion of ſinne.

True grace though never ſo weake is accepted.

Secondly, thoſe who bring the beginnings of faith and repentance (if ſo be the beginning be true) conſtant and ſtill increaſing, to theſe Chriſt becommeth a Saviour: Matth. 9. *Chriſt came not to call the righteous, but ſinners to repentance:* that is, thoſe who acknowledge themſelves to be ſinners, confeſſing and forſaking their ſinnes, and not ſuch as preſume of their owne righteouſneſſe: Mat. 25. *I am ſent to the loſt ſheepe of the houſe of Iſrael.* even thoſe who in their owne judgement are loſt, who are in the mouth of the lyon, and in all mans judgement loſt. Iſa. 45. 1. The well of water of life is promiſed to *all thoſe that thirſt:* that is, ſuch as want water, and long after the welſprings of it, and wiſh after nothing ſo much: Iſa. 42. 3. *A bruiſed reed he will not breake, the ſmoking flax he will not quench*; even ſmall beginnings of grace, be they never ſo weake or feeble, ſo they be true, he deſpiſeth not. Thus are the perſons to bee qualified unto whom Chriſt will become a Saviour. Now becauſe all men are not thus diſpoſed, it followeth that redemption, and the worke of ſalvation is not univerſall.

*Vſe.* Firſt, the multitude of our people are juſtly blamed as enemies of Chriſt: for if they be asked how they looke to be ſaved; they anſwer, by their good ſerving of God, and their juſt and honeſt dealing among men. Now this their ſerving of God, is but to repeat over the ten Commandements, the Creed, and the Lords Prayer: and their good dealing is but to deceive no man, or not to offer them open injurie, and here they ſtay themſelves; not all this while ever looking after Chriſt, as men not ſtanding in need of him, or of his righteouſneſſe, but ſet up themſelves for their owne Saviours, and know not any other way to life than their owne, which carrieth them from Chriſt. Secondly, we are taught to conceive of Chriſt as of our Saviour; which we ſhall doe, if we be touched with the ſenſe of our ſinne, and danger by it, and with the need we have of his moſt precious bloud, which will cauſe us to prize it above the moſt precious things, which the world can containe. When our hearts are thus affected, then we conceive of him as we ought. Thirdly, we muſt carry our ſelves as perſons ſaved already by Chriſt; for he is a Saviour unto us even in this life, and our ſalvation is begunne and is in part here. This wee doe when wee joyne with

A the profeſſion of faith, a true converſion unto God. Reaſons hereof: Firſt, becauſe regeneration although it be no cauſe, yet it is a part of our ſalvation: for by it a man is freed from the corruption of his ſinne in part, which whoſoever looketh for remiſſion of ſinnes, muſt attaine unto. Secondly, whomſoever Chriſt ſaveth from hell, he firſt ſaveth them from their ſinnes: he redeemeth men not only from deſerved condemnation, but alſo their vaine converſation. If then thou wouldeſt know whether Chriſt hath ſaved thee from hell or no; looke into thy ſelfe, and try whether his death hath wrought the death of ſinne in thee or no: for if thou art not turned from ſinne, thou art not ſaved from hell. Thirdly, to whomſoever Chriſt is a Saviour by merit, to him he is a Saviour by efficacie alſo, B for he is a Saviour both theſe waies: by the former he procureth pardon of ſinne; by the latter hee turneth the heart of the ſinner from ſinne unto God: this if it be wanting, there can be no true aſſurance of the other. Laſtly, the ſalvation of a ſinner ſtandeth not in the fruition of riches, honours, wealth, or deliverance from the miſeries of this life, but properly in righteouſneſſe, and life eternall, the recompence of the ſame: which fruit whoſoever would reape, he muſt ſow the ſeeds thereof in righteouſneſſe, and ceaſe from henceforth to bee the ſervant of ſinne.

He that is not by Chriſts death turned from ſinne, is not by it ſaved from hell.

The third generall point in this concluſion is, the praiſe of Chriſt it ſelfe, in the laſt verſe: C *Be glory, and majeſty, and dominion, and power, both now and for ever. Amen.* Which words containe the forme of the praiſe of God and Chriſt; where foure things are to be conſidered: Firſt, what be the things that are here aſcribed to Chriſt? and they be foure; firſt, *Glorie*: by which we are to underſtand an infinite and incomprehenſible excellencie, whereby Chriſt excelleth all things that ever were, are, or ever ſhall be. Now as there bee in God two things diſtinct: firſt, eſſence, which is the God-head it ſelfe ſimply conſidered. Secondly, perſon, as Father, Sonne, and holy Ghoſt: ſo accordingly the glory of God is twofold: firſt, the glory of eſſence: ſecondly, the glory of perſon. The glory of eſſence is the Godhead it ſelfe, or God D himſelfe, who is glory it ſelfe, or the excellencie of the divine attributes is the glory of God: Rom. 1. 19. That which may *be knowne of God is his wiſdome, glory, power, juſtice, and mercie.* And verſ. 23. *They turned the glory of the incorruptible God, &c.* Whatſoever therefore that may be knowne of God, is a part of his glory: Exod. 33. 19. *Moſes* deſireth the Lord that hee would let him ſee his glory; the Lord anſwered him, Thou canſt not ſee *my face and live.* Where to ſee the face of God and his glory is all one, and ſo of all divine attributes.

The glory of the perſons is diſtinct from the other, as the perſons themſelves are by their perſonall proprieties, as the Fathers glorie is to beget the Sonne, the Sonnes glorie is to bee

begotten of the Father, the holy Ghost is to proceed from them both. Thus Heb. 1. 3. Christ is called the *brightnesse of the glory*, and the *ingraven forme of his Fathers person*. Joh. 1. 14. Wee *saw the glory thereof as the glory of the only begotten Sonne of the Father*. Both these are here to be understood; both which are incomprehensible, and therfore our care must be to walke by faith, whereby wee may attaine unto it, rather than more curiously to seeke to comprehend the knowledge of it.

The second thing attributed to Christ is *Majesty*. Whereby we are to understand that highnesse and greatnesse of God and Christ, whereby he is in himselfe, in his workes, and every way wonderfull, Luk. 6. 43. When Christ had wrought a famous miracle of casting out a Devill, it is said they *were amazed at the mighty power of God*.

The third thing is *dominion*; which word properly signifieth power and authority, and by consequent dominion, as the second word translated power signifieth properly dominion; but it commeth all to one. By *dominion* is meant an absolute power and soveraignty in governing and commanding all creatures.

The fourth thing is *power*; which signifieth that absolute might of God, whereby he doth whatsoever he will. Here by the way we must observe that of these foure, *Glory* is the chiefest, the other three are but as parts of his glory, and added to make a description of his glory. For the glory of God is herein manifest, in that he is full of Majesty, dominion, and power.

The second thing to bee observed is, that these foure are given to Christ alone; for the word *onely* must be referred to the whole sentence, the Father and holy Ghost not being excluded thereby, but all false and Idoll-gods.

The third thing is the time of prayse: *Now and for ever*: for there is no time wherein it is not to be expressed.

The fourth thing is the *Affection*, which is ever to be used in the praysing of Christ in the word *Amen*, that is, verely, or so be it: signifying that the affection of the hart must ever be joyned with this religious action of the praise of God.

*Vse.* First, we learne hence, that wee are bound to give prayse and glory to God and Christ: Psal. 65. 1. *O God praise waiteth for thee in Sion*, it is one of his rights, properly due unto him. 1 Cor. 5. *Whether we eat or drinke, or whatsoever we doe, it must all be done to his glorie*. Secondly, looke what is Gods principall end in all his actions, that ought to bee ours in our actions. But his principall end of all his actions is his owne glory: Prov. 16. 4. The Lord made all things for himselfe, that is, for his glories sake; which end we also must aime at in all our actions. Thirdly, the end of all Gods blessings is to move us to set out the *vertues* of God, 1 Pet. 2. 9. which is then done of us, when with our mouth wee confesse, and in our lives we expresse his mercy, wisdome, power, and such other his properties. Fourthly, that we may not thinke that this is an arbitrary dutie left to our owne liberty, or put in our owne power whether we will performe it or not; we must know that it sitteth neere, or ought to sit neere us, and is a case of necessity to preferre the glory of God before our lives, yea, before the salvation of our soules. In the Lords Prayer we are taught first to pray for the glory of God, simply without any respect to our selves, and afterwards come to the petitions concerning our selves and others. *Ob.* But here it will be said, God is the fulnesse and perfection of all glory, how can we then adde any glory unto him? *Ans.* The glory of God is taken two waies: first, for that infinite glory which is in himselfe, or rather which is himselfe, to the perfection of which nothing can be added, neither can any thing be detracted from it, to make it lesse perfect. Secondly, for that glory of his which is in, and from us, the which is nothing else but the acknowledging, confessing, and praising of this his glorie, in which sense we may be said to give him glory, or not to give it. *Object.* But it may be alleaged, that God being the perfection of glorie in himselfe, he needeth not glorie or praise from us; and therefore the duty is not so absolute necessarie. *Ans.* Our praise of God is not needfull in regard of God: Psal. 16. 2. *O Lord my goodnesse extendeth not unto thee*, but it is needfull in regard of our selves being creatures, and in this respect bound to honour and glorifie our Creator. Secondly, because (although it is not his happinesse) yet it is our chiefe good and happinesse to praise him. Thus are wee to take knowledge of our maine duty, and on the contrary of our maine sinne, who herein have so often failed, dishonouring the Lord by our wicked thoughts, speeches, and actions, and that continually, and so have robbed him of his glory, for whose glory alone we were created.

*Vse* 2. In this forme of praise, observe the foundation of all divine and religious worship, all which may bee referred unto foure heads: First, *adoration*: the ground whereof is Gods Majesty and glory: for it followeth well, if God be full of Majesty and glory, then wee must adore him, wee must submit our selves before him, wee must subject our consciences to his lawes, wee must beleeve all his promises, and tremble at all his threatnings. Secondly, *faith*: the ground of which is Gods *dominion* and *power*; for if he be the soveraigne Lord of life and death, if he have such absolute power to save and destroy, then must wee place all our faith in him for our salvation. Thirdly, *prayer*: and fourthly *thanksgiving*, both which have their grounds and foundation in his *power*, *dominion*, and *glory*; so in the Lords Prayer after the petitions, is added as the ground of prayer the reason of all the requests, for thine *is kingdome, power, and glory*.

*Vse* 3.

*Vſe* 3. Hence wee muſt learne to adore and reverence the judgements and workes of God, howſoever they ſeeme unto us, and may bee harſh in our ſhallow reaſon; for he is glory it ſelfe, Majeſty it ſelfe, power it ſelfe, and hee worketh that for his owne glory which wee cannot comprehend. If God therefore love *Iacob*, and hate *Eſau*, for nothing ſeene in themſelves, but becauſe he will ſo doe; which might ſeeme to the eye of fleſh a thing unjuſt and partiall, let us ſtop our mouthes at this moſt righteous judgement of God; for he is all power and dominion, having ſoveraignty and abſolute Lordſhip over all his creatures, to make ſome veſſels of honour, and ſome of diſhonour; ſome of mercy, and ſome of wrath, all men being as the clay in the hand of the Potter: and therefore the Apoſtle, Rom. 9. ſo ſoone as hee had propounded this famous and memoriall example, to ſhut the mouthes of men which otherwiſe would have been opened againſt this juſt and incomprehenſible proceeding of God, he brought them preſently to the conſideration of the power and ſoveraignty of God, verſ. 17, 19. Wee our ſelves thinke it no injuſtice to kill the creatures, becauſe GOD hath given us a Lordſhip and dominion over them; and ſhall we deny it to be juſt in God to deſtroy likewiſe his creature, over which he hath infinitely more ſoveraignty, than man hath over them?

*Vſe* 4. We are to bee afraid to ſinne againſt God; we muſt reſigne our will unto his, whatſoever it is, and ſimply ſubject our ſelves vnto the obedience of the ſame, fearing in the leaſt thing to offend him; and all this becauſe of his *Majeſty*, *Power*, and *Dominion* over us: for this is the living, holy, and acceptable ſacrifice which he requireth of us, Rom. 1.12. *even our reaſonable ſerving of him.*

Further, whereas all theſe are to be given to God alone, note firſt, that the wicked Aſtrologer with his Art is here condemned, ſeeing all A glory is properly belonging unto God: but the Aſtrologer arrogateth to himſelfe that part of Gods glory which conſiſteth in the foreknowledge of things to come, in that by erecting a figure and the aſpect of the Starres, he takes upon him to foretell things meerely caſuall and contingent, as of life and death, woe or wealth, peace or warre, wherein hee entreth upon Gods poſſeſſions, Iſay 41.23. Beſides that, the Starres neither by creation, nor by any ordinance of God, can be any meanes to foretell things to come. Secondly, deteſtable is the Romiſh doctrine, which giveth the glory and power of God to Saints, as of hearing the prayers of all men in all places, and knowing the hearts. Secondly, it giveth to the Pope power to make B Lawes to binde the conſcience. Thirdly it aſcribeth to the Pope and his ſhavelings, power to forgive ſins properly; all which be incommunicable properties of the God-head.

Now for the time *for ever.*] Learne that it is the duty of every childe of God to dedicate himſelfe unto the praiſe of God, and that continually, Pſal. 119. 117. For this ſhall bee the eternall calling and condition of thoſe who ſhall poſſeſſe the Kingdome of glory, and it muſt be begunne even in this life.

Laſtly, from the affection in the word *Amen.*] Note that whatſoever we are to performe in the ſervice of God, it muſt be not of faſhion; but with the earneſt affections of our hearts: Pſ. 103. 1. *My ſoule praiſe the Lord, and all that is within me praiſe his holy name.* It is ſaid of *Ioſias* that he turned to God with *all his ſoule*, & *all his heart*, according to *all the Law of Moſes*; ſo we C in like manner in our converſion to God, in our prayers, praiſe, or whatſoever holy worſhip and ſervice we tender unto him, muſt beware leſt in drawing neere him with our lips, we with-draw our hearts from him: which we ſhall the better performe, if wee carry in minde his owne commandement, *My ſonne, Give me thy heart.*

FINIS.

*Laus Chriſto neſcia finis.*

# THE PVBLISHERS POST-SCRIPT.

MAny excellent points might I, as gemmes and pearles in this Commentarie, commend unto thy Christian consideration (Christian Reader:) but that one shall suffice to give notice of, and direct thee unto, as worthiest of my penning and thy perusing; which, as it is most joyned with the scope of this whole Epistle; so most seasonably is it fitted to our present condition, and most diligently traversed by this our Author, namely, that *The seducers of the last age, especially here aimed at by the spirit of God, deniers of the maine grounds of Religion, in doctrine and practice, are the Papists and the present Romish Church.* The necessary consequent whereof is directly proved, namely, *That wee may never joyne with them in their religion, but for ever contend against them for the faith once given to the Saints*: which we can never doe, if we avoid not their doctrines, as the rocks on which we shall necessarily suffer shipwrack, or death it selfe, unto which they cannot but carry the professors. The antecedent or former part seemeth (by the way) to bee a direct and naturall answer unto a popish Pamphlet, already by three learned men sufficiently confuted; wherein *H. T.* by twelve triviall Articles (in comparison) goeth about the bush to prove, that Protestants have neither faith nor piety, religion nor good life. To whom our Author in the exposition of the third verse rejoyndeth, and (doubling the number of those articles with advantage) in the same order proveth the Romish faith to be adversarie in six and twenty severall, solid, and maine grounds unto Christian faith and practice. I will no longer stand on this part than I have shewed who these Papists be, meant by the Author from whom wee must depart; and that for this end, that the sequell of our separation from them may be acknowledged most just and necessary. By such a Papist wee understand not every one who in some things may be popishly affected, for true faith may stand with some errors, and in the end of that faith be the salvation of mens soules: so be the partie aberring bee framed to these two rules: First, hee must *of necessity hold the foundation*, namely, that in Jesus Christ alone, and in no other name, either Angell or man, himselfe or others, salvation is to be sought for. If a man upon this foundation build some wood, hay, stubble, or chaffe, though these shal be burned, yet himselfe shall be saved, notwithstanding as it were through fire. Secondly, *those errors must not be joyned with either a willing or wilfull ignorance*, for such errors are desperate and bring swift damnation. And thus where God reveales no more but naked Christ, and where there is a subjection of the heart to the word, causing it to depend on the Ministerie for further and more full instruction, the acknowledgement of every divine truth is not of such absolute necessitie to salvation, but that true faith may stand with some (even Popish) errors. The Ruler is said to beleeve (and that was by a justifying faith, when as yet he was only overcome by the Majestie of Christ; appearing in the miracle of raising his sonne, to assent unto and acknowledge the maine truth that Christ was the Messiah: but so, as himselfe and his household depended on his mouth for further instruction, and became his Disciples. Yea, even the Disciples themselves were long after their calling and conversion very ignorant in no small points of Christianitie. *Philip*, of the first person in Trinitie: *Lord shew us the Father.* Others of them conceived of Christ as a worldly King: whence two of them *desire to sit the one at his right hand, and the other at his left, when he came to his kingdome.* Others of them (even after his resurrection) harping on the same string, and hearkening after temporalities, *expect it.* Others aske him *when he would* restore it to Israel. *Peter* himselfe held not as hee ought the doctrine of the passion, seeing he dissuaded Christ from it. Wherein marvellous ignorance descrieth it selfe in them being true beleevers: but so much the more tolerable, in that first Christ revealed no more unto them, either not opening the things, or their understandings to apprehend them, till afterwards that hee sent the spirit of truth. And secondly, this ignorance (the mother of their errors) was accompanied with a desire of knowledge: for they were ever questioning with him, desiring him to open unto them his parables, and resolve their doubts, instantly listening unto the gracious words of his mouth, and in a word were blessed *even in hungring and thirsting after righteousnesse.* The persons then here aimed at, are absolute and perfect Papists, against whom alone this grave Author dealeth in all such places of this or other his works, wherein

Vers. 3.

A

B

C

1 Cor. 3.

2 Pet. 2. 1.

Ioh. 4. 53.

Ioh. 14. 8.

Matth. 20.

Luk. 24. 21. Act. 1. 6. Matth. 16. 22.

Note well. *Perk. Probl. p. 1. operum ult. edit. p. 367 & p. 741.*

wherein hee may ſeeme ſevere againſt them: as himſelfe here and there thorow his writings hath deſcribed them, to bee ſuch as acknowledge the Pope their head: hold and maintaine the doctrines and devices of the Councell of Trent, and therein are become overturners and raſers of the foundation of Chriſtian Religion; members of Babylon, Idolaters, not onely outwardly towards Saints and Images; but inwardly ſacrificing to their owne nets: theſe zealous Papiſts, eſpecially the Teachers among them, are the deceivers ſo lively deſcribed thorowout the Epiſtle.

*Perk. operum.*

The ſecond point is our conſequent duty, ſtanding in our ſtanding out with theſe adverſaries of Gods grace and Goſpell: never offring to communicate with them in their cup of fornications; nor once bethinke us of leaguing ſuch abhorring natures as are light and darkneſſe; and truth (which is of an unſtained nature) with moſt foule and deformed falſhood. *For we cannot drinke of the cup of the Lord and of Devils.* Which point let me with good leave a little further declare: not that I love to kindle or keepe in any coales of contention, (the Lord put farre from mee ſuch unpleaſant thoughts) but calmely to ſhew the overſight of ſlivers mediatours, attempting to reconcile ours with the preſent Religion of the Romiſh Synagogue: eſteeming it to be too much peremptorineſſe ſo far as we doe to depart from them: yea, cenſuring it, either as wilfulneſſe on the one hand, or ſcrupuloſitie on the other, to be ſo oppoſite unto them as we are: reputing it a matter of no difficulty to frame both ſides to a meane, either ſide (as they ſay) yeelding a little: nay, it is buzzed out into the eares, by the tongues of common men, that there is no ſuch diſcrepance and difference betweene us in matters of moment as is made; but that the ſubſtance of both our Religions is not farre from the ſame: ſo as many are in a mammering whether way may be better: whereunto (after the Hebrew ὑστερωσις, imitated alſo by the Greeks and Latines, that I may begin with the laſt for the helping of memory) firſt we may bewaile, in beholding in what a fearefull (if not deſperate) degree of declining many are already come: that after ſo many years profeſſion of the truth, powerfully both publiſhed and protected, they ſhould not only admit a dangerous *deliberation*; but even call the very maine grounds thereof into queſtion: whereas if it be in a motion to Idolatry, they ought inſtantly to ſay with *Sidrach, We are not carefull what to anſwer in this matter.* But this judgement of God is juſt upon them, that whereas they never received the truth in love of it, they ſhould loſe of their ground, and be left unto further deluſion. Good cauſe have we all to lament the remembrance of our ruine, through this Satanicall ſtratagem: If the woman will needs bee ſo unwiſe as (not needing) to enter parley with Satan, whom ſhe ought to have reſiſted: and that in matter of ſuch moment, as wherein Gods truth, his glory, and her owne glorious eſtate muſt be queſtionable: moſt juſtly muſt ſhe be left of God, ſnared by Satan, foyled through her owne follie, throwne from her eſtate, (though of innocency) and diſpoſſeſſed (not alone wee all know) even of Paradiſe it ſelfe. Beſides, how farre ſhort come theſe men in zeale to the truth, not onely of our adverſaries the Papiſts themſelves, among whom no doubts or queſtions in their grounds and principles are tolerable; but even of the Jew, who will admit of no diſpute againſt his Religion; yea, of the barbarous Turke himſelfe, who inflicteth death on whomſoever they convince to have called a word of their Alcaron into queſtion.

1 Cor. 10. 21.

*See Perkins pra-ctice of a reformed Catholike.*

*Campian.*

ὑστερον πρότερον. *Cicero.*

1

*See the firſt and fourth daies conference extant.*

*Cyprian.*

Dan. 3.

Secondly, concerning thoſe who cannot diſcerne ſuch eſſentiall differences betweene our Religions, both of us (as they ſay) profeſſing ſalvation by the ſame Chriſt; and all the articles of the ſame faith; I wiſh them no worſe than that their eyes were cleared with the eye-ſalve, that they might ſee, that he that ſeeth not ſuch a Papiſt as is mentioned to profeſſe a falſe Chriſt, and a falſe faith, ſeeth in Religion ſcarſe any thing at all: neither doubt I but (to whom malice, or ignorant ſuperſtition ſhutteth not their eyes) to ſhew plainly in few words, that whatſoever in words they confeſſe with us, yet in doctrine and deed they altogether reverſe it, and diſſent from us, in caſes wherein we may never conſent unto them. And firſt, ſeemeth it a ſmall matter of difference, that in generall they charge our whole doctrine of noveltie, whence ordinarily they tearme the teachers thereof *Novators?* and in ſpeciall, firſt, that our doctrine of juſtification by faith alone (for this ſtriketh at the head, and unbowelleth all their ſhifting devices) is but a new device of ours? as appeareth in their Champions challenge. But confounded herein was he, his cauſe and abetters: our learned men at the conference with him in the Tower not onely mightily by the Scriptures convincing; but out of Greek and Latine fathers alſo, who lived above a thouſand yeares agoe, oppreſſing him with thoſe very formall words, *that faith only juſtifieth*; ſo driving him to ridiculous ſhifts, and newly coined diſtinctions (ſo neere the Mint was he) before unheard of: even as in this controverſie being much ſtraitned, they were forced to caſt about for that as falſe as new diſtinction of juſtification into the firſt and ſecond, never heard of for the ſpace of a thouſand and five hundred yeares after Chriſt.

2 Let me adjoyne hereunto the challenge of our Englands Jewell, who undertooke and performed the proofe, that in ſeven and twenty points (none of them trifles) the Papiſts are different, not onely from ours, but from the doctrine of the Primitive Church: and that never one of thoſe their new devices was once heard of, or received in the Church of God, for the ſpace of ſix hundred yeares after Chriſt. If

*Biſhop Iewell againſt Harding.*

then

then they challenge our doctrine of Noveltie: and we have proved (they not improving) that theirs is of no ancient, and not neere Apostolicall authority: I hope this cannot seeme a circumstance betweene us; for there can bee but one truth, and that is most ancient.

*Antiquissimum verissimum, adulterinum quod posterius.*

3 Againe, can it seeme so small a moat in the eye of any man of sight, that the sacrilegious Synod of Trent teacheth, (cursing the contrary minded) that on their Romish Altars sacrifices propitiatory *are daily, properly, and truly offered* for the sinnes of the quicke and the dead? seeing that this doctrine utterly derogateth from, yea, and abrogateth that most *perfect* and onely *once* for all offered, whereby their sinnes are expiated that shall see the Lord in the holy of holies.

Heb.9.25,26.

4 Further, let any indifferent and single eye behold, and consider whether those be but trifling differences which our reverend *Reignolds* hath worthily disputed, both against *Bellarmine* in his bookes intituled, *The Idolatry of the Roman Church*: as also against *Hart*, both in the two principall questions concerning *Peters* and the *Popes* supremacy: (by which their doctrine they would make Kings and Princes but vassals and feodataries unto the Pope; to whom they ascribe absolute power to excommunicate Kings; to discharge their subjects from their obedience and allegeance: to dispense with their oathes of loyalty and faithfull subjection; and dispose of their Crownes at his pleasure: which no good subject (much lesse Christian) can say is a triviall point, or a little to bee yeelded unto) as *also in these six conclusions* annexed, wherein he hath substantially and learnedly determined, that the faith professed by the present Church of Rome is not the Catholike faith. That their Church is so far from being the Catholike Church, that it is no sound member of the Catholike Church; and consequently, that the reformed Churches of great Britaine, France, Germany, &c. have lawfully, that is, by warrant of Gods Word severed themselves therefrom.

*De Eccl. Rom. Idolat.*

*Concil. Trid. sess. 14. cap. 7. Bellar. de pontif. Rom. l. 5. cap. 8. Stapleton* saith that the Popes supremacie must be held in paine of damnation. See 5. and 6. conclusions.

5 Neither may we yeeld that to bee a circumstantiall question discussed betweene our learned *Whittaker* and *Stapleton* concerning the *Authority of the holy Scriptures*, which they so farre debase and subordinate to their Church: seeing through that great booke of his (never like to be answered by them) he gravely proved, that the *foundation of Papisticall faith is laid upon man, and not upon God*; and so it is *an humane faith*, and not divine; unto which their whole service is sutable, according to *Durandus* his description in his *Rationale*. And lastly, none but inconsiderate men would averre either that the most learned Protestants of *Europe* have spent their strength, and beaten their braines onely for the beating of the aire in matters immateriall: or that those who have as yet uncontrollably published, that the Popish teachers have reversed the whole Decalogue, with

1 Booke, 2 chap. pag. 51.

A the most of the Articles of the Creed, and Petitions of the Lords Prayer, have differed and squared in points not essentiall: or that so many zealous Martyrs, many of them of very profound knowledge, should give their lives and most innocent bloud, for matters of shadow (as is pretended) rather than of substance: for thus to impeach the labours of the former, or the sufferings of the latter, would scarce beseeme any but either a Papist, or some speciall favourite of theirs.

Thirdly, to such as are of minde that a harmlesse mediation may be made; me thinkes it no other but the feeding of a fancy: besides that, it is not harder to make them preserve, and yet neither without prejudice. In which point, as I would not seeme too rigorous or austere, well B knowing how sweet is the name, and yet more pleasant is peace it selfe; so would I chuse an honourable warre, before a dishonourable peace; a free and just dissention, before a base and slavish agreement, such as theirs would be: For *Nahash the Ammonite will make no concord with Iabesh Gilead, unlesse every man suffer his right eye to be pulled out, that so hee may bring some shame upon Israel.* And first it seemeth to me a matter harder to be brought about than I out of my shallow reach can expect ever to see effected: both in regard of our selves, as also of them: for if the truth be with us (as wee are bound to confesse, both in respect of it selfe, and the [a] Law whereby it is established) [b] *then our turnings backe must not reprove us*, but C having found the old way, wee are to walke in it, (without turning aside) that we may in it finde rest for our soules. The Lords counsell to his Prophet must be our direction in this case: *Son of man, goe not thou to them, but let them come to thee:* for to lose our hold of the truth, much lesse to leese any part of it, as in exchange with falshood, were not only a wrongfull betraying of it selfe, but a wilfull wronging of our selves and posterities; whom Gods blessings for the present have made able to hold it entire, not only without danger, but with incouragement, power, and protection. But more hopelesse or impossible rather in respect of them shall our meeting in the mid-way seeme to be, to whom-soever with judgement shall perpend these foure D subsequent considerations.

*Nowomni concordia bona, est demonum legio concors, nec non latronum conspiratio. Musc. in Mat. 8.2.*

3

a Articles of Religion sir out. An. 1562. and in Parliament approved. Eliz. ab. 13. c. 12.
b Ier. 2. 19. and 6. c. 16.

First, that their faith being not [c] Apostolicall, their Religion a [d] false Religion, their Church a [e] false Church, and their worship a false worship: it will prove not a matter of repairing (as requiring lesse cost and labour) but of founding their faith, before they can be raised unto us: which how hard it is for them to be brought unto, who are so setled in their lees and dregs for so many hundred yeares, they cannot be ignorant, who know how difficult it is for a *Blackmoore to change his skinne, or a Leopard his spots:* for so hard is it for those who are *accustomed to evill*, to be drawne to good.

c Sadeel. resp. assert. Posuam c. 9.
d His Majesties late Proclamation and speech at the Parliament.
e D. Willet on Iude, by 25. notes. Perkins in Mat. 4. v. 5. & operum p. 741.

Secondly, that so long as the Pope holdeth his

his head-ship over the Church, with that erronious position, *that he cannot erre*; (which he is likely to lay downe with his Crowne and Crosier, (for sooner to part with them were a foule error) if by much sweat some indifferent parley were compassed (himselfe still remaining both party and judge, as hee was in the Councell of Trent) improbable, yea, impossible it were that any conclusions could on their part be passed, (if on any at all propounded) which any way might bee derogatory to his usurped power and pretended supremacie.

*Nisi quæstuosum nihil tangere. Eras.*

Thirdly, their cautelous circumspection, lest by any meanes the knowledge of our doctrine might perhaps be scattered among them, argueth an utter aversation in them for ever acknowledging it, which appeareth in sundry their practices: 1. In that they binde the consciences of all Catholikes, to a perpetuall separation from all Ecclesiasticall assemblies in religious publike duties, which is the ground of all Recusancy; to which purpose they teach it to bee a sinne to heare our Sermons, for that were a [f] participation with blasphemies: and for prayer with us so strait laced are they, as they may not say Amen in publike or private, (suppose at their tables) if any Protestant bee present. 2. In that they censure most severely all their subjects that travell or trafficke into Protestant countries, blasting them with excommunication. 3. In that they have erected in their Cities an Inquisition to examine upon oath any forreiner or stranger, whereby they ransacke not onely all his carriages, but even his conscience also, lest hee should bring any opinion within him, or instrument without him, that standeth not with their minds and liking: wherein not onely some little escape, but even suspition it selfe proveth often capitall. 4. In their wariness, lest any of our bookes, especially of our translations of the Bible should bee had, or read among them: whence it is that no bookes, which passe not the Inquisition, may be sold in Italy: to which purpose also studiously they teach it to bee a sinne against the first Commandement to read any of their prohibited bookes, of which they have a large Index very common, and consequently being such a mortall sinne, it must necessarily bee confessed at time of shrift: yea, as men every way foreseeing what way our doctrines may bee induced among them, to shut up surely every cranny and entrance, they scarsly suffer to see, or be seene in the light their owne greatest Writers; such as *Bellarmine*, *Gregory de Valencia*, &c. that our positions, allegations and answers (though answered by themselves) in those books may not be made known; lest perhaps it should befall others of them as it did *Pighius*, who reading over *Calvins Institutions*, with purpose of refuting it, was (ere hee was aware) wonne to the defence of the doctrine of justification by free imputation according to the Apostle. So as Spaine maketh not a more diligent annuall search that the Jewes among them have no armes in their houses, than both Spaine and Italy vigilantly secure themselves in this behalfe: and no marvell if our bookes bee so avoided, seeing that they inhibit men from the reading of the Scriptures themselves, lest they should become Heretikes: condemning it, and [g] bringing men in danger of their lives for reading them as for an hereticall practice. In a word, at this day such a night doe these Owles delight to live in, that among themselves even their Regulars (much lesse their Laicks) may not without licence from the Pope or their Prelates reade the Bible, no not in the Catholike translation.

[f] *Bristol.*

[g] *Fox Acts and Monuments.*

Fourthly, consider their irreconciliable hatred against ours, far above all other (although most hereticall and damnable) religions, for why else can they content themselves, with so studious prevention of the Protestants profession only; whereas both Jewes and Grecians, even in Rome it selfe the Popes See, are suffered with their Ceremonies, Synagogues, Services, yea, and Circumcision it selfe administred to the dead as well as to the living? which lowdly proclaimeth, that farre they are from judging, and deeming so indifferently of our differences, as some among our selves seeme to doe; and that they would sooner be wonne to the Jewes or Turkes in profession, than the Protestants: which [h] one of them saith is in nothing better than that of the Alcaron; and in many things farre worse and more detestable. And good reason (mee thinkes) they have of suffering among them the fore-named Sects and Heretikes, as from whom together with the Heathen, the whole bodie of Popery is peece-meale patched together, and yet the name of a Protestant bee as much detested of them, as Jewes names were of the heathen Kings. For which cause *Daniel* and his fellowes must have all their names changed before they may bee brought into the presence of *Nebuchadnezzar*; whence their ordinary practice proceedeth, that in their writings, their bitternesse and disdaine suffer them not to name, but in most reproachfull tearmes, the first reformers and restorers of our Religion: calling them usually *Calvinists*, *Puritans*, *Innovators*, and *Heretikes*: neither doth this inbred malice of Papists against our Religion stay it selfe here, but hath broken out into most barbarous butcheries, and most cruell bloud-sheddings, which yet they could never account sufficiently savage: not of their owne subjects onely, and within their owne Territories; but within other dominions: not of private onely, but of publike persons: not of meane, but of most noble, yea, Royall descent: and not of persons only, but of Cities, States, Kingdomes, and Countries. But where should I beginne, or if I should, where should I make an end of instancing their most matchlesse,

[h] *Rivaldus.*

matchleſſe and endleſſe tyranny? (ever a note of falſe Religion, and inſeparable to the Romiſh) whoſe curſed rage (like that of *Simeon* and *Levi*) *Gen.* 34.39. and 47.7. even fierce and cruell, *cauſing them to ſtinke among the inhabitants of the earth*, hath made the ſtreets of infinite Cities (which either their force, or fraud and falſe arts could caſt open) to run with the bloud of Proteſtants, as did once *Ieruſalem* with the bloud of the Saints which *Manaſſeh* ſhed like water. What ſhall I need to ſpeake of that notorious bloudy inquiſition in *Spaine* and *Italy* the chiefe ſeats of it? what of the many miſerable maſſacres, Caniball-like conſpiracies, and tragicall murthers *in France and the low countries*? In our owne country, who but ſtrangers at home are ignorant what fierceneſſe, feares, and fires, were raiſed to conſume the innocent bodies of the Saints living and dead: in ſuch ſort as every corner of the Land ſeemed as hot as *Nebuchadnezzars* furnace, even ſeven times hotter than it uſed to be: wherein were to bee caſt whoſoever would not fall downe and worſhip the Image which the Romiſh *Nebuchadnezzar* had erected? Neither yet were thoſe fires thought furious enough for ſuch: as might have appeared, if the Lord had not taken the rod out of thoſe wicked hands in that ſeaſon when he did: and ſince that time, what a number of deviliſh plots and conſpiracies were attempted againſt the noble perſon of her late Majeſtie of bleſſed memory, by *Arden*, *Somervile*, *Babington*, *Parry*, *Lopez*, *Squire*, and others? and thoſe ſtratagems not performed by perſons exorbitant, but with the privity of the Pope, and Principalls of their Religion, backing the ſame not only with their [i] doctrin, to which it is moſt ſutable (as appeareth by ſundry their ſeditious poſitions; lately collected by Maſter *Morton*) but with pardons, promiſes, paies to particular [k] perſons, and commandements generally to all ſubjects whoſoever, as appeareth by the Popes Bull againſt her late Majeſtie: *Volumus & jubemus ut adverſus Elizabetham &c. ſubditi arma capeſſant.* And yet (as though all were well) they can cover all the ill hearing of ſuch traiterous practices, under the name of Catholike pretences: for the furthering of which intentions, what may not, and muſt not be attempted? Now to theſe purpoſes maintaine they innumerable Catholike intelligencers and inſtruments (I meane their *Prieſts and Ieſuits*) ſent out by them, not only as eyes to ſearch out the ſecrets of ſtates and countries, and watch their beſt advantages: but as hands (full of bloud) to execute whatſoever miſchiefe upon any of the Lords anointed ones, not onely oppoſing themſelves to the Papall power; but which is more, if they be but ſuſpected not ſo firme to the Pope as they wiſh; or (which is moſt of all to be marked) though they be their owne dead ſure; yet if they ſhew not themſelves as readie to execute the Popes bloudy deſignes, as hee to command: which was the caſe of the late King of France, ſlaine treacherouſly for no other cauſe by a *Iacobin*. What argument then can be brought to petſwade us of their ever according with us in whole or part in our Religion? of which they deeme no other, than as of a peccant humour neceſſarily to bee purged out everie few yeares, either by murther, if it prevaile in the head: or by maſſacre, if in the body of any countrie; and rather than it ſhould not, they will not ſticke with *Blaſius* at the commandement of their great *Gracchus*, to ſet on fire or to blow up even the Capitoll it ſelfe: although nature and Gentiliſme condemne ſuch graceleſſe devotedneſſe. The late moſt diabolicall and furious attempt againſt his Majeſty and the whole State that ever was invented; (the like whereof both in the contriving, and whole carriage could never bee ſhewed, no I thinke if there were Annals and Chronicles kept in hell it ſelfe) cryeth out againſt them long ere this time in all the corners of Chriſtendome. God Almightie ſtill deliver his Highneſſe and Royall race from them: and by his Majeſties meanes, us and our land from them. For how much better had it beene, that his Majeſty had beene moved to have baniſhed theſe vipers out of his Realmes, than thoſe who profeſſe the ſame Lord Jeſus, and labour (though with acknowledgement of too much weakneſſe and wants) to bee found faithfull before the Lord and their Soveraigne? But not to depart from our purpoſe: Theſe bee the waies wherein the Popiſh Balaamites would meet us, and with us, if the Lord ſhould not meet with them, comming againſt them in every corner. While then they walke in theſe waies of *Cain*, what booteth it us to ſpeake of a peace with them? *for while we ſpeake of peace, they are bent to warre.*

But be it ſome peaceable conſent and agreement were on their part promiſed; yet that one conſideration of the treachery in compacts, would keepe any judicious man from ſetling his conceit and affection upon any ingenious concluſions with them: which treachery is not onely practiſed by the perſons of faithleſſe Papiſts; but is preſcribed as a maine precept of that moſt infidell doctrine of theirs: nay, which even Infidels themſelves would bluſh at in this behalfe: for doth not their doctrine make it lawful for them to uſe any *Equivocations* or *Reſervations* (as they tearme them) with their adverſaries, almoſt upon any advantage? yea, and that (leſt they ſhould not come to the height of impiety) in giving anſwer not only on their words, but upon oath before the lawful Magiſtrate, though not their lives, but their leaſt liberties only be touched? Which doctrine till it be reverſed, how dare wee take their words or any aſſumpſit from them in any thing wherein wee would not be over-reached? But ſuppoſe againe ſuch peaceable concluſions were not promiſed only, but purchaſed; what yet were we

*Furor etiam poſt fata.*

*Stories* device of an iron cage againſt Proteſtants, turned into an hurdle and halter againſt himſelfe.

[i] According to his Majeſties moſt wiſe obſervation, his laſt ſpeech at Parliament.

[k] *Parrie. Lopez. Bulla Pij. V.*

*Cicero.*

*Pictura in ſua.*

wee better than before? what bils or bonds would or could they lay in sure enough for our security, so long as their doctrine standeth in force published in word and writing, that *fides hæreticis non est servanda*, and that *Leagues* with them are more honourable in breaking than in making? how long can wee conceive, would the continuance of our peace last longer, than by it they could with advantage undermine us?

Tol. Instruct. Sacerd.

But because I must shut up many matters in few words, let us see the prejudice which would ensue upon such pretended mediation, in matter of Religion: and first, seeing they are a seed of the wicked, corrupt children, having forsaken the Lord, in whom from the sole of the foot, to the crowne of the head, there is nothing but wounds, and swellings, and sores full of corruption: and seeing themselves are become open Idolaters, their Cities cages of Idolatry, their services all Idolatrous, having thus forsaken the covenant of their youth; seeing filthinesse appeareth on their skirts; and finally seeing by seeking their justification by the workes of the law, *they are abolished from Christ, and fallen from grace*: (the which particulars have beene clearely proved by many our unanswered and unanswerable bookes) to communicate with them by accepting; yea, not abstaining from the least appearance of any of these evils; were no other but to expose and lay our selves open and naked to all manner of danger, of infection of our soules, defection from our God, and in the end of destruction both of body and soule. It was a dangerous disease which Israel brought out of Ægypt, having through their long continuance there by reason of those marishes, and the River Nilus, (to which *Lucretius* in a distich appropriateth this disease) contracted the same upon them: for the proving, and purging whereof, the Lord instituted so many ceremonies and separations: but farre more fearefull was that inward leprosie, even that abominable Idolatry which they brought forth with them, and which cost them so deare both in the wildernesse, and in the land of Canaan; yea, so habituall and inbred was the infection, that although the Lord used most wise preventions every way; yet presently upon their delivery out of the sea, will it burst forth, and become in the end their utter overthrow. It cannot bee but the strangers which come with Israel out of Ægypt, being accustomed to the Ægyptian fashion and diet, will still be harping on their cucumbers, leekes, onyons, and garlicke: and draw the Israelites to the same lustings, though with the loathing of Manna it selfe; but such an exceeding plague shall proceed from the Lord, that in perpetuall memory thereof, the place shall bee called *the graves of lusting*: and if the daughters of *Moab* may have free accesse to Israel in Sittim, Israel will easily bee joyned to *Baal Peor*, till the wrath of the Lord be kindled, and there fall in one day, three and twenty thousand. The certaine perill and inevitable danger whereof, the Lord well perceiving, did not onely charge his people to have nothing to doe at all with the Heathen, lest by any meanes they should be snared: but also that they should be so opposite unto them, that they should in all appearances and circumstances (and yet none will say the Lord herein was too severe and strait) bee unlike unto them both in Religious and Civill exercises: for if they looke towards the East in their Temples in the honor of the Sunne, his people shall in his Sanctuary and Temple contratily looke to the West: and in the West shall the *Sanctum Sanctorum* bee set. If they offer sacrifices unto Oxen, Sheepe, Doves, Goats, &c. as unto Gods: the Lord in detestation hereof, will have his people to consume and burne these creatures before him in sacrifice: and hence was it that every shepherd was an abomination to the Ægyptians; with whom they might not eat nor converse, because they did kill, eat and sacrifice those beasts, whom the other worshipped as Gods. If they use to eat almost none but Swines flesh, and yet neither that, before they have sacrificed of the kinde to the Moone, or *Bacchus*: the Lord especially prohibiteth this meat of all other to his people, they shall not meddle with it, it shall bee an abomination unto them. If their Priests [a] make their pates bald, shave the locks off their beards, and make cuttings in their flesh, as *Baals* Priests did: the Priests of the Sonnes of *Aaron* may not doe so. If they make glorious Altars, and plant Groves about them; the Israelites may not doe so, (especially in the wildernesse) but either Altars of earth, which presently upon the removall might be demolished and cast downe, lest the remaines should bee abused to superstition: or if of stones, they must be rough and rude, unhewen and unpolished; lest any beauty of them should solicite their preservation: as for groves, see Deut. 16. 21. If they shall in way of superstition, or worship, reserve any portion of their sacrifices: the Lord rather than hee will have any portion of the Paschall Lambe preserved till the morrow, will have it burnt with fire: neither shall *Moses* bodie be knowne where it is buried, lest they should make an Idoll of it. Nay, which is more, and as worthy the noting, wee may observe how the Lord, even in civill things, draggeth his people from their society and fellowship: for first, Israel is charged, that they should goe no more backe to Ægypt that way; so as the danger was (if any) by their neighbours, whose Countries were adjacent unto them: the which the Lord useth all meanes to prevent: both in that hee willeth his people to nourish a perpetuall enmity with the Moabite, and Ammonite, the *peace and prosperity of whom they may never seek all their dayes*: as also to debarre them from pressing into his peo-

Note, I speake not against the league of concord. Isay 2. 6.

Elephas, or Elephantiosis, the Leprosie. Levit. 13.

Exod. 32.

Kibroth hattaavah. Numb. 25. 9. conferred with 1 Cor. 10. 8.

[a] Romish Balaamites make their pates bald, and shave their beards Levit. 21. 5.

Gen. 46. 34 and 43. 32.

Exod 20.

Romanists reserve of the bread in the Masse, and Reliques of men superstitiously. Exod. 12. 10. Deut. 34. 6.

Deut. 23. 6.

Vers. 3.

Vers. 9.

*Conjugia extra Deum & tripub. causa, & consuetudo vetuit. Ius. in Deut. 21. Exod. 34. 16. Exod. 21. 4.*

ple, he chargeth that *neither of them ever enter into the congregation of the Lord, to the tenth generation*: intending hereby that they should not rise to preferment, authority or Magistracie among them. And as for the other strangers, though Israel seemed in private respects to be, if not somewhat obliged and indebted to divers of them, yet as it were bound to peace, and to hold their hands from open hostility; yet might they not be admitted into the congregation of God, *unto the third generation*. Besides this, foreseeing that the next and most direct way, whereby the heathen might league and linck in themselves with his people, might be by marriages and contracts: the Lord is very studious that all such meanes be cut off; and therefore would have the distinctions of Tribes observed; with strait prohibition, that no Jew (except the Levite) should marry out of his own Tribe, much lesse without his owne people: whereof although I acknowledge other more maine causes (as the distinction of the Tribe of the *Messiah* from the rest: the cleare acknowledgement of his race: the execution of the Lords whole regiment Ecclesiasticall and Civil in that policy, fitted according to that distinction to their severall offices, and possessions) yet I thinke this is one included reason not to bee neglected, especially seeing they had strait charge against it. Againe, in case a servant Jew would marry a stranger into his Masters house, he was not at his departure to carry his wife and children, for they were to be his Masters: but if hee would abide still with her, hee was then shamefully to come before the Magistrate, and for ever renounce his liberty, untill the Jubily released him: by which strait lawes the Lord would restraine even slaves and servants (who for the most part are neglected) from matching themselves with strangers. Such another law to this purpose is recorded, Deut. 21. 10. that if an Israelite in warre, should see a beautifull woman taken captive, whom he did affect for his wife, it was ordered by God, that first all meanes should be used for the alienating of his affection, as that he must have her home a moneth before, and not marry upon any sudden motion. Secondly, shee must shave her head, to make her as ill favoured in his eyes as might be. Thirdly, she must nourish her nailes, to make her yet more sordid. Fourthly, shee must put off the garment wherein shee was taken, and put on base and neglected garments fit for a pensive captive. Fifthly, shee must bewaile her father and mother a whole moneth, to shew how hardly, and sorrowfully shee was brought from her fathers house, into the power of strangers; and then if by all these meanes the man could not bee drawne from her love, it was permitted to him to marry her for his wife: which law teacheth us see how hardly the Lord endureth, and is drawne to admit the least liberty in this behalfe. How many civill things might I instance in, wherein the Lord straitned his people, that they might bee utterly unlike the Gentiles in habit, manner of living, behaviour, and other like circumstances, otherwise in themselves very indifferent? which I had here inserted, but that I must consider that I write an addition, not a booke; an admonition, and not an exposition; and if yet these ordinances of God himselfe, seeme in some mens opinions too strait, and not to bee imitated of us in regard of the Papists, towards whom wee are not to bee so severe, as so farre to sever our selves; that is but the seeking of a knot in a rush, and to be acute in distinguishing, where God hath not distinguished; and in effect to affirme, either that the Idolatry of the Romish Church is not so vile and grosse, as is that of other Idolaters: or else (seeing our people converse with them more than any Idolaters) that to communicate with their Idolatrie, is nothing so dangerous now, as it was for Gods people to participate with the Idolatry of the heathen against Gods expresse commandement. But if with any such, the testimony of man, bee greater than the testimony of God, (as it is commonly, with the Popish minded, who flie from the Scriptures unto men, because their doctrine is from below) let them looke unto those most ancient Councels, which were the purer, for six hundred yeares after Christ; and they shall finde that the Church would have her children diametrally opposed even on lawfull things, to the Jewes, and heathen of whom they were in danger to be corrupted. Those were more famous, *of Nice*, [y] which decreed that the feast of Easter should not be kept of Christians, at that time, and in that manner that the Jewes did: that in nothing they might agree with them. That also of *Bracea* [z] decreed, that Christians should not decke their houses with bay-leaves and greene boughes, (than which what can bee more indifferent?) neither rest the same day from their callings wherein they did: nor keepe the first day of every moneth as they did: It would bee too tedious, and argue forgetfulnesse of my selfe, and no remembrance of my reader, to recite the testimonies of other Councels, Fathers, and our owne principall Writers in this behalfe: which otherwise easily had I beene carried unto by the tenacity and stiffenesse of many in this argument. But to end: as our Saviour willed his hearers, *Beware of the leaven of the Pharisies*; so let every man beware of the leaven of the Papists: for what is Popish doctrine else, but a Pharisaicall leaven, alwayes to bee purged out of Churches, and States; as the Jewes upon some occasions were to purge all leaven out of their houses. Let no man say it is but a little, and such a difference which may bee tolerated: for even the Pharisies doctrine was much of it more true, than this Pharisaicall doctrine of theirs; yet was their leaven hid in it, (as in

y *An. Dom.* 325.

z *An. Dom.* 610. *Tom.* 1. *fol.* 73.

in this) the nature whereof is (though it bee but little) yet to sowre the whole lumpe. In a word, as *Caleb* and *Iosua* said of Canaan, the land is a very good land; *If the Lord love us, he will bring us unto it:* even so, if the Lord love us, hee will expell these Gyants from us, and give us securitie in our owne land from the Anakims: or if not, if any of these strangers abide with us, our faithfull prayer and hope is, that as *Salomon* numbring all the strangers in the Land, set them to worke in his Temple, even a hundred three and fifty thousand and six hundred: so our A wise and peaceable *Salomon* and Soveraigne will continue, to set even thousands of these to worship with us in the Temple: yea, and in this one circumstance passe *Salomons* wisdome, in not chusing overseers of themselves, to cause them to worship. The Lord Jesus strengthen his Highnesse heart, unto this and many moe honourable workes, and make us happy in his long and prosperous Reigne, to his renowne and glorie in this life, and fruition of the blessed Crowne of righteousnesse at the peaceable end of his through-comfortable dayes. *Amen.*

Num. 14. 8.

2 Chr. 2. 17.

verse. 18.

FINIS.

in this) the nature whereof is (though it be but little) put to some the whole purpose. In a word, as Caleb and Joshua said of Canaan, the land is a very good land: If the Lord love us, he will bring us into it: even so, if the Lord love us, and give us [illegible] our own land from the Amalekites: or if not, if any of these dangers abide with us, our faithfull prayer and hope is, that as Solomon pumped all the strangers in the Land, to them to work in his Temple, even a hundred three and fifty thousand and six hundred: so our

will continue, to see even thousands of these to worship with us in the Temple: yea, and in this one circumstance pacifie Salomon with us, in not chiding overmuch at themselves, to cause them to worship. The Lord Jesus strengthen his Highnesse heart, unto this and many more honourable works, and make us happy in his long and prosperous Reigne, to his renowne and glorie in this life, and saluation of the blessed Crowne of righteousnesse at the peaceable end of his through-comfortable daies. &c.

A

# A DISCOVRSE OF THE DAMNED ART OF Witchcraft.

## SO FARRE FORTH AS IT IS REVEALED IN THE SCRIPTVRES, and manifested by true experience.

FRAMED AND DELIVERED BY Master WILLIAM PERKINS, in his ordinary course of Preaching, and published by THOMAS PICKERING Batchelour of Divinitie, and Minister of FINCHINGFIELD in ESSEX.

LONDON,
Printed for IAMES BOLER.
1631.

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LONDON,
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1618.

# TO THE RIGHT HONOVRABLE, SIR EDWARD CORE Knight, Lord chiefe Iuſtice of his Majeſties *Court of Common-Pleas*; Grace and Peace.

RIght Honourable: The Word of God that onely Oracle of truth, hath pointed out the Enemy of mankinde, by his proper Characters, in ſundry places. Our Saviour tearmes him, the [a] *Prince of this world*; and a [b] *murtherer from the beginning*. *Peter* compares him to [c] *a roring Lion*, that rangeth abroad in the earth, *ſeeking whom he may devoure*. His attempts in regard of their qualitie, are called [d] πάνυργα, ſubtill and deepe devices; yea, [e] μεθοδεῖαι, plots exquiſitely contrived, and orderly framed, as it were in Method. The meaning of the holy Ghoſt in theſe and ſuch like attributes, is, to expreſſe that meaſure of policy and power which Satan hath reſerved unto himſelfe even in the ſtate of his Apoſtaſie, improved by long experience, and inſtantly practiſed upon the ſonnes of men, that he might ſet up in the world a ſpirituall regiment of ſinne, as a meane to encounter the Kingdome of grace, and if it were poſſible, to bring the ſame to ruine. To forbeare inſtances of open force made againſt God and his Church by other courſes, for the compaſſing of his deſires; how skilfully he workes his owne advantage, by ſecret oppoſition, in the exerciſe of that curſed Art, which is the ſubject of the preſent Diſcourſe, is a point not unworthy your honourable conſideration.

The Power of this Prince of darkneſſe, being above the might of all ſenſible Creatures, and every way ſeconded by the greatneſſe of his knowledge and experience, manifeſteth it ſelfe herein, for the moſt part, by workes of wonder, tranſcendent in regard of ordinary capacitie, and diverſly diſpenſed by his choſen inſtruments of both ſexes, ſometime in matter of Divination, ſometime by Inchantment, ſometime by rare ſleights and deluſions; otherwhiles by hurting, by curing, by raiſing of Tempeſts, by ſpeedy conueyance and tranſportation from place to place, &c. and all to purchaſe unto himſelfe admiration, feare, and faith of the credulous world, which is uſually carried away with affectation and applauſe of ſigues and wonders. His Policie appeareth in a wiſe and exquiſite manner of framing and conceiving both his practices and grounds; the one to procure credit and entertainment, the other that he may not faile of his purpoſe, but proceed upon certainties.

Touching the manner of his practice. He ſtands reſolved, that the world hath taken notice of him to be [f] *a liar, and the father thereof*; and therefore if he ſhould offer to ſpeake in his owne language, or informe an Art by rules of his owne deviſing; hee might haply incurre ſuſpicion of falſhood. Hereupon hee compoſeth his courſes μιμητικῶς, by way of counterfait and imitation, not of the actions and dealings of men, but of the order of Gods owne proceeding with his Church; holding it a ſure principle in policie, That actions will be much more effectuall, when they be framed unto the

[a] Ioh. 12. 31.
[b] Ioh. 8. 44.
[c] 1 Pet. 5. 8.
[d] 2 Cor. 2. 11.
[e] Epheſ. 6. 11.
[f] Ioh. 8. 44

the beſt Preſidents, than when they are ſuted to the direction of meaner examples. To this purpoſe, as God hath made a Covenant with his Church, binding himſelfe by promiſe to be their God, and requiring of them the condition of faith and obedience; ſo doth Satan indent with his ſubjects by mutuall confederacy, either ſolemnly or ſecretly; whereby they binde themſelves on the one part to obſerve his rules, and he on the other to accompliſh their deſires. Againe, God gives his Word, the Interpreter of his will and his Sacraments, the ſeales of his promiſes, to which being rightly adminiſtred and received, he hath tied his owne preſence, and the worke of his grace in them that beleeve. Anſwerably to this the Devill gives a word of direction to his Inſtruments, and addeth unto it, Charmes, Figures, Characters, and other outward Ceremonies, at the uſe whereof he hath bound himſelfe to bee preſent, and to manifeſt his power in effecting the thing deſired. Furthermore, God hath revealed his will to the Patriarchs, Prophets, and Apoſtles, by familiar [a] conference, by [b] dreames, by [c] inſpiration, by [d] Trances: In the ſame manner, Satan hath his Divinors, and Soothſayers, his Pithoniſſes, his Caſſandares, his Sibylles, to whom he maketh knowne things to come, by familiar preſence, by dreames, &c. To conclude, God had in the Old Teſtament his Temple at Ieruſalem, yea, his [e] Oracle, from whence he ſpake, and gave the anſwer unto *Moſes*: So of ancient times, the Devill erected his temple at * Dodona, and Delphos, whence he gave his anſwers, for the ſatisfaction of the ſuperſtitious Heathen. Yea, and at this day, as the Miniſters of God doe give reſolution to the conſcience, in matters doubtfull and difficult, ſo the miniſters of Satan, under the name of Wiſe-men, and Wiſe-women, are at hand by his appointment, to reſolve, direct, and helpe ignorant and unſetled perſons, in caſes of diſtraction, loſſe, or other outward calamities.

Now the Grounds whereupon hee buildeth his proceedings for certainty, are cunningly gathered from the diſpoſition of mans heart, by naturall corruption, and that in three ſpeciall inſtances: Firſt, he knowes that Man naturally out of the light of grace, hath but [f] a *meere ſoule*, indued onely with ſome generall and confuſed notions; and as for matters of deeper apprehenſion touching God and heavenly things, there is a vaile of ignorance and blindneſſe drawne over the eyes of his minde. Whereupon, though he be apt to know and worſhip a God, and learne his will, yet for want of information by the Word, he is prone to erre in the practice of his notion. Here Satan applies himſelfe to mans meaſure, and at his owne will, drawes the minde into error by his deluſions and impoſtures. This made the [g] Samaritans in the Old Teſtament, and the ſuperſtitous [h] Athenians in the New, to *worſhip an unknowne god*, that is, the [i] Devill. Hence it was that the greateſt Clerks of Greece, [k] *Thales*, *Plato*, and the reſt, for want of a better light, ſought unto the Wizzards of Ægypt, whom they called Prophets, men inſtructed by Satan in the grounds of Divination. And of this ſort were *Iannes* and *Iambres*, mentioned in the [l] Scriptures. Hence it was alſo that the ancient Heathen, having [m] *no law and teſtimony from God*, inquiring at Sooth-ſayers and murmuring Inchanters; others betooke themſelves, in matters of doubt and difficultie, to the old Oracles of [n] *Iupiter Ammon* in Libya, of [o] *Iupiter Dodonæus* at Dodona in Epirus; of [p] *Apollo* at Delphos, of [q] *Iupiter Trophonius* in Bœotia, and the reſt; where the Devill gave the anſwer, ſometimes one way, and ſometimes another. Secondly, Satan by obſervation perceiveth that man upon a * weake and ignorant minde, is prone ſuperſtitiouſly to dote upon the creatures, attributing ſome divine operation or vertue to them, without any ground of Gods Word, or common underſtanding; and conſequently diſpoſed to worſhip God in ſome worke of man, or to joyne to the ſame worſhip the inventions of man, which he hath not commanded. Vpon which ground he made the Heathen to dote upon their Wiſemen, *to regard* [h] *Soothſayers, and them that wrought with ſpirits*; The Chaldean [i] Philoſophers renowned for their ſuperſtitions and Magicall courſes, to make the Heavens, *fatalium Legum Tabulam*, aſcribing that to the vertue of the Stars, which was knowne and done by Satanicall operation; The Magicians of Perſia, to admit of corruptions in their ancient good learning, and to give themſelves, upon the reading of the fabulous writings of the Chaldean Sorcerers, to the ſtudy of unlawful Arts

[a] Gen.18.17.
[b] Numb.12.6.
[c] Amos 3.7
[d] Act.10.10.

[e] Exod.25.22: Numb.7.89.

* Herodot. Euterpe.

[f] 1 Cor.2.14. ψυχικὸς.

[g] 2 King.17.29. Ioh.4.22.
[h] Act.17.23.

[i] 1 Cor.10.20.

[k] Diog.Laert. lib. 1.in Thaletis epiſt. ad Phericid.& l.3. Strabo Geogr.l.17

[l] 2 Tim.3.8.
[m] Eſa.8.19,20.

[n] Diod.Sic.l.17. Plin.l.5.c.5.
[o] Herodot. Euterpe. Strabo Geogr. l.16.ex Hom.Odyſſ.ξ.
[p] Pauſan.in Phocicis. Herodot. Euterpe. Strabo Geogr. l.9. & li.16.
[q] Pauſan.in Bœoticis. Strabo Geogr. l.9.
* Omnis ſuperſtitio imbecilli animi atque anilis eſt. Cic.de Divin.
[r] Levit.19.31.
[ſ] Clem.Al. στρωμ. lib.6. Strabo Geogr.l.15 Dan.2.2. Matth.2.1.

Arts invented by himselfe, both before and after the times of *Daniel* the Prophet. Lastly, the ancient Romans upon a superstitious dotage, never to undertake any businesse of weight, *nisi auspicato*, unlesse they had luckie consent and warrant from the Colleges of their Augurors erected by *Romulus*. Thirdly, there is a naturall distemper in the minde of man, shewing it selfe in these particulars; That hee cannot indure to stand in feare of imminent danger; That hee swels in an high conceit of his owne deserts, especially when hee is in lower estate than he would bee; That he will not beare a wrong done without revenge; That he rests not satisfied with the measure of knowledge received, but affecteth the searching of things secret and not revealed. When the minde is possessed with these troubled passions, with care to helpe it selfe, then comes the Devill, and ministreth occasion to use unlawfull meanes in the generall, and forceth the minde by continuall suggestion, to determine it selfe in particular upon his owne crafts. It was the case of [k] *Saul*, and of [l] *Nebuchadnetzar*. It caused many of the Heathen Philosophers, to goe from Athens to Memphis, from Grecia to Syria, from men on earth to wicked spirits in hell, to get more illumination at the hands of the Prince of darknesse. It moved sundry male-contented [a] Priests of Rome, to aspire unto the chaire of Supremacy, by Diabolicall assistance; yea, [b] to exercise Magicall Arts when they were Popes; and thereby to manifest indeed, that they were not the true Successors of *Simon Peter*, but heires of the vertues of *Simon* that *Magus*, who bewitched the people of Samaria, and professed to doe that by the great power of God, which he wrought by the aid and assistance of the Devill.

If any doe thinke it strange, that Satan should in this sort oppose himselfe to the Kingdome of God, and maintaine his owne principalitie, by such ungodly arts and exercises; They must know, that this and all other evills come to passe even by the will of God, who hath justly permitted the same; To punish the wicked for their horrible sinnes, as *Saul* for his wickednesse; To avenge himselfe upon Man for his ingratitude; who having the truth revealed unto him, will not beleeve or obey it; To waken and rouze up the godly, who are sleeping in any great sinnes or infirmities: Lastly, to try and prove his people, whether they will cleave to him and his Word, or seeke unto Satan and wicked spirits.

Now from the consideration of the premisses, wee conclude it a necessarie thing for the Church and people of God, to bee acquainted with the dealing of Satan in this kinde, that knowing his subtill devices, they may learne to avoid them. For which purpose this Treatise was first framed, and now exhibited to your Lordship. The just commendation whereof, above others formerly divulged touching this Argument, appeareth herein, that it serveth to the full opening and declaration of Satans method in the ground and practices of Witchcraft. Wherein among many other remarkable points, it may please you to take speciall notice of these particulars. I. That they doe grosly erre, who either in expresse termes deny that there bee Witches, or in effect, and by consequent, avouching that there is no league betweene them and the Devill, or affirming they can doe no such miraculous workes as are ascribed to them. The former issueth plainly out of the body of the Discourse. And for the latter, That there is a Covenant betweene them, either explicite in manner and forme, or implicite by degrees of superstitious proceeding in the use of meanes insufficient in themselves, is plainly taught and confirmed in the same. That Witches may and doe worke wonders, is evidently proved: howbeit not by an omnipotent power, (as the * gainsayer hath unlearnedly and improperly termed it) but by the assistance of Satan their prince, who is a powerfull spirit, but yet a creature as well as they. And the wonders wrought by them, are not properly and simply *miracles*, but *workes of wonder*, because they exceed the ordinary power and capacity of men, especially such as are ignorant of Satans habilitie, and the hidden causes in nature, whereby things are brought to passe. II. That the Witch truly convicted, is to be punished with death, the highest degree of punishment; and that by the Law of *Moses*, the equitie whereof is perpetuall. Yea, even the better Witch of the two in common reputation, because both are equally enemies to God and true Religion: and it is well knowne by true experience, that all professed Sorcerers are guilty of many most monstrous impieties. III. That the miracles

of

[k] 1 Sam. 28.
[l] Dan. 2. 1, 2.

[a] Platina in Sylv. 2. &c. Fasciculus temporum.
[b] Benno Cardinal. de Sylvest. 3. & Gregor. 6. Act. 8. 9.

August. Enchirid. cap. 95, & 96.

1 Sam. 28.

2 Thess. 2. 10, 11, 12.

Deut. 13. 3.

* Reginald Scot, epist. ad Lectores.

Mira vel miranda, non Miracula.

of the Popiſh Church at this day, are indeed either no miracles, or falſe and deceitfull workes. Touching corporall preſence in the Sacrament, which they affirme to be by miracle: If it were true, then miracles were not yet ceaſed, but ſhould ſtill be as ordinary in the Church, as are the Sacraments. A point not onely confuted in the latter part of this Treatiſe, but alſo by the teſtimony of purer Antiquity. *Auguſtine* ſaith, *That miracles were once neceſſary to make the world beleeve the Goſpell: but hee that now ſeekes a ſigne that he may beleeve, is a wonder, yea, a monſter in nature.* Chryſoſtome concludeth upon the ſame grounds, that *there is now in the Church no neceſſity of working miracles; and calls him a falſe prophet, that now takes in hand to worke them.* Againe, if there be a miracle in the Sacrament, is it contrary to the nature of all thoſe that were wrought, either by *Moſes* and the Prophets, or by Chriſt and his Apoſtles. For they were apparant to the eye, but this is inſenſible: and therefore neither of force to move admiration, nor to convince the minde of man, and make him to beleeve: As for thoſe which are pretended to be wrought by Saints in that Church; if wee make recourſe to the Primitive times, wherein God gave the gift to breed faith in the Gentiles; wee ſhall finde that the power of producing ſuch works, was never actually inherent in the Apoſtles, but diſpenſed by them *in the name of Chriſt.* Neither was it in their liberty to worke miracles when they would, but when it pleaſed God, upon ſpeciall cauſe to call them thereunto. And if neither the power nor the will was in them, much leſſe is it likely to be found in any of the Saints. And for their Relikes, of what name ſoever, ſo greatly magnified and reſorted unto; we deny there is any ſuch vertue in them. For they may not be thought to be more effectuall than the hem of Chriſts garment, from which the power of healing the woman did not proceed, but *from himſelfe:* Or than the Napkin of *Paul*, which did not cure the ſicke, but *the power of God* onely, diſpenſed by *the hands of Paul.* Miracles therefore, avouched by them, to be wrought at the Tombs and Statues of Saints, and by their relikes and monuments, are but meere Satanicall wonders, ſerving to maintaine Idolatry and ſuperſtition: and are in truth no better than the wonders of the Donatiſts in S. *Auguſtines* time, *Aut figmenta mendacium hominum, aut portenta fallacium ſpirituum.* IV. That the light of the Goſpell purely preached, is a ſoveraigne meane to diſcover and confound the power and policy of Satan in Witchcraft and Sorcery. The Word of God preached, is the *weapon* of the Chriſtians *warfare*, and *is mighty through God to caſt downe* ſtrong *holds.* At the diſpenſation of it by the Diſciples of Chriſt, *Satan fell from Heaven as lightning.* After the aſcenſion of Chriſt into Heaven, in the times of *Claudius Ceſar**, the Devill ſtirred up ſundry perſons, who in regard of the admirable works which they did, by the helpe of Magick and Sorcery, were accounted as gods, and their Statues erected and worſhipped with great reverence. Amongſt the reſt one *Simon*, called by a kinde of eminency, *Magus*, practiſing his trade with ſucceſſe, to the admiration of the multitude, was holden to be *the great power of God.* Whoſe dealing was firſt diſcovered by the light of the Word, ſhining in the Miniſtery of the Apoſtles, and himſelfe convicted with ſuch evidence of truth, to be an Inſtrument of Satan, that he was forced at length to flie out of Samaria into the Weſterne parts, as *Euſebius* recordeth in his Eccleſiaſticall Hiſtorie. By this, Chriſt the true Angell of the Covenant, locked *and bound up Satan for a thouſand yeares* after his Aſcenſion, that he might not be ſo generally powerfull in ſeducing the Gentiles, as he had beene before his incarnation. But toward the expiration of thoſe yeares, when corruption began to creepe into the Papacy; when the Biſhops affected that Sea, and aſpiried unto it by Diabolicall Arts: when the Canons, Decrees, Sentences, Synodals, Decretals, Clementines, Extravagants, with other Lawes and Conſtitutions, prevailed above the Scriptures; then began Satan againe to erect his kingdome, and theſe workes of iniquity to be ſet abroach.

Lib. de giv. Dei. 22. c. 8.

Homil. 19. oper. imperfect.

Act. 3. 12. 16.

Luk. 8. 46. Act. 19. 11, 12.

Aug. lib. de unitate eccl. cap. 16.

2 Cor. 4. 4.

2 Cor. 10. 4.

Luk. 10. 18.

* Iuſt. Mart. Apol. ad Anton.

Act. 8. 10.

Euſeb. Eccl. hiſt. lib. 2. cap. 13. Revel. 20. 2.

Theſe points together with the whole worke enſuing, I humbly commend to your Honourable patronage, that under your protection they may freely paſſe to the common view of the world. Wherein if I ſeeme over-bold, thus to preſſe upon your Lordſhip unknowne, my anſwer is at hand: That all by-reſpects ſet apart, I have beene hereunto induced many waies: Firſt, upon a reverent opinion of thoſe rare gifts of knowledge and piety, wherewith God hath beautified your perſon, and thereby advanced

advanced you to high place, and eſtimation in this Common-wealth; Whereof thoſe your graue & iudicious ſpeeches, even in the weightieſt matters touching God and Ceſar, as alſo thoſe many learned Law-writings, have given large teſtimony. From which hath iſſued the greatneſſe of your name, both in the preſent iudgement of the world, and in future expectation. Next, out of a reſolved perſwaſion of your Honorable diſpoſition, as in generall to the whole houſe of Levi, ſo particularly to thoſe, whoſe labours have fruitfully flowed out of the Schooles of the Prophets, amongſt whom the Author of this Booke, in his time, was none of the meaneſt. Laſtly, by the conſideration of the Argument, ariſing out of a Law Iudiciall, agreeable to the calling and qualitie of a Iudge. A Law penall in regard of the offence, and therefore ſutable to his proceedings, whoſe office is to heare with favour, and to determine with equity, to execute juſtice with moderation. A Law of the higheſt and greateſt weight, immediatly concerning God and his Honour, and therefore appertaining to him that *ſits in the place of God*, to maintaine his right, *that he may be with him in the cauſe and iudgement.* Deut. 1. 16. 2 Chron. 19. 6.

By ſuch Motives, I have encouraged my ſelfe, under aſſurance of your Lordſhips pardon, to preſent you with that wherein you are moſt deſervedly intereſſed; further intreating your favourable interpretation and acceptance, both of the qualitie of the Worke, and of the paines of the Publiſher. And thus heartily wiſhing to your Lordſhip increaſe of grace and honour, with a daily influence of bleſſing and direction from Heaven upon your graue conſultations and employments, I humbly take my leave, and commend you to the grace of God, *by whom doe rule all the Iudges of the earth.* Prov. 8. 15.

Finchingfield, Octob. 26. 1608.

*Your Lordſhips in all Chriſtian duty*

*to bee commanded,*

TH. PICKERING.

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# A DISCOVRSE OF WITCHCRAFT.

EXOD. 22. 18.

*Thou shalt not suffer a Witch to live.*

THis Text containeth one of the Judiciall Lawes of *Moses* touching the punishment of Witchcraft: which argument I have chosen to intreat of for these causes:

First, because Witchcraft is a rife and common sinne in these our dayes, and very many are intangled with it, being either practitioners thereof in their owne persons, or at least, yeelding to seeke for helpe and counsell of such as practise it.

Againe, there be sundry men who receive it for a truth, that Witchcraft is nothing else but a meere illusion, and Witches nothing but persons deluded by the Devill: and this opinion takes place not onely with the ignorant, but is holden and maintained by such as are learned, who doe avouch it by word and writing, that there be no Witches, but as I said before.

Upon these and such like considerations, I have bin moved to undertake the Interpretation of this Judiciall Law, as a sufficient ground of the doctrine which shall be delivered. In handling wherof, two things are distinctly to be considered: The first, what is a Witch: The second, what is her due and deserved punishment. And both these being opened and handled, the whole meaning of the Law will the better appeare.

For the first: To give the true description of a Witch, is a matter of great difficulty, because there bee many differences and diversities of opinions touching this point; and therefore that we may properly, and truly define a Witch, we must first pause a while in opening the nature of Witchcraft, so farre forth as it is delivered in the bookes of the Old and New Testament, and may be gathered out of the true experience of learned and godly men.

Touching Witchcraft therefore I will consider three points:

I. What Witchcraft is.

II. What is the ground of the whole practice thereof.

III. How many kinds and differences there be of it.

## CHAP. I.

### *Of the Nature of Witchcraft.*

TO begin with the first: According to the true meaning of all the places of holy Scripture which treat of this point, it may be thus described:

Witchcraft is a wicked Art, serving for the working of wonders by the assistance of the devill, so far forth as God shall in justice permit.

### *Sect. I.*

I say it is *an Art*, because it is commonly so called and esteemed amongst men, and there is reason why it should be thus tearmed. For as in all good and lawfull Arts, the whole practise thereof is performed by certaine rules and precepts, and without them nothing can bee done: so Witchcraft hath certaine superstitious grounds and principles whereupon it standeth, and by which alone the feats and practices thereof are commonly performed.

If it be demanded what these rules bee, and whence they had their beginning, considering that every Art hath reference to some author, by whom it was originally taught and delivered? I answer, that they were devised first by Satan, and by him revealed to wicked and ungodly persons of ancient times, as occasion served: who receiving them from him, became afterward, in the just judgement of God, his instruments to report and convey them to others from hand to hand.

For manifestation whereof, it is to be considered, that God is not onely in generall a Soveraigne Lord and King over all his creatures, whether in Heaven or Earth, none excepted, no not the devils themselves: but that hee exerciseth also a speciall Kingdome, partly of grace in the Church militant upon earth, and partly of glory over the Saints and Angels, members of the Church triumphant in Heaven. Now in like manner the Devill hath a Kingdome called in Scripture the kingdome of darknes, whereof himselfe is the head and governour, for which cause he is tearmed [a] *the prince of darknesse*, [b] *the God of this world*, ruling and effectually working in the hearts of the children of disobedience.

[a] Eph. 6. 12.
[b] 2 Cor. 4. 4.

Againe, as God hath enacted Lawes, whereby his Kingdome is governed, so hath the Devill his ordinances, whereby he keepeth his subjects in awe and obedience, which generally and for substance are nothing else but transgressions of the very Law of God. And amongst them all, the precepts of Witchcraft are the very chiefe and most notorious. For by them especially hee holds up his kingdome, and therefore more esteemeth the obedience of them, than of other. Neither doth he deliver them indifferently to every man, but to his owne subjects, the wicked; and not to them all, but to some speciall and tried ones, whom hee most betrusteth with his secrets, as being the fittest to serve his turne, both in respect of their willingnesse to learne and practise, as also for their ability to become instruments of the mischiefe which hee intendeth to others.

If it bee hereasked, whence the Devill did fetch and conceive his rules? I answer, out of the corruption and depravation of that great measure of knowledge he once had of God, and of all the duties of his service. For that being quite depraved by his fall, hee turnes the same to the inventing and devising of what hee is possibly able against God and his honour. Hereupon, well perceiving that God hath expressly commanded to renounce and abhorre all practices of Witchcraft, he hath set abroach this art in the world, as a maine pillar of his Kingdome, which notwithstanding is flatly and directly opposed to one of the maine principall Lawes of the Kingdome of God, touching the service of himselfe in spirit and truth.

Againe, the reason why hee conveyes these ungodly principles and practices from man to man is, because hee findes in experience, that things are far more welcome and agreeable to the common nature of mankinde, which are taught by men like unto themselves, than if the devill should personally deliver the same, to each man in speciall. Hereupon, hee takes the course at first to instruct some few onely, who being taught by him, are apt to convey that which they know to others. And hence in probabilitie this devillish trade had his first originall and continuance.

Ioh. 4. 24.

## *Sect. II.*

In the second place, I call it *a wicked art*, to distinguish it from all good and lawfull arts, taught in schooles of learning, which as they are warrantable by the Word of God, so are they no lesse profitable and necessarie in the Church. Againe, to shew the nature and qualitie of it, that it is a most ungracious and wicked art, as appeareth by the Scriptures. For when *Saul* had broken the expresse commandement of God, in sparing *Agag*, and the best things; *Samuel* tells him, that rebellion and disobedience is as the sinne of Witchcraft, that is, a most horrible and grievous crime, like unto that wicked, capitall, and mother sin, 1 Sam. 15. 23.

## *Sect. III.*

Thirdly, I adde, *tending to the working or producing of wonders*, wherein is noted the proper end of this art, whereby I put a further difference betweene it, and others that are godly and lawfull.

Now if question bee moved, why man should desire by Witchcraft to work wonders? I answer, the true and proper cause is this: The first temptation, whereby the Devill prevailed against our first parents, had inclosed within it many sinnes: for the eating of the forbidden fruit, was no small or single offence, but as some have taught, contained in it the breach of every Commandement of the Morall Law. Amongst the rest, Satan laboured to bring them to the sinne of *discontentment*, whereby they sought to become as gods, that is, better than God had made them, not resting content with the condition of men. This sinne was then learned, and could never since bee forgotten, but continually is derived from them to all their posteritie, and now is become so common a corruption in the whole nature of flesh and bloud, that there is scarce a man to bee found who is not originally tainted therewith as hee is a man.

This corruption shewes it selfe principally in two things, both which are the maine causes of the practices of Witchcraft.

First, in mans outward estate: for hee being naturally possessed with a love of himselfe, and an high conceit of his owne deserving, when he lives in base and low estate, whether in regard of poverty, or want of honour and reputation, which hee thinkes by right is due unto him: he then growes to some measure of griefe and sorrow within himselfe. Hereupon hee is moved to yeeld himselfe to the Devill, to bee his vassall and scholler in this wicked art, supposing that by the working of some wonders, he may be able in time to releeve his poverty, and to purchase to himselfe credit and countenance amongst men.

It were easie to shew the truth of this, by examples of some persons, who by these meanes have risen from nothing, to great places and preferments

preferments in the world. In stead of all, it appeareth in certaine Popes of Rome, as *Sylvester* the second, *Benedict* the eighth, *Alexander* the sixth, *Iohn* the twenty and the twenty one, &c. who for the attaining of the Popedome (as Histories record) gave themselves to the Devill in the practice of witchcraft, that by the working of wonders, they might rise from one step of honour to another, untill they had seated themselves in the chaire of the Papacy. So great was their desire of eminency in the Church, that it caused them to dislike meaner conditions of life, and never to cease aspiring, though they incurred thereby the hazard of good conscience, and the losse of their soules.

Platina de vit. Pont. in vita Silv. 2. Ideus in Act. Rom. Pont. lib 5. & lib. 6.

The second degree of discontentment, is in the minde and inward man; and that is *curiositie*, when a man resteth not satisfied with the measure of inward gifts received, as of knowledge, wit, understanding, memorie, and such like, but aspires to search out such things as God would have kept secret: and hence hee is moved to attempt the cursed art of Magicke and Witchcraft, as a way to get further knowledge in matters secret and not revealed, that by working of wonders, hee may purchase fame in the world, and consequently reape more benefit by such unlawfull courses, than in likelihood he could have done by ordinary and lawfull meanes.

Aug. confess. lib. 10. cap. 35.

## Sect. IV.

Fourthly, it is affirmed in the description, that Witchcraft is practised *by the assistance of the Devill*, yet the more fully to distinguish it from all good, lawfull, and commendable arts. For in them experience teacheth, that the Arts-master is able by himselfe to practise his art, and to doe things belonging thereunto, without the helpe of another. But in this it is otherwise; for here the worke is done by the helpe of another; namely, the Devill, who is confederate with the Witch. The power of effecting such strange workes, is not in the art, neither doth it flow from the skill of the Sorcerer, man or woman, but is derived wholly from Satan, and is brought into execution by vertue of mutuall confederacy, betweene him and the Magician.

Now that this part of the description may be more clearely manifested, wee are to proceed to a further point, to shew what kinde of wonders they be which are ordinarily wrought by the ministery and power of the devill.

§ 1. Wonders therefore be of two sorts; either true and plaine, or lying and deceitfull.

A true wonder is a rare worke, done by the power of God simply, either above, or against the power of nature, and it is properly called a *miracle*. The Scripture is plentifull in examples of this kinde. Of this sort was the dividing of the red Sea, and making it dry land by a mightie East wind, that the children of Israel might passe thorow it, Exod. 14. 21. For though the East wind be naturally of great force to move the waters, and to dry the earth; yet to part the sea asunder, and to make the waters to stand as walls on each side, and the bottome of the sea as a pavement, this is a worke simply above the naturall power of any wind, and therefore is a miracle. Againe, such were the wonders done by *Moses* & *Aaron* before *Pharaoh* in Ægypt, one whereof, in stead of many, was the turning of *Aarons* rod into a serpent, a worke truly miraculous. For it is above the power of naturall generation, that the substance of one creature should be really turned into the substance of another, as the substance of a rod into the substance of a serpent. Of the like kinde were the standing of the Sunne in the Firmament without moving in his course for a whole day, Josh. 10. 13. the going backe of the Sunne in the firmament ten degrees, 2 Kings 20. 11. the preservation of the three men, *Shadrach*, *Meshach*, and *Abednego* in the midst of the hot fiery fornace, Dan. 3. 25. and of *Daniel* in the Lions den, Dan. 6. 22. the feeding of five thousand men, beside women and children, with five loaves and two fishes, Matth. 14. 20, 21. the curing of the eyes of the blinde man with spittle and clay tempered together, John 9. 6, 7, &c.

Now the effecting of a miracle in this kinde, is a worke proper to God onely; and no creature, man, or Angell, can doe any thing either above or contrary to nature, but hee alone which is the Creator. For as God in the beginning made all things of nothing, so he hath reserved to himselfe, as a peculiar worke of his almightie power, to change or abolish the substance, property, motion, and use of any creature. The reason is, because he is the author and creator of nature, and therefore at his pleasure, is perfectly able to command, restraine, enlarge, or extend the power and strength thereof, without the helpe or assistance of the creature.

Againe, the working of a miracle is a kinde of creation, for therein a thing is made to bee which was not before. And this must needs bee proper to God alone, by whose power things that are, were once produced out of things that did not apeare. The conclusion therefore must needs be this, which *David* confesseth in the Psalme: *God onely doth wondrous things*, Psal. 136. 4. that is, works simply wonderfull.

But it is alleaged to the contrary, that the Prophets in the old Testament, and the Apostles in the new, did worke miracles. I answer, they did so; but how? not by their owne power, but by the power of God, being onely his instruments, whom he used for some speciall purpose in those workes; and such as did not themselves cause the miracle, but God in and by them. The same doth *Peter* and *Iohn* acknowledge, when they had restored the lame man to the perfect use of his limbs, *that by their power and godlinesse, they had not made the man to goe*, Act. 3. 12.

Againe, it is objected, that our Saviour Chriſt in his manhood wrought many miracles, as thoſe before mentioned, and many more. *Anſ.* Chriſt as he was man did ſomething in the working of miracles, but not all. For in every miraculous worke there be two things; the worke it ſelfe, and the acting or diſpenſing of the worke: the worke it ſelfe being by nature and ſubſtance miraculous, conſidering it was above or againſt the order of naturall cauſes, did not proceed from Chriſt as man, but from him as God; but the diſpenſation of the ſame, in this or that viſible manner, to the view of men, was done and performed by his manhood. For example; The raiſing up of *Lazarus* out of the grave, having beene dead foure daies, was a miracle; to the effecting whereof, both the God-head and manhood of Chriſt concurred, by their ſeveral and diſtinct actions. The manhood only uttered the voice, and bade *Lazarus* come forth, but it was the God-head of Chriſt that fetched his ſoule from Heaven, and put it againe into his body, yea, which gave life and power to *Lazarus*, to heare the voice uttered, to riſe and come forth, Joh. 11. 43. In like manner, when he gave ſight to the blinde, Mat. 20. 34. he touched their eyes with the hands of his manhood, but the power of opening them, and making them to ſee, came from his God-head, whereby he was able to doe all things. And in all other miraculous workes which he did, the miracle was alwaies wrought by his divine power onely, the outward actions and circumſtances that accompanied the ſame, proceeded from him as he was man.

Now, if Chriſt as he is man, cannot worke a true miracle, then no meere creature can doe it, no not the Angels themſelves, and conſequenly not Satan, it being a meere ſupernaturall worke, performed onely by the omnipotent power of God.

§ 2 The ſecond ſort of wonders, are lying and deceitfull, which alſo are extraordinary workes in regard of man, becauſe they proceed not from the uſuall and ordinary courſe of nature: and yet they be no miracles, becauſe they are done by the vertue of nature, and not above or againſt nature ſimply, but above and againſt the ordinary courſe thereof: and theſe are properly ſuch wonders as are done by Satan and his inſtruments: examples whereof we ſhall ſee afterwards.

If any man in reaſon thinke it not likely that a creature ſhould be able to worke extraordinarily by naturall meanes; he muſt remember that though God hath reſerved to himſelfe alone the power of aboliſhing and changing nature, the order whereof hee ſet and eſtabliſhed in the creation, yet the alteration of the ordinarie courſe of nature, hee hath put in the power of his ſtrongeſt creatures, Angels and Devils. That the Angels have received this power, and doe execute the ſame upon his command or permiſſion, it is manifeſt by Scripture, and the proofe of it is not ſo neceſſary in this place. But that Satan is able to doe extraordinary workes by the helpe of nature (which is the queſtion in hand) it ſhall appeare, if wee conſider in him theſe things.

First, the Devill is by nature a ſpirit, and therefore of great underſtanding, knowledge, and capacity in all naturall things, of what ſort, quality, and condition ſoever, whether they be cauſes or effects, whether of a ſimple or mixt nature. By reaſon whereof hee can ſearch more deeply and narrowly into the grounds of things, than all creatures that are cloathed with fleſh and bloud.

Secondly, he is an ancient ſpirit, whoſe skill hath beene confirmed by experience of the courſe of nature, for the ſpace almoſt of ſix thouſand yeares. Hence hee hath attained to the knowldege of many ſecrets, and by long obſervation of the effects, is able to diſcerne and judge of hidden cauſes in nature, which man in likelihood cannot come unto by ordinary meanes, for want of that opportunitie both of underſtanding and experience. Hereupon it is, that whereas in nature there be ſome properties, cauſes, and effects, which man never imagined to be; others, that men did once know, but are now forgot; ſome, which men knew not, but might know; and thouſands which can hardly, or not at all be knowne: all theſe are moſt familiar unto him, becauſe in themſelves they bee no wonders, but only myſteries and ſecrets, the vertue and effect whereof he hath ſometime obſerved ſince his creation.

Thirdly, he is a ſpirit of wonderfull power and might, able to ſhake the earth, and to confound the creatures inferiour unto him in nature and condition, if he were not reſtrained by the omnipotent power of God. And this power, as it was great by his creation, ſo it is not impayred by his fall, but rather increaſed and made more forcible by his irreconciliable malice hee beareth to mankind, ſpecially the ſeed of the woman.

Fourthly, there is in the devill an admirable quickneſſe and agility, proceeding from his ſpirituall nature, whereby he can very ſpeedily and in a ſhort ſpace of time, conveigh himſelfe and other creatures into places far diſtant one from another. By theſe foure helpes, Satan is enabled to doe ſtrange works. *Strange* I ſay to man, whoſe knowledge ſince the fall is mingled with much ignorance, even in naturall things; whoſe experience is of ſhort continuance, and much hindred by forgetfulneſſe; whoſe agility by reaſon of his groſſe nature is nothing, if he had not the helpe of other creatures; whoſe power is but weakneſſe and infirmity in compariſon of Satans.

Yet if there be any further doubt, how Satan can by theſe helps worke wonders, we may be reſolved of the truth thereof by conſidering three other things: First, that by reaſon of his great knowledge and skill in nature, he is able

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to apply creature to creature, and the causes efficient to the matter, and thereby bring things to passe, that are in common conceit impossible.

Secondly, he hath power to move them, not only according to the ordinary course, but with much more speed and celerity.

Thirdly, as he can apply and move, so by his spirituall nature he is able, if God permit, to convey himselfe into the substance of the creature, without any penetration of dimensions, and being in the creature, although it be never so solid, he can worke therein, not onely according to the principles of the nature thereof, but as farre as the strength and ability of those principles will possibly reach and extend themselves. Thus it appeareth, that the devil can in generall worke wonders.

§ 3. Now more particularly, the Devils wonders are of two sorts: Illusions, or reall actions.

An illusion is a worke of Satan, whereby he deludeth or deceiveth man. And it is twofold, either of the outward senses, or of the minde. An illusion of the outward senses, is a worke of the devill, whereby he makes a man to thinke that he heareth, seeth, feeleth or toucheth such things as indeed hee doth not. This the devill can easily doe divers wayes, even by the strength of nature. For example, by corrupting the instruments of sense, as the humor of the eye, &c. or by altering and changing the ayre, which is the meanes whereby we see, and such like.

Aug. de civ. Dei. l. 18. c. 18.

Experience teacheth us, that the devill is a skilfull practitioner in this kinde, though the meanes whereby he worketh such feats, be unknowne unto us. In this manner *Paul* affirmeth that the Galatians were deluded, when he saith, *O foolish Galatians, who hath bewitched you?* Gal. 3. 1. Where he useth a word * borrowed from the practice of Witches and sorcerers, who use to cast a mist (as it were) before the eyes, to dazle them, and make things to appeare unto them, which indeed they doe not see; and the ground of *Pauls* comparison, is that which he takes for a granted truth, that there be such delusions, whereby mens senses are and may be corrupted by satanicall operation.

* ἐβάσκανεν.

Thus againe the devill by the Witch of Endor, deceived *Saul* in the appearance of *Samuel*, 1 Sam. 28. making him beleeve that it had beene *Samuel* indeed, whereas it was but a meere counterfeit of him, as shall appeare hereafter. Againe, the devill knowing the constitutions of men and the particular diseases whereunto they are inclined, takes the vantage of some, and secondeth the nature of the disease by the concurrence of his owne delusion, thereby corrupting the imagination, and working in the minde a strong perswasion, that they are become, that which in truth they are not. This is apparant in that disease which is termed *Lycanthropia*, where some having their brains possessed & distempered with melancholy, have verily thought themselves to be wolves, and so have behaved themselves. And the histories of men in former ages, have recorded strange testimonies of some that have been thus turned into wolves, lyons, dogs, birds, and other creatures, which could not be really in substance, but onely in appearance, and phantasie corrupted, and so these records are true. For God in his just judgement may suffer some men so to bee bewitched by the devill, that to their conceit they may seeme to be like these bruit beasts, though indeed they remaine true men still. For it is a worke surmounting the devils power, to change the substance of any one creature, into the substance of another. By this kind of delusion the Church of Rome, in the times of blindnesse and ignorance, hath taken great advantage, and much encreased her riches and honour. For there be three points of the religion of that Church, to wit, *Purgatory, Invocation of Saints, and honouring of Reliques*, whereby she hath notably inriched her selfe, all which had their first foundation from these, and such like Satanicall impostures. For the onely way whereby they have brought the common sort to yeeld unto them, both for beleefe and practice, hath beene by deluding their outward senses with false apparitions of ghosts and soules of men, walking and ranging abroad after their departure, and such like; whereby simple persons, ignorant of their fetches and delusions, have beene much affrighted, and caused through extremity of feare and dread, to purchase their owne peace and security, by many and great expenses. And indeed these were the strongest arguments that ever they had, and which most prevailed with the common people, as is manifest in stories of all nations and ages, where such deceits have taken place, though oftentimes by the just judgement of God, they were taken in their craft, & their feats revealed.

The second kinde of illusion, is *of the mind*, whereby the devill deceives the minde, and makes a man thinke that of himselfe which is not true. Thus experience teacheth, that he hath deluded men both in former and latter times, who have avouched and professed themselves to be Kings, or the sonnes of Kings. Yea, some have holden themselves to be Christ, some to be *Elias*, some to be *Iohn* the *Baptist*, and some extraordinary Prophets. And the like conceits have entred into the minds of sundry Witches, by the suggestion and perswasion of the devill. To whom, when they have wholly resigned their soules and bodies, they have beene moved to beleeve things impossible touching themselves, as that they have indeed beene changed into other creatures, as cats, birds, mice, &c. The inquisitions of Spaine and other countries, wherein these and such like things are recorded touching Witches really metamorphosed into such creatures, cannot be true; considering that it is not in the power of the devill, thus to change substances into other substances. And those conversions recorded by them,

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were onely Satans illusions, wherewith the minds of Witches were possessed, and nothing else; which though they were extraordinary, (as the rest of this kind are) yet they went not beyond the power of nature.

The second sort of the devils wonders, are *reall workes*, that is, such as are indeed that which they seeme and appeare to be. These, howsoever to men that know not the natures of things, nor the secret and hidden causes thereof, they may seeme very strange and admirable, yet they are no true miracles, because they are not above and beyond the power of nature.

If it be here alleaged, that the devils workes are not reall and true actions, because the holy Ghost calleth them *Lying wonders*, 2 Thess. 2, 9. I *answer*, that they are called *Lying wonders*, not in respect of the workes themselves, for they were wonders truly done and effected; but in regard of the devils end and purpose in working them, which is to lie unto men, and by them to deceive. The truth of which point will appeare in the view of some particular examples.

Iob 1, 16. First, wee reade in the history of *Iob*, that Satan brought downe fire from heaven, which burnt up *Iobs* sheepe and servants; and caused a mighty wind to blow downe the house upon his children, as they were feasting, to destroy them. Againe, hee smote the body of *Iob* with botches and byles. All these were true and reall workes, very strange and admirable, and yet no miracles, because they exceeded not the compasse of nature. For first, when hee cast downe the fire from heaven, he did not create the fire of nothing, for that is a worke proper to God alone, but applied creature to creature, and thereof produced such a matter as was fit to make fire of. If it be demanded, how he is able to doe this? wee must remember, that his knowledge in naturall causes is great, and therefore hee was not ignorant of the materiall cause of fire, which being thorowly knowne and found out, Satan brought fire unto it, and so putting fire to the matter of fire, hee brought it downe by his power and agility from heaven, upon the cattell and servants of *Iob*. Againe, the wind which blew downe the house, where his sonnes and daughters were eating and drinking, was not created by the devill, but hee knowing well the matter whereof winds are generated naturally, added matter to matter, and thence came the wind; whereunto hee joynes himselfe, being a spirit of a swift and speedy nature, and so makes it for his owne purpose, the more violent and forcible. Thirdly, hee smote *Iobs* body with sore byles, from the crowne of his head to the sole of his foot. Now this may seeme strange that hee should have such power over mans body, as to cause such diseases to breed in it. Therefore wee are further to understand, that his knowledge extendeth it selfe to the whole frame and disposition of mans body, whereby it comes to passe, that the causes of all diseases are well knowne unto him, and hee is not ignorant how the humors in the body may bee putrified, and what corrupt humors will breed such and such diseases, and by what means the ayre it selfe may be infected: hereupon preparing his matter, and applying cause to cause, he practised upon the body of *Iob*, and filled him with grievous sores.

Another example of Satans reall workes is this. By reason of his great power and skill, he is able to appeare in the forme and shape of a man, and resemble any person or creature, and that not by deluding the senses, but by assuming to himselfe a true body. His power is not so large, as to create a bodie, or bring againe a soule into a body, yet by his dexterity and skill in naturall causes hee can worke wonderfully. For hee is able, having gathered together fit matter, to joyne member to member, and to make a true body, either after the likenesse of man, or some other creature; and having so done, to enter into it, to move and stirre it up and downe, and therein visibly and sensibly to appeare unto man; which though it be a strange work, and besides the ordinary course of nature, yet it is not simply above the power thereof.

For a third instance. The devill is able to utter a voice in plaine words and speech, answerable to mans understanding in any language. Not that hee can take unto himselfe, being a spirit, an immediate power to speake or frame a voyce of nothing without meanes, but knowing the naturall and proper causes and meanes by which men doe speake, by them hee frames in himselfe the voyce of a man, and plainly utters the same in a knowne language. In this manner he abused the tongue and mouth of the serpent, when in plaine words he tempted Eve to eat the forbidden fruit. Now it is to be remembred here, that when the devill speakes in a creature, it must be such a creature, as hath the instruments of speech, or such whereby speech may be framed and uttered, not otherwise: for it was never heard that he spake in a stocke or a stone, or any created entity, that had not the meanes and power of uttering a voyce, at least in some sort; it being a worke peculiar to the Creator, to give power of utterance where it is not by creation. Againe, when he frameth a voyce in a creature, he doth it not by giving an immediate power to speake, for that he cannot doe, and the creature abused by him, remaineth in that regard, as it was before. But it being naturally fitted and disposed to utter a voice, though not perfectly to speak as a man, he furthereth and helpeth nature in it, and addeth to the facultie thereof a present use of words, by ordering and ruling the instruments to his intended purposes. And to conclude this point, looke what strange workes and wonders may be truly effected by the power of nature, (though they be not ordinarily brought to passe in the course of nature) those the devill can doe, and so farre forth as the power of nature will permit, he is able to work true wonders, though

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for a false and evill end.

Here a question is moved by some, whether the devill can change one creature into another, as a man or a woman into a beast? for some, notwithstanding the doctrine already taught, are of opinion, that hee can turne the bodies of Witches into other creatures, as hares, cats, and such like. *Answ.* The transmutation of the substance of one creature into another, as of a man into a beast of what kind soever, is a worke simply above the power of nature, and therefore cannot be done by the devill, or any creature. For it is the proper worke of God alone, as I have said, to create, to change, or abolish nature.

It is objected, that such changes have beene made. For *Lots* wife was turned into a pillar of salt, Gen. 19. 26. *Answ.* It is true, but that was done by the mighty power of God, neither can it be proved that any creature, Angell, or other was ever able to doe the like.

But it is further said, that King *Nebuchadnezzar* was turned into a beast, and did eat grasse with the beasts of the field, Dan. 4. 3[illegible] *Answ.* There is no such matter: his substance was not changed, so as his body became the body of a beast indeed, but his conditions onely were altered by the judgement of God upon his mind, whereby he was so farre forth bereaved of humane sense and understanding. Againe, for his behaviour and kinde of life, he became altogether brutish for the time, and excepting onely his outward forme and shape, no part of humanity could appeare in him: but that he retained his humane body still, it is evident by his owne words, vers. 34. when he saith, *And mine understanding was restored to me*: which argueth plainly, that the hand of God was upon him in some kinde of madnesse and furie, and therefore that there was not a change of his body and substance, but a strange and fearefull alteration in his minde and outward behaviour. And though such a transmutation should be granted, yet it makes nothing for the purpose, considering it was the worke of God onely, and not of the devill. And thus we see what kinde of wonders the Devill can bring to passe. The meditation of which point may teach us two things:

First, that the working of wonders is not a thing that will commend man unto God, for the devill himselfe, a wicked spirit, can worke them: and many shall alleage this in the day of judgement, that they have by the name of God cast out devils, and done many great workes, to whom notwithstanding the Lord will say, *I never knew you; depart from me ye workers of iniquity*, Matth. 7. 22, 23. It behoveth us rather to get unto our selves the precious gifts of faith, repentance, and the feare of God, yea, to goe before others in a godly life and upright conversation, than to excell in effecting of strange workes. When the seventy Disciples came to our Saviour Christ with joy, and told him, that *even the devils were subdued unto them through his name*, Luk. 10. 17. he counsels them, not to rejoyce in this, that wicked spirits were subdued unto them, but rather, because their names were written in heaven, vers. 20.

Indeed to be able to worke a wonder, is an excellent gift of God, and may minister matter of rejoycing, when it proceedeth from God: but seeing the devill received this power by the gift of creation, our speciall joy must not bee therein, but rather in this, that we are the adopted sonnes of God, in which privilege the devill hath no part with us. And therefore the Apostle, 1 Cor. 13. making a comparison of the gifts of the Spirit, as of speaking divers tongues, of prophesying, and working miracles, with love: in the end, wisheth men to labour for the best gifts, which are faith, hope, and love, because by these wee are made partakers of Christ, on whom we ought to set our hearts, and in whom wee are commanded alwayes to rejoyce, Phil. 4. 4.

Secondly, we learne from hence, not to beleeve or receive a doctrine now or at any time, because it is confirmed by wonders. For the devill himselfe is able to confirme his errours and Idolatrous services by strange and extraordinary signes, by which usually he labours to avouch and verifie the grossest points of falshood in matter of religion. On the contrary, we must not reject or contemne a doctrine, because it is not thus confirmed. This was a maine fault in the Jewes, who would not receive the Word preached by Christ, unlesse hee shewed them a signe from heaven. Indeed in the primitive Church it pleased God to confirme that doctrine which the Apostles taught, by great signes and miracles, but now that gift is ceased, and the Church hath no warrant to expect any further evidence of the religion it professeth and enjoyeth by arguments of that kind; yea rather it hath cause to suspect a doctrine taught for the wonders sake, whereby men labor to avouch it.

## Sect. V.

The last clause in the description, is this: *so farre forth as God in justice suffereth*: which I adde, for two causes: First, to shew that God, for just causes, permitteth the Arts of Magicke and Witchcraft, and the practices thereof. Now this he doth in his providence, either for the triall of his children, or for the punishment of the wicked. Augustide Trin. l. 3. c. 7.

First therefore God permits these wicked arts in the Church, to prove whether his children will stedfastly beleeve in him, and seek unto his word, or cleave unto the devill, by seeking to his wicked instruments. This *Moses* plainly forwarned the Church of God, in his time. Deu. 13. v. 1. *If there arise among you a Prophet, or a dreamer of dreames, and give thee a signe or wonder*; v. 2. *and the signe and wonder which he hath told thee, come to passe: saying, Let us goe after other gods, which thou hast not known, and serve them*; v. 3. *thou shalt not hearken to the words of that Prophet, &c.*

Againe,

Against, God suffereth them for the punishment of unbeleevers and wicked men: for oftentimes God punisheth one sinne by another, as the antecedent sinnes by the consequent. This *Paul* plainly sheweth (speaking of the dayes of Antichrist) that *because men receyved not the love of the truth, therefore God would send upon them strong illusions, that they should beleeve lies*. And we may resolve our selves, that for this very cause, God suffereth the practices of Witchcraft, to be so rife in these our dayes, to punish the ingratitude of men, who have the truth revealed unto them, and yet will not beleeve and obey the same, but tread it under their feet, *that all they might be condemned which beleeved not the truth, but tooke pleasure in unrighteousnesse*.

2 Thess. 2. 10, 11.

Vers. 12.

Secondly, this last clause is added, to shew that in the practices of sorcery and Witchcraft, the Devill can doe so much onely as God permits him, and no more. Doubtlesse, his malice reacheth further, and consequently his will and desire; but God hath restrained his power, in the execution of his malicious purposes, whereupon he cannot goe a whit further, than God gives him leave and liberty to goe. The Magicians of Ægypt did some wonders, in shew like unto the miracles wrought by *Moses* and *Aaron*, and that for a time, by changing a rod into a serpent, and water into bloud, and by bringing frogs through the sleight and power of the Devill; but when it pleased God to determine their practices, and give them no further liberty, they could not doe that, which in likelihood was the meanest of all the rest, the turning of the dust of the land into lice; and themselves gave the true reason thereof, saying, *That this was the finger of God*, Exod. 8. 19. When the devill went out and became a false spirit in the mouth of all *Ahabs* prophets, to intice him to goe to fall at Ramoth Gilead, he went not of his owne will, but by the authority of God, who commanded him to goe to intice *Ahab*, and suffered him to prevaile, 1 King. 22. 22. and the act was not the act of Satan, but of God, whose instrument hee was; and therefore the holy Ghost said by *Micaiah*, *The Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath appointed evill against thee*, v. 23. Hence also it was, that the devils, being cast out of the man that had an uncleane spirit, asked leave of Christ to enter into the heard of swine, and could not enter in till hee had permitted them, Mark. 5. 12, 13. And we reade oftentimes in the Gospell, that our Saviour cast out many devils by his word onely, thereby shewing that he was absolute Lord over them, and that without his permission, they could doe nothing.

Exod. 7. & 8.

And thus much touching the generall nature of this Art.

A

## CHAP. III.

## *The Ground of Witchcraft, and of all the practices thereof.*

B

THe Ground of all the practices of Witchcraft, is a league or covenant made betweene the Witch and the Devill: wherein they doe mutually binde themselves, each to other. If any shall thinke it strange, that man or woman should enter league with Satan, their utter enemy; they are to know it for a most evident and certaine truth, that may not be called into question. And yet to cleare the judgement of any one in this point, I will set downe some reasons in way of proofe.

C

First, the holy Scripture doth intimate so much unto us in the 58. Psal. v. 5. where, howsoever the common translation runneth in other termes, yet the words are properly to be read thus: *which heareth not the voice of the mutterer joyning societies cunningly*. And in them the Psalmist layeth downe two points: First, the effect or worke of a charme, muttered by the Inchanter; namely, that it is able to stay the Adder from stinging those which shall lay hold on him or touch him. Secondly, the maine foundation of the charme; societies or confederacies cunningly made, not betweene man and man, but (as the words import) betweene the Inchanter and the Devill. The like we reade, Deut. 18. 11. where the Lord chargeth his people when they came into the land of Canaan, that amongst other abominations of the Heathen, they should beware lest any were found amongst them that joyned society, that is, entred into league and compact with wicked spirits.

D

A second reason may be this: it is the practice of the Devill to offer to make a bargaine and covenant with man. Thus he dealt with our Saviour Christ in the third temptation wherewith he assaulted him, promising to give unto him all the Kingdomes of the earth, and the glory of them, (which he shewed him in a vision) if Christ for his part would fall downe and worship him. The offer was passed on the behalfe of Satan, and now to make a perfect compact betweene them, there was nothing wanting but the free consent of our Saviour unto the condition propounded. Whereby it is manifest, that the Devill makes many covenants in the world, because he findeth men and women in the most places, fitted for his turne in this kinde, who will not let to worship him for a farre lesse matter than a Kingdome. And it is not to be doubted, that thousands in the world, had they beene offered so faire as Christ was, would have been as willing to have yeelded upon such conditions, as the devill to have offered.

Matth. 4. 9.

Thirdly, the common confession of all Witches and Sorcerers, both before and since the com-

comming of Christ, doth yet more fully confirme the same. For they have confessed with one consent, that the very ground-worke of all their practices in this wicked art, is their league with the devill. And hence it appeareth, how and whereupon it is, that Sorcerers and Witches can bring to passe strange things by the helpe of Satan, which other men ordinarily cannot doe; namely, because they have entred a league with him, whereby he hath bound himselfe to them, for the effecting of rare and extraordinary workes, which others, not joyned with him in the like confederacie, are not able either by his helpe, or any power or policy of their owne to bring to passe. Hereupon it was, that the Witch of Endor shewed unto *Saul* the appearance of *Samuel*, which neither *Saul* himselfe, nor any in all his Court could doe. There was no great vertue in the matter or frame of her words, for she was ignorant and had no learning. By power she could not effect it, being a weake woman; neither was it like that shee had more cunning and policy than any of the learned Jewes in those times had for such purposes. The maine reason was, her league made with Satan, by vertue whereof she commanded him to appeare in the likenesse of *Samuel*, which neither *Saul*, nor any of his company could doe, by vertue of such covenant, which they had not made.

The end why the Devill seeketh to make a league with men, may be this; It is a point of his policy, not to be ready at every mans command to doe for him what hee would, except he be sure of his reward; and no other meanes will serve his turne for taking assurance hereof, but this covenant. And why so? that hereby he may testifie both his hatred of God, and his malice against man. For since the time that he was cast down from heaven, he hath hated God and his kingdome, and greatly maligned the happy estate of man, especially since the covenant of grace made with our first parent in Paradise. For he thought to have brought upon them by their fall, eternall and finall confusion, but perceiving the contrary by vertue of the covenant of grace, then manifested, and seeing man by it to be in a better and surer estate than before, he much more maligned his estate, and beares the ranker hatred unto God for that his mercy bestowed upon him.

Now that hee might shew forth this hatred and malice, he takes upon him to imitate God, and to counterfeit his dealings with his Church. As God therefore hath made a covenant with his people, so Satan joynes in league with the world, labouring to binde some men unto him, that so, if it were possible, he might draw them from the covenant of God, and disgrace the same. Againe, as God hath Word and Sacraments, the seales of his covenant unto beleevers; so the devill hath his words and certaine outward signes to ratifie the same to his instruments, as namely, his figures, characters, gestures, and other Satanicall ceremonies, for the confirmation of the truth of his league unto them. Yea further, as God in his covenant, requires faith of us to the beleeving of his promises: so the devill in his compact, requires faith of his vassals, to put their affiance in him, and rely on him for the doing of whatsoever he bindes himselfe to doe. Lastly, as God heares them that call upon him according to his will: so is Satan readie at hand upon the premisses, endevouring to the utmost of his power, (when God permits him) to bring to passe whatsoever he hath promised. And so much of the league in generall.

More particularly, the league betweene the Devill and a Witch, is twofold: either expressed and open, or secret and close.

The expresse and manifest compact is so termed, because it is made by solemne words on both parties. And it is not so expressely set downe in Scriptures, as in the writings of learned men, which have recorded the confessions of Witches, and they expresse it in this manner. First, the Witch for his part, as a slave of the devill, bindes himselfe unto him by solemne vow and promise to renounce the true God, his holy word, the covenant he made in Baptisme, and his redemption by Christ; and withall to beleeve in the Devill, to expect and receiue aid and helpe from him, and at the end of his life, to give him either body or soule, or both: and for the ratifying hereof, he gives to the devill for the present, either his owne hand writing, or some part of his bloud, as a pledge and earnest penny to bind the bargaine. The devill on the other side, for his part promiseth to bee ready at his vassals command, to appeare at any time in the likenesse of any creature, to consult with him, to aid and helpe him in any thing he shall take in hand, for the procuring of pleasures, honour, wealth or preferment, to goe for him, to carry him whether hee will; in a word, to doe for him, whatsoever hee shall command. Many sufficient testimonies might bee alleaged for the proofe hereof, but it is so manifest in daily experience, that it cannot well be called into question.

But yet if it seeme strange unto any, that there should be such persons in the world, that make such fearefull covenants with the devill, let them consider but this one thing, and it will put them out of doubt.

The nature of man is exceeding impatient in crosses, and outward afflictions are so tedious unto mortall mindes, and presse them with such a measure of griefe, that some could be contented with all their hearts to be out of the world, if thereby they might be released of such extremity, and hereupon they care not what meanes they use, what conditions they undertake to ease and helpe themselves. The devill finding men in these perplexities, is readie to take his advantage, and therefore perceiving them now fitted for his purpose to worke upon; he insinuates and offers himselfe to procure them ease

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and deliverance, if they will uſe ſuch meanes, as he ſhall preſcribe for that purpoſe: and to a naturall man there is no greater meane than this to make him joyne ſociety with the devill. Hee therefore without any further doubting or deliberation, condeſcends to Satan, ſo as he may be eaſed and releeved in theſe miſeries.

Againe, we are to conſider, that in theſe caſes the devill getteth the greater hold of man, and moves him to yeeld unto his ſuggeſtions the rather, becauſe that which he promiſeth to doe for him is preſent and at his command, and therefore certaine; whereas the thing to be performed on the behalfe of the party himſelfe, as the giving of body and ſoule, &c. is to come ſundry yeares after, and therefore in regard of the particular time, uncertaine. Now the naturall man not regarding his future and finall eſtate, preferres the preſent commodity before the loſſe and puniſhment that is to come a farre off, and thereby is perſwaded to yeeld himſelfe unto Satan. And by theſe and ſuch like antecedents are many brought to make open league with the devill.

The ſecret and cloſe league betweene the Witch and Satan is that, wherein they mutually give conſent each to other, but yet without a worne covenant conceived in expreſſe words and conference. Of this there bee two degrees: Firſt, when a man uſeth ſuperſtitious formes of prayer, wherein hee expreſſely requireth the helpe of the devill, without any mention of ſolemne words or covenant going before. That this is a kind of compact it is plaine, becauſe herein there is a mutuall under-hand conſent betweene the party and the devill, though it be not manifeſt. For when a man is content to uſe ſuperſtitious formes of invocation, for helpe in time of need; by the very uſing of them, his heart conſenteth to Satan, and he would gladly have the thing effected. When therfore the devil hath notice of them, and endevoureth to effect the thing prayed for, therein alſo he gives conſent; ſo as though there be no expreſſe words of compact outwardly framed on both parts, yet the concurrence of a mutuall conſent for the bringing to paſſe of the ſame things, makes the covenant authenticall. For according to the received rules of equity and reaſon, mutuall conſent of party with party, is ſufficient to make a bargaine, though there be no ſolemne courſe or forme of words to manifeſt the ſame to others.

The ſecond degree is, when a man uſeth ſuperſtitious meanes to bring any thing to paſſe, which in his owne knowledge, have no ſuch vertue in themſelves to effect it, without the eſpeciall operation of the devill.

Superſtitious meanes I call all thoſe, which neither by order of creation, nor by the ſpeciall appointment and bleſſing of God ſince, have any vertue in them, to bring to paſſe that thing for which they are uſed. For example; A charme conſiſting of ſet words and ſyllables, both rude, barbarous, and unknowne, uſed for the curing A of ſome diſeaſe or paine, is a ſuperſtitious meanes; becauſe it hath no vertue in it ſelfe to cure, either by the gift of God in the creation, or by any ſpeciall appointment afterward in his word or otherwiſe. And therefore when this meane is uſed by man, which he knoweth hath no ſuch vertue in it, for the effecting of that worke for which it was uſed, there is a ſecret league made with the devill.

Yet here I adde this clauſe, *in his owne knowledge*, to put a difference betweene men, which uſe ſuperſtitious meanes to bring ſome things to paſſe: for ſome there bee which when they uſe them, know they be meerely ſuperſtitious, yea, weake and impotent, having no vertue in themſelves for the purpoſe whereto they are B uſed; as the repeating of certaine formes of words; the uſing of ſignes, characters, and figures, which in effect are meere charmes, no whit effectuall in themſelves, but ſo farre forth as they ſerve for watchwords unto Satan, without whoſe aid nothing is done by them. A plaine argument that the uſer hereof hath in his heart ſecretly indented with Satan, for the accompliſhment of his intended workes. A ſecond ſort there is, which uſeth them for ſome ſpeciall end, being perſwaded that there is vertue in the meanes themſelves to bring the thing to paſſe, and yet not knowing that either they be ſuperſtitious, or have their efficacy by the power and worke of the devill. Such perſons have made as yet no league with Satan, but they are C in the high way thereunto. And this courſe is a fit preparation to cauſe them to joyne with him in covenant. I ſhew it by an example. A man is fallen into ſome extremity, and findes himſelfe bewitched; his paine is great, and hee deſires with all his heart to be cured and delivered: Hereupon he ſendeth for the ſuſpected Witch; being come, hee offers to ſcratch him or her, thinking by this meanes to bee cured of the Witchcraft. His reaſon is no other, than a ſtrong perſwaſion, that there is ſimply vertue in his ſcratching to cure him, and diſcover the Witch, not once ſuſpecting that the helpe commeth by the power of the Devill, but from the action it ſelfe. This doing, he may bee healed: but the truth is, hee ſinneth and breakes D Gods commandement. For the uſing of theſe meanes is plaine Witchcraft, as afterward we ſhall ſee. And yet for all this, the party cannot be ſaid in preſent to have made a league with Satan, becauſe he thought, that though he yeelded to the uſe of ſuperſtitious meanes for his curing, yet there had bin in the ſaid meanes a vertue of healing, without any helpe or worke of the devill.

## CHAP. III.

## *Of the kinds of Witchcraft, and firſt of Divination.*

Witchcraft is of two ſorts; *Divining* or *Working*. For the whole nature of this art, conſiſteth either

either in matter of divination and conjecture, or in matter of practice. And in both these it is to be remembred, that nothing can be effected, unlesse the partie have made a league with the Devill, expresse or secret, or at the least, a preparation thereunto, by a false and erroneous opinion of the meanes.

## Sect. 1.

Divination is a part of Witchcraft, whereby men reveale strange things, either past, present, or to come, by the assistance of the devill.

If it be here demanded, how the devill being a creature, should be able to manifest and bring to light things past, or to foretell things to come: I answer, first generally, that Satan in this particular worke, transformes himselfe into an Angel of light, and takes upon him the exercise of these things in an ambitious (though false) imitation of divine revelations and predictions, made and used by God in the times of the Prophets and Apostles. And this he doth (as much as in him lieth) to obscure the glory of God, and to make himselfe great in the opinion of ignorant and unbeleeving persons. Againe, though Satan be but a creature, yet there be sundry wayes whereby he is able to divine.

First, by the Scriptures of the Old and New Testament, wherein are set downe sundry prophesies concerning things to come. In the Old Testament are recorded many prophesies concerning the state of Gods Church, from the first age of the world, till the comming of Christ. In the new Testament likewise are recorded others, touching the selfe same thing, from the comming of Christ in the latter dayes, to the end of the world. Now the Devill being acquainted with the Historie of the Bible, and having attained unto a greater light of knowledge in the prophesies therein contained, than any man hath; by stealing divinations out of them, he is able to tell of many strange things, that may in time fall out in the world, and answerably may shew them ere they come to passe.

For example; *Alexander* the great before he made warre with *Darius* King of Persia, consulted with the Oracle, that is, with the devill, touching the event and issue of his enterprise. The Oracle answered him thus; *Alexander shall be a Conquerour*; upon the prediction of the Oracle, *Alexander* wages warre with *Darius*, and invades Asia, and having conquered him, translated the Empire from Persia to Greece, according as the Oracle had said. Now if question be made, how the devill knew the event of this warre, and consequently made it knowne to *Alexander*? The answer is, by the helpe of a prophesie in the old Testament; for this thing was particularly set downe before hand by the Prophet *Daniel*, Daniel 11.3. where he saith; *That a mightie King shall stand up, and shall rule with great dominion, and doe according to his pleasure*, and this was *Alexander* the Great. Satan therefore knowing the secret meaning of

Plutarch. in vita Alexand.

Chap. 8. potius.

A the Angels words unto *Daniel*, framed out of them a true and direct answer, whereas he was not able of himselfe to define certainly of the event of things to come in particular.

The second meanes, whereby the Devill is furnished for his purpose, is his owne exquisite knowledge of all naturall things; as of the influences of the starres, the constitutions of men, and other creatures, the kindes, vertues, and operations of plants, roots, herbs, stones, &c. which knowledge of his, goeth many degrees beyond the skill of all men, yea, even of those that are most excellent in this kinde, as Philosophers, and Physicians. No marvell therefore, though out of his experience in these and such like, he is able aforehand to give a likely ghesse B at the issues and events of things, which are to him so manifestly apparent in their causes.

A third helpe and furtherance in this point, is his presence in the most places: for some devills are present at all assemblies and meetings, and thereby are acquainted with the consultations and conferences both of Princes and people; whereby knowing the drift and purpose of mens mindes, when the same is manifested in their speeches and deliberations, they are the fitter to foretell many things, which men ordinarily cannot doe. And hence it is apparant, how Witches may know what is done in other Countries, and whether one Nation intends warre against another, namely, by Satans suggestion, who was present at the consultation, and so knew it, and C revealed it unto them. But how then comes it to passe, that the consultations and actions of Gods Church and children, are not disclosed to their enemies? even by the unspeakeable mercy and goodnesse of God, who though for speciall causes sometimes, he suffers Satan by this meanes to bring things to light, yet he hath restrained this his libertie, and subjected it unto his owne will, so as he keeps him out of such meetings, or compells him to conceale; whereas otherwise his malice is so great, that not a word could be spoken, but it should be carried abroad to the hurt and disturbance both of Churches and Common-wealths.

The fourth way is by putting into mens mindes wicked purposes and counsels; for after D the league once made he laboureth with them by suggestions, and where God gives him leave, he never ceases perswading, till he hath brought his enterprise to passe. Having therefore first brought into the minde of man, a resolution to doe some evill, he goes and reveales it to the Witch, and by force of perswasion upon the partie tempted, he frames the action intended to the time fore-told, and so finally deludes the Witch his owne instrument, fore-telling nothing, but what himselfe hath compassed and set about.

The fifth helpe is the agilitie of Satans nature whereby he is able speedily to convey himselfe from place to place, yea, to passe through the whole world in a short time. For God hath made

him by nature a *Spirit*, who by the gift of his creation, hath attained the benefit of swiftnesse, not onely in dispatching his affaires, but also in the carriage of his person with great expedition for the present accomplishment of his owne desires.

Lastly, God doth often use Satan as his instrument, for the effecting of his intended workes, and the executing of his judgements upon men; and in these cases manifesteth unto him, the place where, the time when, and the manner how such a thing should be done. Now all such things as God will have effected by the Devill, he may fore-tell before they come to passe, because he knowes them before hand by revelation and assignement from God. Thus by the Witch of Endor he fore-told to *Saul* the time of his death and of his sonnes, and the ruine of his kingdome, saying, *To morrow shalt thou and thy sonnes be with me, and the Lord shall give the host of Israel into the hands of the Philistims:* which particular event, and circumstances appertaining, he did truly define; not of himselfe, but because God had drawne away his good spirit from *Saul*, and had delivered him to be guided by the devill, whom he also appointed as a meanes, and used as an instrument to worke his overthrow. The Scripture indeed maketh not particular mention of the time of *Sauls* death, it onely recordeth the manner thereof, and that which followed upon his death, the translating of the Kingdome to his neighbour *David* after him; and yet because God used Satan as an instrument to bring this to passe, hereupon he was able to foretell the particular time, when the will of God should be wrought upon him. And these be the ordinarie meanes and helps whereby the devill may know and declare strange things, whether past, present, or to come.

Neither may this seeme strange, that Satan by such meanes should attaine unto such knowledge, for even men by their owne observations may give probable conjectures of the state and condition of sundry things to come. Thus we reade, that some by observation have found out probably, and fore-told the periods of families and kingdomes. For example, that the time and continuance of Kingdomes is ordinarily determined at 500. yeares, or not much above; and that great families have not gone beyond the sixth and seventh generation. And as for speciall and private things, the world so runnes (as it were) in a circle, that if a man should but ordinarily observe the course of things, either in the weather, or in the bodies of men, or otherwise, he might easily foretell before hand what would come after. And by these and such like instances of experiences, men have ghessed at the alterations and changes of estates and things in particular. Now if men which be but of short continuance, and of a shallow reach in comparison, not able to doe such things, how much more easily may the devill, having so great a measure of knowledge and experience, and being of so long continuance, having also marked the course of all estates, be able to fore-tell many things which are to come to passe? specially considering what the wise man hath set downe to this purpose, that *that which hath beene, shall be; and that which hath beene done, shall be done; and there is no new thing under the Sunne*, Eccles. 1.9.

If it be here alleaged, that divination is a prerogative of God himselfe, and a part of his glory incommunicable to any creature, Isay 41.23. I answer; Things to come must be considered two wayes; either in themselues, or in their causes and signes, which either goe with them, or before them. To fore-tell things to come, as they are in themselves, without respect unto their signes or causes, is a propertie belonging to God onely; and the Devill doth it not by any direct and immediate knowledge of things simply considered in themselves, but onely as they are present in their signes or causes. Againe, God fore-telleth things to come certainly, without the helpe of any creature, or other meanes out of himselfe; but the predictions of Satan are onely probable and conjecturall; and when he foretelleth any thing certainly, it is by some revelation from God, as the death of *Saul*; or by the Scripture, as *Alexanders* victory; or by some speciall charge committed unto him, for the execution of Gods will upon some particular places or persons, as before hath beene shewed.

Thus much for the causes of divination. Now follow the parts and branches thereof. Divination is of two sorts; either in and by meanes, or without meanes. Divination by meanes, is likewise of two sorts: either by such as are the true creatures of God; or those which are meerely counterfeit and forged.

## Sect. II.

Divination by the true creatures of God, is distinguished according to the number of the creatures, into five distinct kinds, whereof foure are mentioned in the Scriptures.

§ 1. The first, is by the flying and noise of birds. Sorcerers among the Heathen, used to observe fowles in their flight: For example; whether they did flie on the right hand, or on the left; above them, or below by them; whether crosse and overthwart, or directly against them. In like manner they observed the noise and sound of the fowle. And both these wayes, sometimes by the noise, and sometimes by the flight, they divined of things to come, both publike and private, of good and bad successe in mans affaires; of the state of kingdoms, townes, families, and particular persons. Now this kinde of divination is condemned by *Moses*, Deut. 18. 10. *Let none be found among you that is a --- diviner of divinations:* that is, (as some interpret it) a marker of the flying of fowles: *or a charmer, or a consulter with spirits, or a Sooth-sayer*; that is, such a one as by observing the flying and noise Verse 11.

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of fowles, takes upon him to fore-tell good or bad successe.

§ 2. The second kinde of creatures used for divination, are the *intralls of beasts*, of which mention is made, Ezekiel 21.21. where *Nabuchadnezzar* being to make warre both with the Jewes and the Ammonites, and doubting in the way which enterprise to undertake first, hee offers a sacrifice to the Idole-gods, and opening the bellie of the sacrifice, lookes upon the liver, and by the signes therein found, hee judgeth what should be the issue of the warre. Which thing *Nabuchadnezzar* did according to the usuall practice of the Heathen, who when they were to make warre, or to attempt any businesse of importance, were wont to offer sacrifice to their gods, and to prie into the intralls of the beast sacrificed: for example, the heart, stomake, splene, kidneies, but specially the liver: and by certaine signes appearing in those parts, the Devill was wont to reveale unto them, what should be the successe of their affaires they had in hand. It were easie to exemplifie both these sorts of Divination by sundrie particulars out of Heathen writers, but seeing the Scripture hath manifested that there are such, and experience shewes the same, I will forbeare that labour, and proceed.

But here it is demanded, why both these kindes of Divination should be condemned in Scripture, considering they had great applause among the Heathen? I answer, because the flying of birds, and the disposition of the inward parts of creatures, are no true signes either of good or bad successe. For that which is a true signe of a future event, must have the vertue and power whereby it signifieth, from God himselfe, either by creation in the beginning, or by his speciall ordinance and appointment afterward. Now it cannot be shewed, that God in the creation infused any such vertue into the natures and motions of these creatures, whereby they might signifie such things; neither is there any apparent testimonie in the whole Booke of the Scriptures, whereby it may be proved, that since the creation, they were appointed by God, to serve such uses and ends. And therefore howsoever they were esteemed of the Heathen, yet the word of God hath justly censured them, as no true and proper causes of Divination, sanctified by God, but meerely diabolicall.

It is alleaged, that *Ioseph* divined by his cup, as may appeare both by his Stewards speech, as also by his owne, Genesis 44.5. and 15. and yet that cup received no power from God, either the one way or the other, to be a cause or meane of Divination.

The answer anciently and commonly made is this, that *Iosephs* Steward spake not as the thing was indeed, but as the common received opinion was among the Ægyptians, who esteemed *Ioseph* to be a man of great skill and wisdome, able by sundrie meanes to divine and prophesie. To this I adde a second answer, that the Steward spake not as he thought, but his purpose was in those words, to conceale the knowledge of *Ioseph* his master from his brethren, that thereby they might not discerne who he was, but take him to bee an Ægyptian. Thirdly, the words may not unfitly admit this interpretation, as if the Steward had said, Know ye not that this cup which I finde in the Sackes mouth of your youngest Brother, is that whereby my master will easily prove what manner of men you are? this answer is also ancient, and may well be received.

It is further objected, that our Saviour Christ by his speech unto the Pharisees seemeth to approve of divining by creatures, as by winds, and by clouds; *When you see a cloud* (saith he) *rising out of the West, straightway you say, a showre commeth, and so it is: and when you see the South wind blow, ye say, that it will be hot, and it commeth to passe*, Luke 12.54,55.

*Answ.* There be some kindes of predictions that are and may be lawfully used, because they are naturall, of which sort are those that are made by Physicians, Mariners, and husbandmen, touching the particular alterations and dispositions of the weather; and these being agreeable to that order which God hath set in nature from the beginning; by them a man may probably gather the state of the weather, whether it will be faire or foule; and of these naturall signes our Saviour Christ speaketh, not of diabolicall, which have no warrant, either from the common course of nature created, or by any speciall appointment from God. So that whatsoever can be said in their defence, this yet remaineth certaine, that the flying and noise of birds, and the state of the intralls of beasts, are no true signes ordained by God, but invented by the Devill and his instruments, and therefore all divination by them is justly condemned, as wicked and devillish.

Whence it appeareth, what judgement may be given of those common signes of Divination, which are observed in the world, specially of the more ignorant sort. For example: A man findes a peece of iron, he presently conceiveth a prediction of some good lucke unto himselfe that day. If he light on a peece of silver, then he stands contrarily affected, imagining some evill will befall him. Againe, when a man is taking his journey, if a hare crosse him in the way, all is not well, his journey shall not be prosperous, it presageth some mischiefe towards him. Let his eares tingle or burne, hee is perswaded hee hath enemies abroad, and that some man either then doth, or presently will speake ill of him. If the salt fall towards a man at the Table, it portendeth (in common conceit) some ill newes. When a Raven stands upon some high place, looke what way he turnes himselfe and cryes, thence, as some thinke, shall shortly come a dead corps; albeit this sometime may bee true by reason of the sharpe sense of smelling in the Raven. These & sundry other of the like sort, are

meerely superstitious. For the truth is, they have no vertue in themselves to foreshew any thing that is to come, either in nature, or by Gods ordinance. Therefore whatsoever divination is made by them, must needs be fetched from Satanicall illusion. And though we cannot say they be sooth-sayings, or tearme the users and favourers of them Sooth-sayers, yet we may safely referre them to this kinde of divining, being such as no Christian may warrantably use, though some of them be not so grosse and palpable, as those that are condemned in the Scriptures.

§ 3. The third kinde of creatures used to divine by, are the starres. Divination by starres, is commonly called *Iudiciall Astrologie*; of which we may reade, Deut. 18.10,11. where the holy Ghost doth of purpose reckon up all those kinds of devillish arts, whereby men have dealings and societie with Satan, either in *divining* or *practising*: among which, this is the second.

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The word there used * may carry a double sense. For it signifieth either him that observeth times, under which acception *Astrologie* is comprehended, or him that observeth the clouds. And howsoever the best learned Interpreters doe dissent about the notation of it, yet all agree in this, that this profession of divining by the starres is there condemned: and that it is to be numbred among the rest expressed in the prohibition, may further appeare by other places of Scripture, as in Isay 47.13,14. where the Lord threatneth the same judgements against diviners by the starres, that he doth against Sooth-sayers and Magicians: Againe, in Daniel 2.2. Inchanters, Astrologians, and Sorcerers are joyned together, as being all sent for about the same businesse, *viz.* to expound the Kings dreame. Now if the Lord himselfe have allotted the same punishment to the Astrologer, which he hath to the Sooth-sayer and Magician, and account them all one; it is manifest, that divining by the starres, ought to be held as a superstitious kinde of divination.

Here, if it be thought strange, that predictions by so excellent creatures as the starres be, should carrie both the name and nature of diabolicall practices, which can be done by none but such as are in league with Satan:

I answer, The reasons hereof are these:

First, it must be considered, that the drift and scope of this Art, is to fore-tell the particular events of things contingent, as the alteration of the states of Kingdomes, the deaths of Princes, good or bad successe of mens particular affaires, from the houre of their birth, to the day of their death. And from this all men may judge, what the art it selfe is. For the fore-telling of things to come, which in their owne nature are contingent, and in regard of us casuall (I say not in regard of God, to whom all things are certainly knowne) is a propertie peculiar to God alone, and not within the power of any creature, man, or Angel. A point that is plainly taught by

A the Prophet *Esay*, from the fourth Chapter of his prophecie, to the 48. The scope whereof is to prove, that it is a prerogative appropriated to the Deitie, and not communicable to the creature, to fore-shew the event of things to come, which in our understanding and reach, may either be, or not be; and which when they are, may be thus or otherwayes. It remaines therefore, that divinations of this kinde, taking from God his right, and robbing him of his honour, are justly censured of impietie, and are in themselves wicked and abominable.

It is alleaged, that starres in the heavens, are the causes of many things happening in the world, and therefore to practise by them in this manner, deserveth no such imputation.

B *Answ.* It cannot be denied that they are causes of some things; but I demand, what causes? not particular of particular events; but generall and common, that worke alike upon all things: and no man can divine of a particular event, by a generall cause, unlesse he also know the particular causes subordinate to the generall, and the particular dispositions and operations of them. For example, let twentie or thirtie egges of sundry kindes of birds be taken, and set under one and the same Henne to be hatched; it is not possible for any man, onely upon the bare consideration of the heat of the Henne, which is the generall cause of hatching the egges, to set downe certainly what kinde of C bird each egge will bring forth, unlesse he know what the egges were particularly. For a generall and common cause, doth not immediately produce a particular effect, but onely moveth and helpeth the particular, immediate, and subordinate causes. Therefore the heat of the Henne doth not make one egge to send forth a Henne-chicken, another egge a Ducke, a third a Swan, &c. but onely helpeth it forward by sitting and crouching upon them. In like manner the starres are generall causes of naturall things, as the heat of the Henne is of the hatching of the egges, and by them no man can rightly define of particular events, and therefore Divination by the starres, whereby are foretold particular contingent events, in kingdomes, families, or particular persons, is but a forged skill, that hath no ground D in nature from the vertue of the starres, for any such purpose.

A second reason may be this; all the rules and precepts of Astrologie, set downe by the most learned among the Chaldeans, Egyptians, and other Astrologers, are nothing else but meere dotages and fictions of the braine of man: for the rules and conclusions of all good and lawfull arts, have their ground in experience, and are framed by observation, whereupon they are called *Axiomes*, or *positions of Art*, so generally and undoubtedly true, that they cannot deceive: But these rules are of a contrarie nature, having no foundation in experience at all; for if they had, this must needs follow, that the position of the heavens, and the course of all the starres,

must

must needs continue one and the same; for the principles of art ought to be immutable: but neither the position of the heavens, nor the course of all the starres, is alway one and the same. Againe, he that would make sound rules of art by observation, must know the particular estate of all things he observeth: But no man knoweth the particular estate of all the starres, and consequently none can gather sound rules of art by them. Thirdly, no man knoweth or seeth all the starres, and though they might be all discerned, yet the particular vertues of those which are seene, cannot be knowne, because their influences in the aire, and upon the earth, are confused: and therefore by observation of them, no rules can be made, whereby to judge of particular events to come that be contingent.

But experience teacheth (may some say) that if a man addicted to this course shall practise the rules of Astrologie, it will fall out that the most things he foretelleth shall be true, and come to passe accordingly: which being verified in experience, it should seeme, that these principles are not uncertaine: for how is it possible that upon false grounds, should proceed true predictions? To this objection, learned Divines have framed answer thus: That in this there is a secret Magicke at the least, if not an open league with Satan. For looke what is wanting to the effect of the starres, the devill maketh supply of it by his owne knowledge in things that are to come to passe. And this is the judgement of them that have knowne this art, which was also received for true in the dayes of the Apostles.

The third reason; The man that repaireth to the Astrologian upon the particular case for his helpe and counsell, must beleeve that he can and will doe for him; otherwise if he come doubting of his ability, or in way of tempting him, he cannot helpe him. Now in common understanding, if the diviner bring the thing to passe, there must needs be more than Art. For he that is a master of a lawfull art, can worke by his rules, whether a man beleeve that he can or no; yea, though all the men in the World should doubt, his rules would be effectuall. The art therefore it selfe is the old superstitious art of the Chaldeans, which they being Idolaters, first fetched from the devill, and his Oracles: yea, the practice thereof is nothing but superstitious sorcerie, and the undertakers no better than Sorcerers. If any man doubt hereof, their writings are sufficient testimonies, and they themselves avouch it. For it is a rule and maxime among them in all kinde of sorcerie, that the learner must come credulous, and not doubting, or to tempt; otherwise no answer can be given.

But notwithstanding all these reasons alleged for the proofe of this point, sundry things are opposed to the contrary.

For first, it is said that the Sunne, Moone, and starres were created *for signes*, Genesis 1.14. and therefore that it is lawfull to divine by them, seeing that in so doing, we doe but use them to the end for which God made them.

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*Ans.* The reason is of no force. The starres indeed by this ordinance doe serve for *signes*, but of what? not of all things, but (as the text plainely sheweth) of dayes, weekes, moneths, and yeares; yea, of the seasons of the yeare, as of Spring, Summer, Autumne, and Winter; yea further, of the alterations of the weather in generall: but all this maketh nothing to ratifie Divination of particular events in things contingent, which are to fall out in the state of kingdomes, families, and persons: for they are not causes, but *signes*, and that of some generall things onely, not of particular.

Againe, it is said, that *Moses* and *Daniel*, two famous Prophets, are commended for their skill in this art: for of *Moses* it is said, Acts 7.22. that *he was learned in all the wisdome of the Egyptians*: and *Daniel in all the wisdome of the Chaldeans*, Daniel 1.17.20. and we know that the Egyptians and Chaldeans were the masters of divination, and eminent above all others in matters of Astrologie.

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*Ans.* It cannot be proved out of those places, that *Moses* or *Daniel* were trained up in this art: and though it should be granted they were, yet it followes not, that they were practicers of it, at least continually. For albeit, being children and of tender yeares in the Courts of *Pharaoh* and *Nebuchadnezzar*, they had beene trained up by their governours in this knowledge, it may not thence be concluded, that they finally submitted themselves to the practice thereof; considering that a man may learne that when he is young, which afterward upon better judgement and consideration, hee may utterly disclaime. And so we are to thinke of them, that after God had called them, they did for ever lay aside all such wicked and devillish practices, forbidden by God, and yet in use among the Egyptians and Chaldeans.

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Thirdly, it is objected; the starres are admirable creatures of God, and the causes of many strange effects in the aire, in the waters, and upon the earth also, in the bodies of men and beasts: it may seeme therefore not unlawfull to divine by them.

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*Answ.* We grant that the Starres, and especially the Sunne and Moone, have great vertue and force upon the creatures that are below; partly by their light, and partly by their heat; but hence it will not follow, that they are, or may be lawfully used for divination: for whereas it hath beene shewed, that the grounds of all good arts are gathered by observation and experience, it is not possible for any man, truly, and certainly to observe all particular events brought forth by the starres, whereupon hee might ground his rules. And for proofe hereof; Suppose there were a heape of all kinds of herbs growing upon the earth gathered together, which should be all strained into one vessell, and the liquor brought to the most skilfull

Physitian that is, or ever was; can we thinke him able by tasting or smelling thereof, to distinguish the vertues of the herbs, and to say which is which? To doe this when all are severed each from other, is a hard matter, yet possible, considering they have their severall natures and operations; but in this confused mixture to discerne the severalls, is a thing passing the skill of man.

The like may be said of the particular vertue of everie starre; for they all have their operation in the bodies of men, and other creatures; but their vertues being all mixed together in the subject whereon they worke, can no more be knowne distinctly, than the vertues of a masse of herbs of infinite sorts beaten together. For this is an undoubted truth in nature: that the vertues of Celestiall bodies in their operations, are mingled with the qualities of the elements in the inferiour bodies, and the vertues of them all doe so concurre, that neither the heat or light of the starres, nor the vertue of the elements, can be severed one from another. And therefore though there be notable vertue in the starres, yet in regard of the mixture thereof in their operation, no man is able to say by observation, that this is the vertue of this starre, and this of that. The seven planets being more notable, than the other lights of the heaven, specially the Sunne and Moone, have their operations and effects plainly and perfectly knowne; as for the other, there was never any man that could either feele their heat, or certainly determine of any thing by them.

There being then some starres, whose vertues are unknowne, how can their operations and effects be discerned in particular? Therefore no rules can be made by observation of the vertues of the starres in their operations, whereupon we may foretell particular events of things contingent, either concerning mens persons, families, or kingdomes.

A fourth reason. All starres have their worke in the qualities of heat, light, cold, moisture, and drinesse: as for the secret influences which men dreame of, comming from them besides the said qualities, they are but forged fancies. The Scripture never mentioneth any such, neither can it be proved that the Sunne hath any efficacie upon inferiour bodies, but by light and heat, which because they are mixt with other qualities, they affoord no matter of prediction touching particular events. For what though the celestiall bodies doe cause in the terrestriall, heat and cold, drought and moisture? Doth it therefore follow, that these effects doe declare before hand the constitution of mans bodie? the disposition of mens mindes? the affections of mens hearts? or finally, what successe they shall have in their affaires, touching wealth, honour, and religion? Hence I conclude, that divining by them in this sort, is meere superstition, and a kinde of Sorcerie: for which cause in Scripture Astrologians are A justly numbred among Sorcerers.

Now that which hath beene said touching this point, may serve for speciall use.

And first, it gives a caveat to all Students, that they have care to spend their time and wits better, than in the studie of judiciall Astrologie; and rather imploy themselves in the searching out of such things, as may most serve for the glory of God, and the good of his Church. It is the subtiltie of Satan to draw men into such meditations, and to make this studie so pleasant, that it can hardly be left, when it is once begun: but let them take heed betime. For assuredly these vaine and superstitious practices, are not the builders and furtherers, but the hinderers and destroyers of religion, and the B feare of God.

Againe, this must admonish them which suffer any losses, not to seeke for helpe or remedie at the hands of Astrologers, commonly called *Figure-casters*: for their directions in the recoverie of things lost or stollen, commeth not by the helpe of any lawfull art, but from the worke of the devill, revealing the same unto them. And better it were to lose a thing finally, and by faith to expect till God make supply another way, than in this manner to recover it againe: yea, the curse of God hangeth over the head of him, that to helpe himselfe useth diabolicall meanes. For put the case a thing lost of great value, be againe restored by the helpe of Satan; yet God in his justice, for the use of these unlawfull meanes, may take from the consulter twise as much; or at the least his grace, and so give him up to a reprobate sense, to beleeve the devill to his utter perdition. C

Thirdly, it serveth to admonish us of some other vanities that accompany Astrologie; especially of two.

The first, is the *observation of the signe* in mans bodie wherein not onely the ignorant sort, but men of knowledge doe farre over-shoot themselves, superstitiously holding, that the signe is specially to be marked. An opinion in it selfe fantasticall and vaine, not grounded in nature, but borrowed from Astrologie. For the Astrologians for better expressing and establishing thereof, have devised new spheres in the heavens, more than indeed there be, to wit, the ninth and D the tenth; and in the tenth, commonly called the *first moveable*, have placed an imaginarie sphere, which they tearme the Zodiacke, and in the Zodiacke twelve signes, *Aries*, *Taurus*, *Gemini*, and the rest, which they imagine to have power over the twelve parts of mans bodie; as *Aries*, the head and face, *Taurus* necke and throat, &c. But these are onely twelve imaginarie signes: for in the heavens there is no such matter as a Ramme, a Bull, &c. And how can it stand with reason, that in a firmament feigned by Poets and Philosophers, a forged signe, which indeed is nothing, should have any power or operation in the bodies of men? Primum mobile.

Againe,

Againe, the very order of the government of these signes in mans bodie, is fond and without shew of reason. For according to this platforme, when the Moone commeth into the first signe, *Aries*, she ruleth in the head; and when she commeth into the second signe, *Taurus*, in the necke; and so descends downe from part to part, in some part ruling two, in some three dayes, &c. Where observe, that the Moone is made then to rule in the cold and moist parts, when she is in hot and drie signes: when as in reason, a more consonant order were this; that when the Moone were in hot and drie signes, as *Aries*, *Leo*, and *Sagittarius*, she should rule in hot and drie parts of the bodie; and when she is in cold and moist signes, she should rule in the cold and moist parts of the bodie; and so still governe those parts, which in temperature come neerest to the nature of the signes wherein the Moone is.

Besides this, some learned Physitians have upon experience confessed, that the observation of the signe, is nothing materiall, and that there is no danger in it, for gelding of cattell, or letting of blood. Indeed it prevailes oftentimes by an old conceit and strong imagination, of some unlettered persons, who thinke it to be of force and efficacie for restoring and curing; and yet the vanitie of this conceit, appeares in the common practice of men, who commonly upon S. *Stevens* day use to let blood, be the signe where it will; though it be in the place where the veine is opened. But the truth is, the signe in it owne nature, is neither way availeable, being but a fancie, grounded upon supposed premisses, and therefore ought to be rejected, as a meere vanitie.

The second thing belonging to Astrologie, which ought to be eschewed, is the choice and observation of dayes. Curious diviners doe set apart certaine dayes, whereof some are (as they say) luckie, some unluckie. And these they appoint to be observed for the beginning of ordinarie workes and businesses; as to take a journey; to beginne to lay the foundation of a building, to plant a garden, to weane a childe, to put on new apparell, to flit into a new house, to traffick into other Countries, to goe about a suit to a Prince, or some great man, to hunt and use exercises, to pare the nailes, to cut the haire, in a word to attempt any thing in purpose or action, which is not done everie day. The effect and force of these dayes, is not grounded either in art or in nature, but onely in superstitious conceit and diabolicall confidence, upon a wicked custome, borrowed from the practice of Diviners; and the danger of such confident conceits is this; that the devill by them takes the vantage of fantasticall persons, and brings them further into league and acquaintance with himselfe, unlesse they leave them. And all such persons as make difference of dayes for this or that purpose, are in expresse words plainly condemned, Deut. 18.10,11.

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§ 4. The fourth kinde of Divination by true meanes, is the prediction of things to come by dreames.

In the old Testament we reade that Sorcerers and false Prophets used to foretell strange events, by revelations which they had in their dreames. Such Diviners were among the Jewes; and for that cause the people of God were expressely forbidden to hearken unto *dreamers of dreames*, Deut. 13.3. And the Lord himselfe by the Prophet *Ieremie*, taxeth the false Prophets, who broached false doctrine in his name by this devillish meanes, saying, *I have dreamed, I have dreamed*, Jerem. 23.25.

Yet here it is to be remembred, that foretelling of future things by dreames, is not simply to be condemned, but onely in part. For of dreames there be three sorts, *Divine*, *Naturall*, and *Diabolicall*. *Divine*, are those which come from God. *Naturall*, which proceed from a mans owne nature, and arise from the qualitie and constitution of the bodie. *Diabolicall*, which are caused by the suggestion of the devill.

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Touching *Divine dreames*: that there are, or at least have beene such, it is evident. For these be the words of God, Numb. 12.6. *If there be a Prophet of the Lord among you, I will be knowne unto him by a vision, and will speake unto him by a dreame.* And *Iob* saith, that *God speaketh in dreames and visions of the night, when sleepe falleth upon men, and they sleepe upon their beds*, Job 33.15. Now these divine dreames were caused in men, either immediately by God himselfe, as the former places shew; or by meanes of some good Angell. In this latter kinde was *Ioseph* often admonished in dreames what to doe, by the ministerie of an Angel; as Matth. 1.20. and Chap. 2.13,19. and divining by such dreames, is not condemned: for by them the most worthie Prophets of God have revealed Gods will in many things to his Church. Thus *Ioseph* by dreame had notice given him of his owne advancement, Genesis 37. 7,9. and by Pharaohs dreames which were sent from God, hee also foretold the state of the Kingdome of Ægypt, touching provision for seven yeares dearth, Genesis 41.25. By the same meanes the Prophet *Daniel* prophesied of the

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flourishing and fading of the chiefe Monarchies

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of the World, from his time to the comming of Christ, Daniel 9. &c. These therefore being one of the extraordinarie meanes, whereby God hath manifested his will unto man in times past, more or lesse: divination by them is not to be censured as unlawfull, but rather to be honoured and esteemed, as the ordinance of God.

For the second sort which be *Naturall*, arising either from the thoughts of the minde, or the affections of the heart, or the constitution of the bodie: as they are ordinary in all men, in some more, in some lesse: so they vary according to the diversitie of mens thoughts, affections, and constitutions: and by them a man may pro-

bably

bably conjecture of sundry things concerning the state and disposition, partly of his bodie, and partly of his minde.

As first he may ghesse in likelihood, what is his constitution, as the learned in all ages do constantly avouch. For when his minde in dreaming runnes upon warres, and contentions, fire, and such like, it argueth his complexion is cholerike. When he dreames of waters and inundations, it betokeneth abundance of phlegme. When his phantasie conceiveth heavie and dolefull things, full of griefe, feare, and horror, it bewrayeth a melancholike constitution. When his dreames be joyfull and pleasant, as of mirth, pastimes, and delightfull newes, his complexion is judged to be sanguine.

Againe, by naturall dreames a man may ghesse at the corruption of his owne heart: and know to what sinnes hee is most naturally inclined. For looke what men doe ordinarily in the day time conceive and imagine in their corrupt hearts, of the same, for the most part, they doe corruptly dreame in the night. And this is the rather to be observed, because though the wicked man shut his eyes, and stop his eares, and harden his heart, and will not take notice of his enormities by the light of the Law; yet even by his owne dreames in the night, his wickednesse shall be in part discovered, and his conscience thereby convinced, and he himselfe left in the end inexcusable before God. Now albeit a man may probably conjecture of the premisses by naturall dreames; yet no divination of things to come, whether publike or private, good or bad, can be made by them either concerning persons, families, or Kingdomes. Therefore the common observations of dreames in the world, whereby men imagine things that are to come to passe, and accordingly foretell them by those meanes, are vaine and superstitious, and justly so condemned in the places before named, Deut. 13. Jerem. 23.

Concerning the third kinde of dreames, which are caused by the Devill; It hath beene granted in all ages for a truth, that Satan can frame dreames in the braine of man, and by them reveale his divinations. And it is plainly manifested by the continuall observation of the Gentiles before the comming of Christ. For when Oracles, (that is, answers from the Devill) were in force, men that used to consult with them, and desired to bee resolved in matters of doubt, were to lay them downe and sleepe besides the Altar of *Apollo*, where they had offered their gift, and sleeping they received in a dreame the answer for which they came; and this dreame was framed in the braine of him that slept, by the Devill, and in it the answer was delivered by him speaking at or in the Oracle. So likewise in the Primitive Church, since the comming of Christ, though Oracles then ceased, which were the greatest and strongest delusions that ever Satan had; yet he hath by dreames and visions wrought in A the heads of many men most strange and curious conceits for the raising up of heresies, to the great disturbance of the peace of the Church. For we reade in Ecclesiasticall stories, that the Maniches had their damnable opinions first inspired into them, and then confirmed by dreames. And in this age the first authors of the sect of the Anabaptists, had their curious conceits of revelation, partly in dreames, partly in visions. Likewise the Familie of Love have their revelations in dreames. For he that desires to become one of that sect, must ascend thereunto by degrees before he can come to perfection to bee an elder illuminate or a man deified; to which estate when he is once come, he hath for his confirmation strong illusions, both waking and sleeping in visions and dreames. Histories of latter times, and wofull experience sheweth this to be true, the Devill prevailing so strongly, that many have fallen away by this meanes, being corrupted by a doctrine meerely carnall, howsoever maintained with great pretense of holinesse. Againe, as the good Angels may cause divine dreames from God, and therein reveale unto men his will and pleasure concerning things to come; so no doubt the evill spirits may cause in men diabolicall dreames, and therein reveale unto them many strange things; which they by meanes unknowne to men, may foresee and know. By all which it is evident, that there are and may be as well diabolicall dreames as divine dreames.

C The conclusion then is this: That as divining by the second sort is superstitious, having no ground from Gods Word; so fore-telling by this third sort is flat Witchcraft, directly condemned in the places afore-named, where men are forbidden to prophesie by them, or to regard them.

Yet forasmuch as dreames bee of sundrie kindes, as hath beene said, it shall not be amisse to set downe some *notes of difference* betweene them, whereby they may be knowne and distinguished each from other. Which point indeed hath long agone beene handled in the Primitive Church, but hardly determined. For the learned of that age have avouched it a very hard matter, considering that the Devill in these, as well as D in other things, can transforme himselfe into an Angel of light. But howsoever the case be hard, and the Devill politicke, yet by light of direction from the Word of God, there may some true differences bee set downe betweene them; as namely these:

First of all; divine dreames have alwayes had their preeminence above others, that generally they have concerned the weightiest matters in the World; as the comming and exhibiting of the *Messias*, the changes and alterations of Kingdomes, the revealing of Antichrist, and the state of the Church of God. And this may plainly appeare by those which *Ioseph* expounded unto *Pharaoh*, and *Daniel* unto the Kings of Babel and Persia. But in the other sort it is

otherwise.

otherwise. For if there be any thing represented more than ordinary in those that be naturall, it proceedeth meerely from fancy and imagination. And as for diabolicall they are not of so weightie matters, nor so hard to fore-tell. For though the Devill have great power and skill, yet it is above his reach to determine of such things as these are, or to fore-tell them without helpe from God.

Secondly, divine dreames be alwayes either plaine and manifest, or if they be obscure, yet they have a most evident interpretation annexed unto them. Of the plainer sort, were the dreames of *Ioseph* the husband of *Marie*, Matth. 1. Of the other sort were *Pharaohs* very darke and hidden, but God raised up *Ioseph* to give them an easie interpretation upon the instant, Gene. 41. *Nebuchadnetsars* dreames were full of obscuritie, and many matters were contained in them, so as his spirit was troubled, and hee forgat them; but God stirred up *Daniel* and revealed to him the secret, so as he remembred it to the King, and declared the true meaning thereof, Daniel 2. 1. 28. 36. Lastly, *Daniels* dreames of the foure beasts, &c. were of like difficultie, but the Angel *Gabriel* was presently sent to make him understand them, Daniel 8. 16. Now those that are caused by the Devill, as they be obscure and intricate, so the interpretation of them is ambiguous and uncertaine, because he himselfe cannot infallibly determine how things shall come to passe, and thereupon is constrained to give doubtfull answers by dreames. And such were not onely the ancient Oracles among the heathen, where he gave the resolution, but the moderne Prophecies given by him to some of his instruments in the latter time.

Thirdly, the dreame that comes from God, is alwayes agreeable to his revealed will, and representeth nothing contrary to the same, in whole or in part: whereas those that proceed from nature, doe savour of nature, and be agreeable to mans corruption, which is repugnant unto Gods will. And those that are suggested by Satan, are of the same nature; the generall scope whereof is to crosse the will of God, and to withdraw the heart from obedience thereunto.

Fourthly, divine dreames aime at this end, to further religion and pietie, and to maintaine true doctrine: but the Devill, an enemie to God, worketh in his dreames the subversion of true religion, and the worship of God, that in the roome thereof he may set up Idolatrie and superstition. For so much we learne, Deut. 13. where the false Prophet brings his dreame, and utters it, yea, and confirmeth it by a wonder; but marke his end: It was to draw men to Apostasie; *Let us* (saith he) *goe after other Gods, which thou hast not knowne, and let us serve them*, verse 2. Answerable to which, was the practice of the false Prophets afterwards, who caused the people to erre by their lies and flatteries, Jerem. 23. 32.

To conclude this point, it must be here remembred, that howsoever there are and have beene distinct sorts of dreames, yet those which are from God, were onely in ordinary use in the old Testament, and in the Church of the New are ceased, and take not place ordinarily. Whereas therefore men in their sleepes have dreames, they must take them commonly to be naturall, and withall know that they may be diabolicall, or mixt partly of the one kinde, and partly of the other. And howsoever there may be some use of the naturall, as hath beene said, yet commonly they are not to be regarded. And for the other which are from Satan, or mixt, they are not to be received, beleeved, or made meanes whereby to fore-tell things to come, least by this use of them, we grow into familiaritie with the Devill, and before God be guiltie of the sinne of Witchcraft.

§ 5. The fifth and last kinde of divination by true meanes, is *by Lots*, when men take upon them to search out fortune (as they use to speake) that is, good or bad successe in any businesse, by casting of Lots, whether it be by casting a Die, or opening of a Booke, or any such casuall meanes. I mention this the rather, because among the ignorant and superstitious sort, such practices are common and in great account: the Lot is an ordinance of God, appointed for speciall ends and purposes, but when it is thus applied, it ceaseth to be lawfull, because it is abused to other ends than God by his word and ordinance hath allowed.

That we may the better know the abuse of a Lot in this kinde, we must remember there be three sorts of Lots; the Civill, the Sporting, and the Divining Lot.

The civill use of Lots, is when they be used for the ending of controversies; the dividing of lands and heritages: the disposition of offices amongst many that are equally fit, the trying of the right in doubtfull things, or lastly, the discovery of a malefactor hid amongst many suspected. By this use of the Lot was *Saul* chosen to bee King over Israel, 1 Samuel 10. 21. the skape-goat separated from that which was to be sacrificed, Leviticus 16. 8. the land of Canaan divided among the children of Israel, Josuah 14. 2. &c. the trespasse of *Achan* found out, Josuah 7. 15. and *Matthias* chosen to be one of the twelve, Acts 1. 26. and of this Lot *Salomon* saith, Proverbs 18. 18. *The Lot causeth contentions to cease, and maketh partitions among the mightie.* Hereupon the civill use of Lots hath his warrant in Gods Word, so it be lawfully used in case of necessitie, with invocation of the name of God, and with expectation of the event from God, by whose hand and immediate providence it is disposed. *For the Lot* (saith *Salomon*) *is cast into the lap, but the whole disposition thereof is from the Lord*, Prov. 16. 33.

The Sporting Lot is that which is commonly used for some vaine and unnecessarie end; as

to

to ſet up bancke-rupts, or ſuch like. This hath no warrant in the Word of God whereupon men ſhould uſe it, and therefore is no better than an abuſe of Gods ordinance, to ſpeake no more of it.

Now the divining Lot performed by the opening of a booke, or the caſting of a Die, or ſuch like, thereby to declare good or bad ſucceſſe, cannot be done without confederacie with Satan either explicite, or implicite. For the plaine caſt of a Die, or the opening of a Booke without beleeving, can doe nothing for the diſcovering of future contingents. And what is there in the nature of theſe actions to produce ſuch effects? or where, or when did God give this vertue to them certainly to determine of things hidden from man, and knowne onely to himſelfe? Divination therefore by them is to be holden as a practice, not onely ſavouring of ſuperſtition, but proceeding from the Art of Witchcraft and Sorceric.

And thus much of Divination by meanes of the creatures; and the ſeverall kindes thereof.

## Sect. III.

The ſecond kinde of Divination, is *by counterfeit and forged meanes*, which are none of the creatures of God: whereof one kinde onely is mentioned in Scripture, *viz.* when Satan is conſulted with in the ſhape of a dead man. This is commonly called *Necromancie*, or *the blacke Art*, becauſe the Devill being ſought unto by Witches, appeares unto them in the likeneſſe of a dead body. And it is expreſſely forbidden, Deut.18.11. yea, condemned by the Prophet, Eſay 8.19,20. who ſaith in plaine tearmes, that Gods people ought not to goe *from the living to the dead, but to the Law and to the teſtimonie*. A memorable example hereof is recorded in 1.Samuel 28. the obſervation whereof will diſcover unto us the chiefe points of Necromancie. There *Saul* about to encounter the Philiſtims, being forſaken of God, who refuſed to anſwer him, either by dreames, or by Urim, or by the Prophets, inquired for one that had a familiar ſpirit: and hearing of the Pythoneſſe at Endor, went unto her by night, and cauſed her to raiſe up *Samuel*, to tell him the iſſue of the warre. Now the Witch at his requeſt raiſed up the Devill, with whom ſhe was confederate, in *Samuels* likeneſſe; who gave him anſwer, concerning his owne overthrow, and the death of his ſonnes. Which example declareth plainly, that there is a kinde of divination, whereby Witches and Sorcerers reveale ſtrange things, by meanes of the Devill appearing unto them in the ſhapes or ſhadowes of the dead.

Touching the truth of this example, two Queſtions may be moved.

The firſt is, whether that which appeared was true *Samuel* or not? Some ſay it was *Samuel* indeed: others (who hold that there are no Witches) denie that it was either *Samuel*, or the devill; and affirme it to be ſome other counterfeit comming in *Samuels* attire to deceive *Saul*: both which opinions are falſe, and here to be confuted.

And firſt, that their opinion which ſay that true *Samuel* appeared unto *Saul*, is a flat untruth, I prove by theſe reaſons.

I. Before this time, God had withdrawne his Spirit from *Saul*, as himſelfe confeſſeth, and denied to anſwer him any more by ordinarie meanes, in ſuch ſort as before he had done. Hereupon I gather, that it was not probable, that God would now vouchſafe him the favour to ſuffer *Samuel* to come unto him extraordinarily, and tell him what ſhould be the end of his warre with the Philiſtims: and to this purpoſe it is affirmed twiſe in that Chapter, that God had taken his good Spirit from *Saul*.

II. The ſoules of the faithfull departed, are in the hands of God, and doe reſt in glory with himſelfe, and their bodies are in the earth, and there reſt in peace. So ſaith the voyce from heaven, Revel.14.13. *Bleſſed are the dead that die in the Lord: for they reſt from their labours, and their workes*, that is, the reward of their workes, *follow them immediately*, or *at the heeles*, as the word ſignifieth. Now ſuppoſe the Devill had power over *Samuels* body, yet to make true *Samuel*, he muſt have his ſoule alſo. But it is not in the power of the Devill, to bring againe the ſoules that are in heaven unto their bodies, and ſo to cauſe them to appeare unto men upon earth, and to ſpeake unto them. The Devills kingdome is in hell, and in the hearts of wicked men on earth; yea, whiles the children of God are in this World, he uſurpeth ſome authoritie over them, by meanes of their owne corruption: But heaven is the kingdome of God and his Saints, where Satan hath nothing to doe, conſidering that there is no fleſh or corruption, to make him entrance or yeeld him entertainment. Neither can it be proved by Scripture, that the Devill can diſturbe either the bodies or ſoules of them that die in the Lord: and therefore the Witch with all her power and skill, could not bring *Samuels* rotten body (for ſo no doubt it was now) and ſoule together.

III. This ſhape which appeared, ſuffered *Saul* to adore and worſhip it, whereas the true *Samuel* would never have received adoration from *Saul* the King, though it had beene in civill manner onely. Whom then did *Saul* adore? *Anſ.* The Devill himſelfe, who being an enemie to the glory of God, was content to take to himſelfe that honour, which a king in dutie is to performe to God himſelfe.

IV. If it had beene true *Samuel*, he would certainly have reproved *Saul* for ſeeking helpe at Witches, contrary to Gods Commandement, and that doctrine which hee had taught him from God in his life time. But this counterfeit reproved him not, and therefore it is not like to be the true Prophet of God, but Satan himſelfe,

selfe, framing by his art and skill the person and shape of *Samuel*.

But it is alleaged to the contrarie, that *Samuel* after his sleepe, propheſied of the death of *Saul*, Eccleſiaſticus 46. verſ. 20. *After his ſleepe alſo he told of the Kings death, &c.* *Anſ.* That booke penned by *Ieſus* the ſonne of *Sirach* is a very worthie deſcription of Chriſtian Ethicks, containing more excellent precepts for manners, than all the writings of Heathen Philoſophers or other men. But yet it is not Scripture, neither did the Church ever hold and receive it as Canonicall; yea, the author himſelfe inſinuateth ſo much in the beginning thereof, for in the preface hee diſableth himſelfe to interpret hard things, and after a ſort craves pardon for his weakneſſe, which is not the manner of the men of God, that were penmen of Scripture. For they were ſo guided by Gods Spirit in their proceedings, that nothing could be hard unto them. This privilege no ordinary man hath aſſurance of: and therefore this author writing upon his owne private motion, was ſubject to error, and no doubt this ſpeech of his, being contrary to that which is recorded in the Canonicall Scriptures, is a flat untruth.

Secondly, it is objected, that the Scripture calleth him *Samuel*, that appeared unto *Saul*. *Anſ.* The Scripture doth often ſpeake of things, not as they are in themſelves, but as they ſeeme to us. So it is affirmed, Geneſis 1.16. that God made two great lights, the Sunne & the Moone; whereas the Moone is leſſer than many Starres, yet becauſe in regard of her neareneſſe to the earth, ſhe ſeemeth to us greater than the reſt, therefore ſhee is called a *great light*. In like manner Idols in the Scripture are called Gods, not that they are ſo indeed, (for an Idol is nothing, 1 Cor. 8.4.) but becauſe ſome men doe ſo conceive of them in their mindes. In a word; the Scripture oftentimes doth abaſe it ſelfe to our conceit, ſpeaking of things not according as they are, but after the manner of men; and ſo in this place calleth counterfeit *Samuel*, by the name of the true *Samuel*, becauſe it ſeemed ſo unto *Saul*.

The third objection; That body which appeared, propheſied of things that came to paſſe the day after, as the death of *Saul*, and of his ſonnes; which indeed ſo fell out, and at the ſame time, therefore was like to bee *Samuel*. *Anſw.* There is nothing there ſaid or done, which the Devill might not doe. For when the Lord uſeth the devill as his inſtrument to bring ſome things to paſſe, he doth before hand reveale the ſame unto him: and looke what particulars the Devill learneth from God, thoſe he can fore-tell. Now the truth is, Satan was appointed by God to worke *Sauls* overthrow, and it was made knowne unto him when the thing ſhould bee done; by which meanes, and by none other, the Devill was enabled to fore-tell the death of *Saul*. Where (by the way) obſerve, that in this caſe the Devill can reveale things to

A come certainly, to wit, if he be appointed Gods immediat inſtrument for the execution of them, or knowes them by light of former prophecies in Scripture.

Fourthly, dead men doe often appeare and walke after they are buried. *Anſ.* It is indeed the opinion of the Church of Rome, and of many ignorant perſons among us: but the truth is otherwiſe. Dead men doe neither walke nor appeare in body or ſoule after death: for all that die, are either righteous or wicked: The ſoules of the righteous goe ſtraight to Heaven, and the ſoules of the wicked to Hell, and there remaine till the laſt judgement: and therefore of the juſt it is ſaid, that they are *bleſſed when they die, becauſe they reſt from their labours*,
B Apoc. 14.13. But how doe they reſt, if after they bee dead they wander up and downe in the earth?

If it be ſaid, that *Moſes* and *Elias* appeared when Chriſt was transfigured in the Mount; and that *Lazarus* roſe againe, and at Chriſts reſurrection many dead bodies roſe againe and appeared;

I anſwer; there were two times when God ſuffered the dead to be raiſed up againe; either at the planting of his Church, or at the reſtoring and eſtabliſhing of it, when it was raſed to the foundation. Thus at the reſtoring of religion in *Elias* and *Eliſhas* times, the ſonne of the Shunamitiſh woman, 2 Kings 4.34. and the widowes ſonne at Sarephta, 1 Kings 17.21. were raiſed.
C Againe, when God would reſtore his Church, which was fallen to Idolatrie about the death of *Eliſha*, hee cauſed the like miracle to bee wrought in the reviving of a dead man by the touching of *Eliſhas* dead carcaſe in the grave, thereby to aſſure the people of their deliverance, and to cauſe them to embrace the doctrine of the Prophet after his death, which in his life they had contemned. In like manner at the eſtabliſhing of the Goſpel in the new Teſtament, it pleaſed Chriſt to raiſe up *Moſes* and *Elias*, and to make them knowne to his Diſciples by extraordinary revelation, that they might beleeve that the doctrine which he preached was not new, but the ſame in ſubſtance with that which was recorded in the Law and the Prophets, both
D which were repreſented by *Moſes* and *Elias*. So alſo he wrought the miracle upon *Lazarus*, the widowes ſonne, and *Iairus* daughter, thereby to ſhew the power of his Godhead, the truth of his calling, the teſtimonie of his doctrine: Laſtly, to make knowne the power of his reſurrection, he cauſed ſome to riſe and appeare to others, when he himſelfe roſe againe. But out of theſe two times wee have neither warrant nor example, that God ſuffered the dead to be raiſed up. Wherefore thoſe inſtances will not any way confirme *Samuels* appearing, which indeed was not true, but counterfeit and forged by the Devill himſelfe.

Now for the ſecond opinion, of thoſe which denie that there be any Witches, and thereupon hold

hold that this was a meere cosenage of the Witch, suborning some man or woman to counterfeit the forme, attire, and voyce of *Samuel*, thereby to delude *Saul*, that also is untrue. For he that spake fore-told the ruine of *Saul*, of his sonnes, and of his army, yea the time also wherein this was to come to passe: whereas in likelihood no man or woman in all Israel, could have fore-told such things before hand of themselves. It was not then any cosenage, as is affirmed, but a thing effected by the devill, framing to himselfe a body in the likenesse of *Samuel*, wherein he spake.

If therefore it be manifest, that by counterfeit apparitions of the dead, Witches and Sorcerers can fore-tell things to come: hence sundrie points of Witchcraft may be observed.

First, that there is a league betweene the Witch and the Devill. For this was the cause which moved *Saul* to seeke to Witches, because neither hee himselfe, nor any of his servants could raise up Satan in *Samuels* likenesse, as the Witch of Endor did. But *Saul* being a King, might have commanded helpe from all the wise and learned men in Israel, for the effecting of such a matter: why then would he rather seeke to a silly woman, than to them? The reason was, because she had made a compact with the devill, for the using of his helpe at her demand, by vertue whereof he was as ready to answer, as she to call him; whereas *Saul* and the learned Jewes, having made no such league, neither he by his power, nor they by their skill, could have performed such a worke.

Secondly, the devill will be readie at the call and command of Witches and Sorcerers, when they are intending any mischiefe. For here the Witch of Endor no sooner spake, but he appeared, and therefore the Text gives her a name that signifieth one having rule and command over *Pytho*, that is, the familiar spirit: yet when he is commanded, he yeelds not upon constraint, but voluntarily, because hee builds upon his owne greater advantage, the gaining of the soule of the Witch. Where by the way, let it be observed, what a pretious thing the soule of man is; the purchasing whereof, can make the proud spirit of Satan so farre to abase it selfe, as to be at the command of a silly woman. Againe, what an inveterate malice Satan beareth to man, which for the gaining of a soule, will doe that which is so contrary to his nature. It may teach man what to esteeme of his soule, and not to sell it for so base a price.

Thirdly, by this, the great power of the Devill in the behalfe of the Sorcerer, is made manifest. For hee was presently at hand to counterfeit *Samuel*, and did it so lively and cunningly, as well in forme of bodie, as in attire and voyce, that *Saul* thought verily it was the Prophet: which may be a caveat unto us, not easily to give credit to any such apparitions. For though they seeme never so true and evident, yet such is the power and skill of the devill, that he can quite deceive us, as he did *Saul* in this place.

## Sect. IV.

Hitherto I have shewed the first kinde of divination by meanes, both true and forged. Now followeth the second; practised without meanes.

Divination without meanes, is the foretelling and revealing of things to come, by the alone and immediat assistance of a familiar spirit. This kinde is mentioned and expressely forbidden, Levit. 19.31. Ye shall not regard them *that worke with spirits*. Againe, Levit. 20.6. If any turne *after such as worke with spirits*, to goe a whoring after them, I will set my face against that person, and will cut him off from among his people. So Deut. 18.11. Let none be found among you, *that consulteth with spirits*. In which places the holy Ghost useth the word *Ob*, which more properly signifieth a spirit, or devill, in which sense it is taken in Leviticus 20.27. and in 1 Sam. 28.8. And by reason of the league which is betweene the Witch and the devill, the same is also given to the Witch, that worketh by the devill: and therefore the Pythonesse at Endor, is both called *Ob*, 1 Sam. 28.9. and she that ruleth *Ob*. vers. 7.8.

Now this kinde of divination is practised two wayes: either inwardly, when the spirit is within the Witch: or outwardly, when being forth of the Witch, hee doth onely inspire him or her.

An example of the former way, the Scripture affoordeth, Act. 16.16. of a woman at Philippi, that had a spirit of *Pytho*; which gat her master much vantage with divining. And this spirit whereby she divined was within her. For *Paul* being molested, said to the spirit, I command thee in the name of Jesus Christ, *that thou come out of her, and he came out of her the same hower*. vers. 18. And because the devill is not wont in this kinde to speake out of the throat and brest, or bellie of the Witch possessed, hereupon learned men have thought that this name (*Ob*) is given to the devill, because he speaketh out of the Witch as out of a bottle or hollow vessell; for so the word *Ob*, properly signifieth.

Secondly, this may be practised when the devill is forth of the Witch, and then he either inspireth her, or else casteth her into a trance, and therein revealeth unto her such things as shee would know.

Of this kinde, though we have no example in Scripture, yet the Histories of the Heathen doe affoord unto us many instances of experience therein. One of the principall is the Historie of the ten Sibylles of Greece, who were most famous Witches, and did prophesie of many things to come, whereof some were true concerning Christ and his kingdome, which the devill stole out of the Bible, and some other were false: and all of them they received by revelation from the devill in trances.

But

But it will be said, if the devill reveileth unto his instruments strange things in trances, then how shall a man discerne betweene diabolicall Revelations, and the true gift of Prophecie; which God in trances reveileth unto his Prophets.

*Ans.* In this point Satan is (as it were) Gods ape: for as hee in old time raised up holy Prophets to speak unto the fathers, for the building up of his Church: so hath Satan inspired his ministers, and furnished his instruments with prophetical inspirations from time to time, for the building up of his owne Kingdome: and hereupon hee hath notably counterfeited the true gift of prophecie received first from GOD himselfe. And yet, though in many things they be like, there is great difference betweene them.

First, divine traunces may come upon Gods children, either when the soule remaineth united with the bodie, or else when it is severed for a time. So much *Paul* insinuateth, when he saith of himselfe, 2 Corinth. 12. 2. that hee was rapt up (as it were in a heavenly trance) into the third heaven, but whether in the body, or out of the body, hee knew not. But in all diabolicall extasies, though the body and senses of the Witch bee (as it were) bound or benummed for the time; yet their soules still remaine united to their bodies, and not severed from them. For though the devill by Gods permission may kill the body, and so take the soule out of it for ever; yet to take it from the bodie for a time, and to reunite them againe, is miraculous, and therefore beyond the compasse of his power.

Secondly, in divine traunces the servants of God have all their senses, yea, and all the powers of soule and body remaining sound and perfect, onely for a time the actions and operations are suspended and cease to doe their duty: but in extasies that bee from Satan, his instruments are cast into frenzies and madnesse: so as reason in them is darkened, understanding obscured, memory weakened, the braine distempered; yea, all the faculties are so blemished, that many of them never recover their former estate againe, and they that scape best, doe carry their blemishes, as the Devils skars, even to their grave. So kinde is Satan to his friends, that hee will leave his tokens behind him where ever he comes in this sort. The Servants of God receive no such blemish, but rather a further good, and a greater measure of illumination of all the powers of the soule.

Thirdly, divine extasies tend alway to the confirming of the truth of the Gospell, and the furtherance of true religion and piety. Such was *Peters*, Act. 10. 11. which served to assure him of his calling to preach the Gospell to the Gentiles, and to informe his judgement in this truth, that there was no exception of persons with God, and that to them of the new Testament, all things were cleane, and nothing polluted. But the scope of them that are from Satan, is principally the suppressing and hinderance of religion, the drawing of the weake into errors, the ratifying and confirming of them that are fallen thereinto, and the generall upholding of the practices of ungodlinesse. And by these and such like particular differences, hath God pulled off the devils vizar, and made him better knowne and discerned of true Christians. And thus much concerning Divination, the first part of Witch-craft.

## CHAP. IV.

## *Of operative or working Witch-craft.*

THe second part is that which consisteth in Operation, and is therefore called Operative or working Witch-craft.

Witch-craft in Operation, is that which is employed in the practice and reall working of strange things or wonders, and it hath two parts, Inchantment, and Jugling.

### *Sect. 1.*

Inchantment is the working of wonders by a Charme. This the Lord expressely forbiddeth, Deuter. 18. 11. *Let none bee found among you, that is a Charmer.* In this description, two points are to be considered: 1. What things may be done by inchantment, namely, *wonders*, for I say it is the practice of wonders: 2. by what meanes these wonders are wrought, that is, by a *Charme*. Inchantment.

For the first: The wonders done by Inchanters are, 1. The raising of stormes and tempests; windes and weather, by sea and by land: 2. The poysoning of the ayre: 3. Blasting of corne: 4. Kliling of cattell, and annoying of men, women and children: 5. The procuring of strange passions and torments in mens bodies and other creatures, with the curing of the same: 6. Casting out of devils. These and such like things Inchanters can doe by their Charmes. And for proofe hereof, we have the uniforme consent of all ages, with the records of Witches confessions to manifest the same; besides the testimony of experience in this age: so as the man that cals it into question, may as well doubt of the Sunne shining at noone day.

Yet for the further declaration thereof we wil alleage what the Scripture saith in this point. *Salomon* saith, *If the Serpent bite when hee is not charmed, no better is a babler*, Eccles. 10. 11. thus the words are in our English translation: but they may better be thus read according to the originall: If the Serpent bite before he be charmed, what profit hath the master of the tongue thereby, that is, the Charmer. And so they

beare this sense. If the inchanter bee bitten, before the serpent bee charmed, then hee hath no benefit by his charme. For Salomon in that place giveth us to understand, what power inchanters have, and what they may doe by their charmes, if they come in time, namely, stay the poison of the serpent, so as he cannot hurt, either by biting or stinging. When *Balac* intended evil against *Israel*, he hired *Balaam* to curse them, Num. 22. 6. Now this *Balaam* was an inchanting Witch; for though he be called a Prophet, yet this was onely in the reputation of the world; for his practice was to inchãt by charms of words; and to that purpose hee was hired to curse Gods people, that is, to bring mischiefe upon them by charming; which thing when he had often and many wayes assayed to doe, and could no way prevaile, but that it pleased God contrary to his endevours, to blesse *Israel*, then hee breakes out into these words: *There is no Sorcery against Iacob, nor sooth-saying against Israel*, Numb. 23. 23. As if he should have said, I know well that sorcery is powerfull in many things, and of force to bring much mischiefe upon men, yet it can take no place against the people of God, because he hath blessed them; and whom hee blesseth, them no man can hurt by cursing. Inchanters therefore may upon Gods permission worke strange things, as appeares by these places, to name no more.

The second point to bee observed, is the meanes whereby these wonders are practised; these are counterfeit and supposed meanes, not ordained and sanctified by God, which are commonly called Charmes.

A Charme is a Spell or verse, consisting of strange words, used as a signe or watchword to the devill, to cause him to worke wonders.

First, I say it is a *Spell consisting of strange words*, because in these inchantments, certaine words or verses are secretly uttered; which in regard of the common formes of words are strange, and wherein there is thought to bee a miraculous efficacy to bring some extraordinary and unexpected thing to passe. A point of it selfe evident and needing no further proofe, considering it is not unknowne to the more ignorant sort, who are better acquainted with these, than with the word of God. And these words are not all of one and the same kind; but some are rude and barbarous, neither knowne nor conceived or understood; of which the ancienter sort of Charmes were wont to be made especially, and some later. Some againe are plaine and knowne tearmes, which may be understood; as the names of the Trinity, some words and sentences of Scripture, as *in principio erat verbum, &c.* Againe, charmes that consist of words, are not all of one sort, but some be imprecations, wishing some evill: others in shew have the forme of praises and blessings, whereby the Witch either flatteringly commendeth, or favourably wisheth some good: others againe are made in forme of prayer A and petition: and they all are sometimes plainly conceived, sometimes in ruder and more unknowne words; as those well know, who haue heard them, or read them where they are to be found.

Secondly, I adde, that the charme is used for *a signe and watch-word to the Devill, to cause him to worke wonders*, wherein standeth the nature and proper end of a charme. The nature, in that it is a diabolicall signe; the end, to cause the Devill to worke a wonder: whereby it is distinguished from all other speeches of men. For all they commonly carry the nature of the thing, whereof and whereabout they be made; but the Charme doth not alwayes follow the nature of the words, but hath another B nature in regard of the immediate relation it hath to the devill, to whom it is a signe. Againe, the Charme pronounced doth not the wonder, but the devil admonished by it as by the watch-word to doe the feat.

Now because some are of opinion, in regard of the ordinarie production of strange effects by these meanes, that the Spell hath in it selfe some vertue and power to such and such purposes whereunto it is used; I will stand a little in the proofe of the contrary. That a Charme is onely a Diabolicall watch-word, and hath in it selfe no such effectuall power or possibilitie to worke a wonder. My reasons are these.

First, this must be taken for a maine ground; C That as there is nothing in the world, that hath being but from God; so nothing hath in it any efficacie, but by his ordinance. Now whatsoever efficacy is in any creature from God, it received the same into it selfe, either by creation, or since the creation by some new and speciall institution, appointment, and gift of God. For example. The bread in the Sacrament, by a naturall power given unto it in the creation, serveth to nourish the body, and the same bread, by Gods speciall appointment in his Word, feeds the soule, in that by his ordinance it is made to us a signe and seale of the body of Christ broken for us: And so it is in every creature; if the effect bee ordinary and naturall, it hath it by creation: if extraordinary and supernaturall, it hath that by divine ordination: So D that whatsoever comes to passe by any other meanes, is by Satanicall operation. Now Charmes and Spels, standing of set words and fillables, have no power in them to work wonders, either by the gift of nature in the creation, or by Gods appointment since the creation: and therefore they have in them no power at all for any such purpose. This latter part of the reason, being the assumption or application of the ground to the present instance, consisteth of two parts, which I will prove in order. First, then I affirme, *That by the gift of Nature*, no words of Charmes have power in them to worke wonders; and I prove it in this manner.

In

I. All words made and uttered by men, are in their owne nature but ſounds framed by the tongue, of the breath that commeth from the lungs. And that which is onely a bare ſound, in all reaſon can have no vertue in it to cauſe a reall worke, much leſſe to produce a wonder. The ſounds of bells and of many muſicall inſtruments, and the voices of many bruit creatures, are farre more ſtrong and powerfull than the voice of a man: yet who knoweth not, that none of all theſe is availeable to ſuch purpoſes. Indeed they have power to affect the minde, by their ſweetneſſe or otherwiſe, but they are not able to bring to paſſe a reall worke, either by the inflicting of hurts and harmes, or by the procuring of good. I conclude therefore, that the voyce of man by nature hath no power to worke any wonders.

II. Againe, every thing which hurteth or affecteth another, muſt neceſſarily touch the thing which it hurteth or affecteth. For it is a granted rule in nature, that every agent worketh upon the patient by touching: but words uttered in Charmes are commonly made of things abſent, and therefore though it ſhould be granted, that they had the power of touching a ſubſtance (which they cannot have) yet of themſelves they are not availeable to bring upon things abſent either good or evill.

Omne agens, agit per contactum.

III. Moreover, if words conceived in Charmes and Spels have any ſuch power as is pretended, why ſhould not every word that any man ſpeaketh have the ſame power, inaſmuch as all words are of the ſame nature, being only ſounds framed in the breaſt, and uttered of the tongue in letters and ſyllables? But experience teacheth, that the ſame word ſpoken by another, hath not the ſame vertue; For the Charme uttered by the Charmer himſelfe, will take effect, but being ſpoken in the ſame manner by another man, that is no Inchanter, maketh to no purpoſe, for nothing is effected by it.

IV. That which is in nature nothing but a bare ſignification, cannot ſerve to worke a wonder, and this is the nature of all words; for as they be framed of mans breath, they are naturall, but yet in regard of forme and articulation they are artificiall and ſignificant, and the uſe of them in every language is, to ſignifie that which the author thereof intended; for the firſt ſignifications of words, depended upon the will and pleaſure of man that framed and invented them. Being therefore invented onely to ſhew or ſignifie ſome thing, it remaines that neither in nature nor proper uſe, they can be applyed to the producing of wonderfull and ſtrange effects. Thus the former part of the aſſumption is cleared.

In the ſecond place I affirme, that the words of Charmers have not this power in them, *By any ſpeciall gift, bleſſing, or appointment of God*, ſince the creation, which is the other part of the aſſumption. And I ſhew it thus: whatſoever

A is powerfull and effectuall to any end or purpoſe, by Gods gift, bleſſing, or appointment, the ſame is commanded in his Word to be uſed, and hath alſo a promiſe of bleſſing annexed to the right uſe thereof. To uſe the inſtance before made for explanation ſake. The bread in the Lords ſupper, hath this power and property given it by Chriſt, to ſeale and ſignifie unto every beleeving receiver the body of Chriſt; and by this property given it, it is availeable to this purpoſe; though it bee a thing above the common and naturall uſe of bread; and thereupon we have warrant from Chriſts owne commandement, ordinance, and example, ſo to uſe it. But in the whole body of the Scripture, there B is not the like commandement to uſe the words of Charmes for the effecting of wonders, much leſſe the like promiſe of bleſſing upon the ſame ſo uſed: therefore the concluſion is, that God hath given no ſuch power unto them in ſpeciall.

If it be asked then, what they are, and whereto they ſerve? I anſwer, they are no better than the devils ſacraments and watchwords, to cauſe him to doe ſome ſtrange worke. For the inchanter hath relation in his minde to the Devill, whoſe help he hath at hand by covenant either open or ſecret; or at leaſt ſome ſuperſtitious opinion of the force of the words, which is a preparation to a covenant.

The truth of this doctrine, howſoever it bee thus made manifeſt, yet it findes not generall entertainment at all mens hands. For there are C and have beene ſome learned men, in all ages, who maintained the contrary, both by word and writing; and namely, that there is great vertue and power in words pronounced in time and place, to effect ſtrange things. For proofe whereof they alleage theſe reaſons:

Firſt, that the bare conceit and imagination of man is of great force to doe ſtrange things: and therefore words expreſſed much more. *An:* The ground of the reaſon is naught. Imagination is nothing elſe but a ſtrong conceit of the minde touching any thing, whatſoever it bee, and by reaſon of the Communion that is betweene the body and ſoule being together, it is of great force to worke within the man that imagineth diverſly, and to cauſe alteration in D himſelfe, which may tend either to the hurt or to the good of his owne body: but yet imagination hath no force out of a man to affect or hurt another. A man (conceiving deſperately of his owne eſtate) by the ſtrength of imagination may kill himſelfe; but the ſame conceit, be it never ſo ſtrong, cannot hurt his neighbour. For it is no more than *Caſars* image upon his coyne, which ſerveth onely to repreſent *Caſar*: ſo imaginatiõ is nothing but the repreſentation of ſome thing in the minde by conceit, and therefore as the perſon of *Caſar* is nothing hurt, though his image be defaced, ſo when we conceive of men in our mindes, though never ſo badly & maliciouſly, yet all is of no force to hurt

or annoy them, either in perſon or ſtate.

Secondly, they alleage that Witches by malicious and wry lookes, in anger and diſpleaſure, may and doe hurt thoſe upon whom they looke, whether they be men or other creatures. And it is an old received opinion, that in malicious and ill diſpoſed perſons, there proceed out of the eye with the beames, noyſome and malignant ſpirits, which infect the aire, and doe poiſon or kill, not onely them with whom they are daily converſant, but others alſo whoſe company they frequent, of what age, ſtrength, and complexion ſoever they be. *Anſw.* But the opinion is as fond, as it is old: for it is as much againſt nature that ſuch vertue ſhould proceed out of the eye, or ſuch ſpirits breake out of the nerves to the partie hated, as it is for the blood of the bodie, of it ſelfe, to guſh out of the veines.

Yet for the ratifying of this opinion, they alleage that which is writtē in Gen. 30. 37. where *Iacob* laid ſpeckled roddes before the ſheepe in their watery troughes, and that by Gods appointment, for this end, that they might bring forth partie-coloured lambs. I anſwer, that was not a worke of ſight, but a ſpeciall and extraordinary worke of Gods providence upon *Iacob* in his neceſſitie, as wee may plainly ſee in the Chapter next following, verſe 9. and 11. yea, it was taught *Iacob* by God himſelfe; and if it had beene an ordinary worke, doubtleſſe the gaines thereof being ſo good, *Iacob* would have done it againe afterward; but wee never reade that he did it againe. And be it granted it were a naturall worke, yet it cannot prove witching by ſight, becauſe the ſheepe received into their eyes the *ſpecies* and reſemblance of the rods, which is according to nature; whereas in faſcination or bewitching by ſight, malignant ſpirits ſhould not bee received in, but ſent forth of the eye, which is againſt nature.

Yea, but the Baſiliske or Cockatrice doth kill man and beaſt with his breath and ſight, yea, the wolfe takes away the voyce of ſuch as hee ſuddenly meets withall and beholds, and why may not wicked men or women doe the like? *Anſw.* Indeed it is a thing received by common errour, and held of ſome for a truth; but no experience of any man hath yet beene brought for the proofe thereof, and therefore it is to bee reputed as fabulous. Thus much in probability may bee thought (if the allegation ſhould be true) that the Baſiliske being poſſeſſed of a thicke poiſon, may by his breath ſend forth ſome groſſe venomous vapours, and thereby infect the ayre, and poiſon the thing that is neere unto him. Againe, that the ſuddaine and unexpected beholding of the venomous Cockatrice, or the ravenous wolfe, (being creatures in their kinde fearefull, eſpecially to thoſe that are not acquainted with thē) may cauſe preſent aſtoniſhment, & conſequently perill of death. But that this ſhould be done by the eyes of theſe creatures only, in manner aforeſaid, it is not credible; and therefore authors have upon good ground denied it, as being confirmed neither by reaſon, nor experience.

Thirdly, they reaſon thus; Inchanters by whiſpering of words in Charmes can ſtay the ſtinging and poiſoning of ſerpents; for ſo *David* in effect ſpeaketh; that the voice of the Charmer charmeth the ſerpent, Pſalm. 58. 5. It may ſeeme therefore that there is no ſmall force in words for the effecting of ſtrange workes. *Anſ.* It muſt be granted that the Charmer may inchant the ſerpent; but how? Not by vertue of the words in the Charme, but by power of the Devill, who then is ſtirred up, when the charme is repeated, to doe the thing intended. The truth of this anſwer appeares by the words of the text, as they are read in the originall, that the Inchanter *joyneth ſocieties very cunningly*, namely, with the devill. Now theſe ſocieties betweene Satan and the Charmer, are the very ground of the worke upon the ſerpent: which worke, upon confederacy formerly made, is done by the Devill, and the words of the Charme are no more but the Inchanters Item or watchword, to occaſion him thereunto. And let any other man repeat the ſame words a thouſand times, that either is not thus confederate with Satan, or hath not a ſuperſtitious opinion of charmes, and all his labour will be in vaine.

Fourthly, the word of God is of great force in the hearts of men to convert and change them, as it is uttered by the mouth of mortall man; and this force is not in the man by whom it is ſpoken; where then ſhould it be, but in the words? And then if in the words, why may not other words bee of like efficacy, being uttered by man? *Anſw.* 1. The power of Gods Word commeth not from this, that it is a word, and barely uttered out of the mouth of a man; for ſo it is a dead letter: but it proceedeth from the powerfull operation of the ſpirit annexed by Gods promiſe thereunto, when it is uttered, read, and conceived; which operation if it were taken away, the Word might be preached a thouſand yeares together, without any fruit or effect, either to ſalvation or condemnation.

2. The word of God is powerfull by the concurrence of the worke of the ſpirit, not in all things; as for example, in raiſing windes and tempeſts, in infecting the ayre, in killing and annoying men or other creatures, but in the converſion of ſinners, in gathering the elect, and in confirming thoſe that be called; and this power it hath alſo by his ſpeciall bleſſing and appointment.

3. Furthermore, the ſame word is not of power, when it is barely read, heard, or ſpoken, unleſſe it be alſo conceived in the underſtanding, received with reverence, treaſured up in the memorie, and mingled with faith in the heart: whereas the bare reading and muttering over the words of a charme by an Inchanter, though in

in an unknowne tongue, in rude and barbarous words, is sufficient to procure the working of wonders.

Now though the word of God bee in it selfe pure, and serve to excellent purpose, as hath beene said, yet by the way we may remember; That as it is with all things that are most precious, nothing is so excellent in it kinde which may not bee abused; so it is with this heavenly word: for it is and may be made a Charme two wayes. First, when some part of it is indeed used for a charme. Thus many Texts of Scripture both in Latine and other languages, have beene abused by Inchanters, as might easily be shewed. Secondly, when it is heard, read, recited, or made a matter of prayer without understanding. And thus the ignorant man, as much as in him lieth, makes it a Charme. For in his ordinarie use thereof, he neither conceiveth nor taketh care to understand it, as lamentable experience teacheth. Yet in neither of these is the very bare repeating of the Word effectuall. For as when a man heares or reades it, unlesse the Spirit of God inlighteneth his heart, it is to no purpose; so when it is made the matter of a spel, nothing will bee effected, unlesse the devill either by confederacy, or superstitious conceit be drawne to conferre his helpe in the point, for his owne advantage.

Howbeit, of all inchantments these are the most dishonourable to God, most acceptable to Satan, and most hurtfull to the Charmer, which are made of the Scriptures. For beside the sinne of Witch-craft in the Charming, this inconvenience insueth, that Satan procureth more credit to one of these, than to twentie other, because the words are Scripture; hereby cloking his mischievous practices under the colour of holinesse, and so confirming the truth of that which the holy Ghost saith, that when hee worketh most deceitfully, hee *transformes himselfe into an Angel of light*, 2 Cor. 11. 14. He knoweth well, that ordinary words seeme nothing to some men, therefore hee teacheth and suggesteth phrases and sentences out of the Word, for such ungodly ends, that even the grace of them fetched from the Scriptures, may make them seeme powerfull. Wherefore let every one that is indued with grace and knowledge, duely consider this with himselfe. Cannot Gods word be effectuall, when it is used to edification, unlesse the worke of his owne spirit accompany the same? then surely it is impossible, that the same which is holy, being used to an evill end, should bee powerfull, except the Devill affordeth his helpe for the effecting thereof. To conclude therefore, let men say what they will, the truth is this, that words of inchantment, bee they never so holy or prophane, either by way of cursing or blessing, have no power of themselves to the producing of strange workes; but are (as hath beene said) onely diabolicall signes, admonishing the devill of some wickednesse intended and desired, A which hee through his power must cause to be done.

And thus much of inchantment standing upon the practice of wonders by a Charme.

To this head of Inchantment, sundry other practices of Witches are to bee referred, the chiefe whereof are these.

First, the using and making of Characters, Images, or Figures, specially the framing of Circles, for this end to work wonders by them. As to draw the picture of a childe, or man, or other creature in clay or wax, and to bury the same in the ground, or to hide it in some secret place, or to burne it in the fire, thereby intending to hurt or kill the party resembled. Againe, to make an impression into the said picture, by B pricking or gashing the heart or any other place with intent to procure dangerous or deadly paines to the same parts. This is a meere practice of Inchantment, and the making of the image, and using of it to this end, is in vertue a charme, though no words bee used. For the bare picture hath no more power of it selfe to hurt the bodie represented, than bare words. All that is done commeth by the worke of the Devill, who alone by the using of the picture in that sort is occasioned so or so, to worke the parties destruction.

Secondly, hither we may referre the using of Amulets, that is, remedies and preservatives against inchantments, sorceries, and bewitchings, made of herbes or some such things, and hanged about the necke for that end.

C Thirdly, the using of Exorcismes, that is, certaine set formes of words used in way of adjuration for some extraordinary end. A practice usuall in the Church of Rome, whereby the Priest conjures the salt, holy-water, creame, spittle, oyle, palmes, &c. all which are in truth meere inchantments. For howsoever the Councell of Trent hath ratified them by their decrees, and so commended them to generall use within the compasse of the Popish Church; yet they have in them no power or ability of blessing or cursing, either by nature or Gods appointment. Concil. trid sess. 23. cap. 2.

Fourthly, In this number wee reckon the using of the name *Iesus*, to drive away the devil or to prevent Witch-craft; a common practice D among the ignorant. Wherein the wonderfull malice of Satan bewraies it selfe, in making the ignorant people think that Christ is a conjurer, and that there is vertue in the naming of his name, to doe some strange thing. Whereas the truth is, he careth neither for that name nor for all the names of God, if a man goes no further than the bare repeating of them; but rather delighteth to see them so abused and disgraced.

And hereupon it is, that in all conjurations, when he is raised by the Sorcerer, he is willing to bee adjured by all the holy names of God that are in the Scripture, to the end that hee may the more deeply seduce his owne instruments, and make them to thinke that these ho-

ly names will bind him, and force him to yeeld unto their desires in the particular, when indeed there is no such matter. Which point throughly considered, may admonish us to take speciall heed of these cunning glosses and devilish insinuations, whereby he intendeth to delude us; alway remembring, that the Apostles themselves, to whom the power of working miracles was given, did never acknowledge the worke to be done by the name of *Iesus*, but as S. *Peter* affirmeth, *through faith in his name*, Act. 3. 6. 16.

Fiftly, the crossing of the bodie, to this end, that we may be blessed from the devil. A thing usuall even of latter times, specially in Poperie; wherein the crosse carrieth the very nature of a Charme, and the use of it in this manner, a practice of Inchantment. For God hath given no such vertue to a crosse, either by creation, or speciall privilege and appointment.

Sixthly, the scratching of a Witch to discover the Witch. For it is a meanes which hath no warrant or power thereunto, either by the word of God, or from nature, but onely from the devill; who if hee yeeldeth either at crossing, or scratching, he doth it willingly, and not by compulsion, that hee may feed his instrument with a false faith, and a superstitious conceit, to the dishonour of God, and their owne overthrow. In a word, looke whatsoever actions, gestures, signes, rites, and ceremonies are used by men or women to worke wonders, having no power to effect the same, either by creation and nature, or by speciall appointment from God, they must all bee referred to this head, and reckoned for Charmes.

*The Use.* Now considering that all kinds of Charmes are the Devills watchwords to cause him to worke the wonder, and have no vertue in them, be the words wherein they are conceived never so good: hereby wee must be admonished, to take heed of the use of them, and all other unlawfull ceremonies, both in respect of their formes, be they praises or prayers, or imprecations; as also in regard of their ends, bee they never so good in outward appearance. But alas! the more lamentable is the case, Charming is in as great request as Physicke, and Charmers more sought unto, than Physicians in time of need. There be Charmes for all conditions and ages of men, for divers kindes of creatures, yea, for every disease; as for head-ach, tooth-ach, flitches, and such like. Nevertheless, howsoever some have subjected themselves to such base and ungodly meanes, yet the use hereof by the mercy of God, hath not beene universall. And those that have sought for helpe, are to be advised in the feare of God, to repent of this their sinne, and to take a better course. Let them rightly consider, that they have hitherto depended upon Satan for helpe, and consequently have dishonoured GOD, and renounced lawfull meanes sanctified by him; which should not have beene done in

A case of the greatest worldly gaine. For no man may doe evill, that good may come of it.

But they that use the helpe of Charmers, and consult with Wise-men, are wont to alleage something in defence or excuse of their practice.

First, that they for their part, meane no hurt, they know no evill by the man whom they seeke to, they onely send to him, and hee does them good, how and in what manner they regard not. *Answ.* 1. Indeed many be ignorant of the Inchanters courses. But in cases of losse and hinderance, men ought not onely to inquire the meanes, but to weigh and consider the warrantableneese thereof, otherwise they doe not that they doe of faith, and so are guilty of sinne before God, Rom. 15. last ver. 2. Put the case they themselves meane no hurt, yet in this action they doe hurt to themselves, by reposing trust in things, which upon better consideration they shall finde to bee dishonourable, and therefore hatefull to God.

Secondly, they alleage; we goe to the Physitian for counsell, we take his *Recipe*. but wee know not what it meaneth; yet wee use it, and finde benefit by it; if this bee lawfull, why may wee not as well take benefit by the Wise-man, whose courses we be ignorant of? *Answ.* 1. Physicke used in time and place, is a worthie ordinance of God, and therefore being rightly used, God gives his blessing to it. But for inchantment it was never sanctified by God, and therefore cannot be used in any assurance of his blessing. 2. The Physitians receit being a composition and mixture of naturall things, though a man knowes it not, yet he takes it into his stomach, or applies it to his body, and sensibly *perceives the vertue and efficacie* thereof in the working; whereas the Charmers course consisteth of words, which neither are knowne in themselves, nor are manifest in their use to sense or understanding. And hereby it is plaine, there is not the same reason of Physicke and Charmes the one having a sensible operation by vertue given is of God; the other insensible, and wrought above ordinary meanes by the worke of Satan.

Thirdly, they alleage, God is mercifull, and hee hath provided a salve for every sore, they have used other meanes, but they have not succeeded, and what should they doe more, may they not in extremity repaire to the Inchanter, and see what he can doe for them, rather than their goods and cattell should be lost and spoiled? *Answ.* It were better for you to bide by the losse, yea, to live and die in any sicknesse, than to tempt God by seeking helpe at Charmers hands: for their helpe is dangerous and commeth from the Devill, whereupon if yee rest your selves, yee joyne league with him, and so hazzard eternally the safety both of bodies and soules. 2. Vse good meanes allowed of GOD, and when they have beene used often without successe, proceed not to other courses, but

but referre your selves to God, and say with *Iob*: *The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord, Iob.* 1. 21. And thus much of inchanting, the first part of Operative Witch-craft.

## Sect. II.

Iugling. The second part is Jugling. *Jugling, is the deluding of the eye with some strange sleight done above the ordinary course of nature.* In this description there are two points necessarily requited in the point of Jugling, *delusion of the eye*, and *extraordinary sleight*.

Delusion is then performed, when a man is made to thinke hee sees that which indeed hee sees not. And this is done by operation of the devill diversly, but especially three wayes. First by corrupting the humour of the eye, which is the next instrument of sight. Secondly, by altering the ayre, which is the meane by which the object or *species* is carried to the eye. Thirdly, by altering and changing the object, that is, the thing seene, or whereon a man looketh.

This deluding of the sense is noted by *Paul*, Gal. 3. 1. *O foolish Galatians, who hath bewitched you*, where the spirit of God useth a* word borrowed from this kind of sorcerers, which in full meaning signifieth thus much: who hath deluded your eyes, and caused you to thinke you see that which you see not. As if he should have said, Looke as the Jugler by his devillish art, deludeth the outward eye, and maketh men thinke they see that, which indeed they doe not: Even so the false Apostles, by their erroneous doctrine, have deluded the eyes of your mindes, and have caused you *Galatians* to judge that to bee the Word of God, which is not, and that to bee truth, which is errour and falshood. *Paul* gives us to understand by the very phrase used, that there is such a kinde of Jugling, as is able to deceive the eye. For otherwise his comparison would not hold.

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The second thing required in Jugling, is a *sleight done* above the order and course of nature. This is the point which maketh these conveiances to bee Witch-craft. For if they were within the compasse of nature, they could not be rightly tearmed and reputed Sorceries: considering that divers men by reason of the agilitie of their bodies, and sleight of their hands, are able to worke divers feats, which seeme strange to the beholders, and yet not meddle with Witchcraft. Againe, some by the lawfull art of Opticks, may shew strange and admirable things, by meanes of light and darknesse, and yet may be free from imputation of Magicall workes; because they keepe themselves wholly within the power & practice of nature. But sleights done in Jugling ouer and above delusion, must passe the ordinary bounds and precincts of nature, and so are made points of Witchcraft. One memorable example, for the clearer manifestation of this point, wee have in the Scripture, by name in the 7. 8. and 9. Chapters of Exodus, where *Moses and Aaron*, wrought wonders before *Pharaoh*, turning the rod into a serpent, and water into bloud, with many other such like. Now *Iannes* and *Iambres* (for so *Paul* calleth them, 2 Tim. 3. 8.) the Magicians of Ægypt, did worke the same miracles which *Moses* and *Aaron* had done; But here was the difference; *Moses* made true creatures, and wrought true miracles, whereas they did all in appearance and outward shew. For theirs were not true reall actions, but onely Magicall illusions, wrought by the sleight and subtiltie of the Devill, in the practice of Jugling.

And because some thinke, that the Serpents and frogges caused by the Magicians, were true creatures, and all their other workes as really and truly done as those which *Moses* and *Aaron* did, I will here stand a little to shew and prove the contrary, that they were onely in shew and appearance, and not in deed and truth.

First then, if the frogs and Serpents caused by *Iannes* and *Iambres* were true creatures indeed, and their other sleights true and reall workes; then they were made and caused either by the devill, or by God himselfe; (for no man of himselfe can make a rodde to become a true serpent.) But this was done neither by the devill nor by God, as shall appeare in the sequele.

They there not done by the Devill; because the devill cannot make a true creature, either serpent or frog.

How doth that appeare? *Ans.* To make a true creature of any sort, by producing the same out of the causes, is a worke serving to continue the creation, and is indeed a kinde of creation. Now the Devill as hee cannot create a thing at the first, so hee is not able to continue the same by a new creation; that being a property belonging to God onely. For better conceiving hereof, wee must know, that God createth two wayes; either primarily in the beginning, when hee made all things of nothing Gen. 1. 1. or secondarily, in the government of the world, when hee produceth a true creature in a true miracle; yet not making it of nothing (as hee did in the beginning) but producing it by ministring and informing the matter immediately by himselfe, without the aid of ordinary meanes and instruments appointed after the creation. The former is creation properly called, the latter a continuance thereof. Both these God hath reserved to himselfe, as incommunicable to any creature. As for the succession and propagation of creatures in their kindes, as of men, beasts, birds, fishes, &c. it is onely a continuation of the creatures in their kindes, and is wrought by ordinary meanes of generation: but is no continuance of the worke of the creation. And the Devill by his power may make counterfeits of the true creatures of God, but neither by creating them, nor by continuing their creation; these two being workes peculiar

liar and proper to the Deity alone.

Againe, if the devill could turne a rodde into a true serpent, and water into bloud indeed, then his power should bee equall to the power of the Sonne of God himselfe. For the first miracle that hee wrought, was the turning of water into Wine, John 2. And that was no greater a worke, than the turning of water into bloud, or a rodde into a Serpent. But this were most horrible blasphemie, to match the Devill with the Sonne of God, and his finite power with the power of the God-head, by which miracles are wrought. And the truth is, Satan can worke no true miracles; neither doth the text import, that the Magicians did that which they did by miracle, but by inchantment and Sorcery, Exod. 7. 11. 22. and 8. 7.

In the second place, I affirme that God did not create these creatures, or cause the workes of the Magicians to bee effected. And this is proved by the words of *Paul*, 2 Tim. 3. 8. who saith that *Iannes* and *Iambres* (which did these workes) with-stood *Moses* and *Aaron*, whom God had sent, and by whom he wrought. If then God had wrought with the Magicians also, he should have beene against himselfe, yea, he should have wrought both wayes, for himselfe, and against himselfe, and consequently should have impeached his owne glory, for the manifestation whereof hee wrought miracles by *Moses* and *Aaron*; which we may not once thinke of God. Seeing therefore that these Serpents, if they were true creatures, were not created either by Satan, because hee could not, or by God himselfe, because hee would not; it must needs remaine, that they, and all other the Magicians works, were meere illusions, and not otherwise.

Yet for the further clearing of the matter in hand: the text it selfe yeeldeth sundry reasons, to prove that these acts of the sorcerers were but appearances, and not things really produced.

First, they that cannot doe a lesser thing, cannot possibly doe a greater. Now *Moses* sheweth that the Ægyptian Inchanters could not doe a lesser thing, than the turning of rods into true serpents, or waters into bloud. For they could not by all their power and skill, preserve themselves from the plagues of Ægypt, as the botch, and other judgements, Exod. 9. 11. which was a more easie thing, than to make or change a creature. Nay, they were not able to bring forth lice by their Inchantment, which seemeth to bee the least miracle, but acknowledged that to bee the finger of God, Exod. 8. 18, 19.

Secondly, the text saith, that *Aarons* serpent devoured their serpents, Exod. 7. 12. hence it followes, that theirs could not be true creatures: For in all likelihood they were all of the same kind, and of like quantity, at least in shew. And it was never seene, that one creature should receive into it selfe another creature of equall bigneſse, with preservation of it selfe. Neither hath it been observed ordinarily, that one creature should devoure another of the same kinde. It was therefore a worke of Gods secret power in the true serpent, wherby he would shew that the other were not true and reall, but formall and imaginary.

Thirdly, if the Magicians had beene able to have made true frogges and serpents, then by the same power they might have removed those which *Moses* brought; for the like ability is required in both: yet this they could not doe, but were faine to intreat *Moses*, to pray for their removall. So saith the text, *Then Pharaoh called for Moses and Aaron, and said, Pray, &c.* Exod. 8. 8.

Lastly, the frogs which *Moses* caused when they were removed, being gathered on heapes, caused great corruption, and the whole land stanke of them, Exod. 8. 14. Againe, the water turned into bloud, made the fish in the river to die, and the water to stink, so that the Ægyptians could not drinke of the water of the river, Exod. 7. 21. But we read of no such effect of the frogges and waters of the Inchanters, which doubtlesse would have followed as well as the other, if both had been true and reall creatures. It remaines therefore that these were but meere appearances and juglingtricks, and the sorcerers themselves Juglers, yea, all their workes but sleights, caused by the power and subtilty of Satan, and no true workes, as hath beene said. Thus I have declared the whole nature, grounds and kindes of this damnable art.

## Chap. V.

## *What Witches be, and of how many sorts.*

HAving in the former part of this Treatise opened the nature of Witch-craft, and therby made way for the better understanding of this Judiciall law of *Moses*, I come now to shew who is the practicer hereof, whom the Text principally aimeth at, namely, the Witch, whether man or woman.

*A Witch is a Magician, who either by open or secret league, wittingly and willingly, consenteth to use the aid and assistance of the Devill, in the working of wonders.*

First, I call the Witch [*a Magician*] to shew what kind of person this is; to wit, such a one as doth professe and practise Witch-craft. For a Magician is a professor and a practicer of this art, as may appeare, Acts 8. 9. where *Simon* a Witch of Samaria is called *Magus*, or *Simon* the Magician.

Againe, in this generall tearme, I comprehend both sexes or kindes of persons, men and women, excluding neither from being Witches. A point the rather to be remembred, because

cause *Moses* in this place setting downe a Iudiciall Law against Witches, useth a word of the feminine gender [*mecashepha*] which in English properly signifieth a woman-Witch: whereupon some might gather, that women onely were Witches. Howbeit *Moses* in this word exempteth not the Male, but onely useth a notion referring to the Female, for good causes; principally for these two.

First, to give us to understand, that the woman being the weaker sex, is sooner intangled by the Devils illusions with this damnable art, than the man. And in all ages it is found true by experience, that the Devill hath more easily and oftner prevailed with women, than with men. Hence it was, that the Hebrewes of ancient times used it for a proverb, *The more women, the more Witches.* His first temptation in the beginning, was with *Eve* a woman, and since hee pursueth his practice accordingly, as making most for his advantage. For where hee findeth easiest entrance, and best entertainment, thither will he oftnest resort.

Secondly, to take away all exception of punishment from any party that shall practise this trade, and to shew that weakenesse cannot exempt the Witch from death. For in all reason, if any might alleage infirmitie, and plead for favour, it were the woman, who is weaker than the man. But the Lord saith, if any person of either sex among his people, be found to have entred covenant with Satan, and become a practicer of Sorcery, though it bee a woman and the weaker vessell, she shall not escape, she shall not be suffered to live, she must die the death. And though weakenesse in other cases may lessen both the crime and the punishment, yet in this it shall take no place.

The second point in the description is *consenting to use the helpe of the devill, either by open or secret league, wittingly and willingly:* wherein standeth the very thing, that maketh a Witch to be a Witch: The yeelding of consent upon covenant. By which clause, two sorts of people are expressly excluded from being Witches. First, such as be tainted with phrenzy or madnesse, or are through weakenesse of the braine deluded by the devill. For these, though they may bee said after a sort to have societie with Satan, or rather hee with them, yet they cannot give their consent to use his aid truly, but onely in imagination: with the true Witch it is farre otherwise. Secondly, all such superstitious persons, men or women, as use Charmes and Inchantment for the effecting of any thing upon a superstitious and erroneous perswasion, that the Charmes have vertue in them to doe such things, not knowing that it is the action of the devill by those meanes; but thinking that God hath put vertue into them, as he hath done into herbes for Physicke. Of such persons wee have (no doubt) abundance in this our Land, who though they deale wickedly and sin grievously in using Charmes, yet because they intend not to joyne league with the devill, either secretly, or formally, they are not to bee counted Witches. Nevertheless, they are to bee advertised in the meane time, that their estate is fearefull. For their present ungodly practices have prepared them already to this cursed trade, and may bring them in time to bee the rankest Witches that can be. Wherefore I advise all ignorant persons, that know not God nor the Scriptures, to take heed and beware of this dangerous evill, the use of Charmes. For if they bee once convinced in their consciences, and know that God hath given no power to such meanes, and yet shall use them, assuredly they doe in effect consent to the devill to bee helped by him, and thereupon are joined in confederacie with him in the confidence of their owne hearts, and so are become Witches.

The third and last thing in the description, is the end of Witchcraft; *The working of wonders.* Wonders are wrought three wayes (as hath beene shewed,) either by Divination, or by Inchantment, or by Jugling: and toone of these three heads, all feats and practices of Witchcraft are to be referred.

Now if any man doubt, whether there bee such Witches indeed as have beene described, let him remember, that besides experience in all ages and countries, wee have also sundry examples of them even in the Scriptures.

In the old Testament wee reade of *Balaam*, Num. 23. who though he be called a Prophet, because hee was so reputed of men, yet indeed hee was a notorious Witch, both by profession and practice, and would have showed his cunning in that kinde upon the Israelites, if God had not hindred him against his will. Of the same kind were the inchanters of Ægypt, Exod. 7. the Witches of Persia, Dan. 2. and the Pythonisse of Endor, knowne for a renowmed Sorcerer over all Israel, and therefore *Sauls* servants being asked, could presently tell of her, as we reade, 1 Sam. 28.

In the new Testament, mention is made of *Simon*, whose name declared his profession; his name was *Magus*; and the text saith, that hee used Witch-craft, and bewitched the people of Samaria, calling himselfe a great man, Acts 8. 9. Whence it was, that after his death there was a statue set up in Rome in honour of him in the daies of *Claudius Cæsar*, with this inscription; *Simoni Deo sancto.* And it is not unlike, but *Bar-iesus* the false Prophet at Paphus, was a man addicted to the practices of Witch-craft, and for that cause was called by a kind of excellency, *Elymas the* * *Magician*, Act. 13. 6. 8. that is, the great or famous Sorcerer. Lastly, the Pythonisse at Philippi, *That gat her master much advantage by diviming*, Act. 16. 16. And all these used the helpe of the devill, for the working of wonders.

Iust. Mart. Apolog. ad Anton. Pium.

* ὁ μάγος.

Of Witches there bee two sorts: *The bad Witch*, and *the good Witch:* for so they are commonly called.

The

The *bad Witch* is he or ſhe that hath conſented in league with the devil to uſe his helpe, for the doing of hurt only, as to ſtrike & annoy the bodies of men, women, children, and cattell, with diſeaſes, and with death it ſelfe: ſo likewiſe to raiſe tempeſts, by ſea, and by land, &c. This is commonly called *the binding Witch*.

The *good Witch* is hee or ſhee that by conſent in a league with the devil, doth uſe his help for the doing of good onely. This cannot hurt, torment, curſe, or kill, but onely heale and cure the hurts inflicted upon men or cattell, by bad Witches. For as they can doe no good, but only hurt: ſo this can doe no hurt, but good only. And this is that order which the devill hath ſet in his kingdome, appointing to ſeverall perſons their ſeverall offices and charges. And the good Witch is commonly tearmed the *unbinding Witch*.

Now howſoever both theſe bee evill, yet of the two, the more horrible and deteſtable Monſter is the good Witch: for looke in what place ſoever there bee bad Witches that hurt onely, there alſo the devill hath his good ones, who are better knowne than the bad, being commonly called *Wiſemen* or *Wiſewomen*. This wil appeare by experience in moſt places in this countrie. For let a mans childe, friend, or cattell bee taken with ſome ſore ſickneſſe, or ſtrangely tormented with ſome rare and unknowne diſeaſe, the firſt thing hee doth, is to bethinke himſelfe and inquire after ſome Wiſe-man or Wiſewoman, and thither he ſends and goes for helpe. When hee comes, hee firſt tels him the ſtate of the ſicke man: the Witch then being certified of the diſeaſe, preſcribeth either Charmes of words to bee uſed over him, or other ſuch counterfeit meanes, wherein there is no vertue; being nothing elſe but the Devils Sacraments, to cauſe him to doe the cure, if it come by Witch-craft. Well, the meanes are received, applyed, and uſed, the ſicke partie accordingly recovereth, and the concluſion of all is, the uſuall acclamation; Oh, happie is the day that ever I met with ſuch a man or woman to helpe me!

Here obſerve, that both have a ſtroke in this action: the bad Witch hurt him, the good healed him; but the truth is, the latter hath done him a thouſand times more harme than the former. For the one did onely hurt the bodie, but the devill by meanes of the other, though hee have left the body in good plight, yet hee hath laid faſt hold on the ſoule, and by curing the body, hath killed that. And the partie thus cured, cannot ſay with *David*; *The Lord is my helper*; but the devill is my helper; for by him he is cured. Of both theſe kindes of Witches the preſent law of *Moſes* muſt be underſtood.

This point well conſidered, yeeldeth matter both of inſtruction and practice.

Of inſtruction, in that it ſhewes the cunning and crafty dealing of Satan, who afflicteth and tormenteth the body for the gaine of the ſoule. A And for that purpoſe hath ſo ordered his inſtruments, that the bad Witch gives the occaſion, by annoying the body or goods; and the good immediately accompliſheth his deſire, by intangling the ſoule in the bands of errour, ignorance, and falſe faith. Againe, this ſheweth the blindneſſe of naturall corruption, ſpecially in ignorant and ſuperſtitious people. It is their nature to abhorre hurtfull perſons, ſuch as bad Witches be, and to count them execrable; but thoſe that doe them good, they honour and reverence as wiſe men and women, yea ſeeke and ſue unto them in times of extremitie, though of all perſons in the world they be moſt odious: and Satan in them ſeemes the greateſt friend, when hee is moſt like himſelfe, and intendeth greateſt miſchiefe. Let all ignorant perſons bee adviſed hereof in time, to take heed B to themſelves, and learne to know God and his Word, that by light from thence they may better diſcerne of the ſubtile practices of Satan and his inſtruments.

For matter of practice; Hence we learne our dutie, to abhorre the Wizzard, as the moſt pernicious enemie of our ſalvation, the moſt effectuall inſtrument of deſtroying our ſoules, and of building up the devils kingdome; yea, as the greateſt enemy to Gods name, worſhip, and glory, that is in the world, next to Satan himſelfe. Of this ſort was *Simon Magus*, who by doing ſtrange cures and workes, made the people of Samaria to take him for ſome great man, who wrought by the mighty power of C God, whereas he did all by the devill. He therefore being a good Witch, did more hurt in ſeducing the people of God, than *Balaam* a bad one could with all his curſes. And wee muſt remember that the Lord hath ſet a Law upon the Witches head, *he muſt not live*, and if death be due to any, then a thouſand deaths of right belong to the good Witch.

But the patrons of Witches endevour to delude the true interpretation of that Law. For by a Witch (ſay they) we muſt underſtand a *poiſoner*, and they alleage for that purpoſe the 70. Interpreters, who tranſlate the originall word [*Mecaſhepha*] by φαρμακὸς, which ſignifieth a poiſoner.

I anſwer: Firſt, the word uſed by the 70. Interpreters ſignifieth indeed ſo much, yet not D that onely, but alſo a Witch in generall, as may appeare in ſundry places of Scripture. The Apoſtle, reckoning up Witch-craft among the workes of the fleſh, uſeth the Greeke word φαρμακεια, not for poiſoning, but for all Magicall arts, as *Hierome* teſtifieth upon the place. And that it muſt neceſſarily bee ſo tranſlated, it is evident, becauſe in the next verſe *murther* is termed another work of the fleſh, under which, poiſoning and all other kinds of killing are comprehended. And the ſame word is uſed in the like ſenſe, Rev. 21.8. and 22.15. Gal. 5. 20.

Againe, the word [*Mecaſhepha*] which *Moſes* uſeth, is aſcribed to the Inchanters of Ægypt,

gypt in the 7. 8. and 9. chapters of Exodus: and to the wisemen of Babel, Dan. 2. who are also called φαρμακεῖς in the translation of the Seventy: and both sorts of them were Witches and Sorcerers. The kings of Egypt and Babylon used these [*Mecasshephim*] for sundry purposes, and made them of their counsell; and if they had bin according to this allegation, poisoners, it is not like they would have so fitted the humours of those two Princes, *Pharaoh*, and *Nebuchadnetsar*, much lesse that they would have so ordinarily required their presence and assistance, in the businesse there mentioned.

Thirdly, there is a peremptory Law against the wilfull murtherer, Numb. 35. 31. that hee should be put to death, and that no recompence should be taken for his life. In which place all poisoners are condemned, because they are wilfull murtherers. Now if here in Exodus, by [*Mecasshepha*] wee should understand a *poisoner*, then there should be one and the same law twice propounded for the same thing, which is not like: and therefore the word used by *Moses* in this text, signifieth not a *poisoner* properly, but a *Witch*.

## Chap. VI.

## *Of the punishment of witches.*

HItherto I have treated of the nature of Witchcraft, both in generall, and particular, and have also shewed what Witches are, both good and bad. And now I proceed to the second point considered in this text, the punishment of a Witch, and that is Death.

In the Judiciall lawes of *Moses* (whereof this is one) the Lord appointed sundrie penalties, which in qualitie and degree differed one from another, so as according to the nature of the offence, was the proportion and measure of the punishment ordained. And of all sinnes, as those were the most heinous in account, which tended directly to the dishonour of God, so to them was assigned death, the greatest and highest degree of punishment. He that despised the Law of *Moses*, died without mercy under two or three witnesses, Hebr. 10. 28. the punishment of the theefe, was restitution fourefold, Exod. 22. 1. but the murtherer must bee put to death, Numb. 35. 31. the Idolater and Seducer were commanded to bee slaine, Exod. 22. 20. Deut. 13. 5. the Blasphemer must bee stoned, Levit. 29. 19. And the Witch is numbred amongst these grievous offenders; therefore his punishment is as great as any other. For the text saith, hee might not be suffered to live, Exod. 22. 18.

But why should the Witch bee so sharply censured? And what should move the Lord to allot so high a degree of punishment to that

A sort of offenders? *Answ.* The cause was not the hurt, which they brought upon men in body, goods, or outward estate. For there be sundry that never did harme, but good only. We reade not of any great hurt that was done by the Inchanters of Ægypt, or by the Pythonisse of Endor, or by Simon Magus in Samaria. And those divining Witches, which have taken upon them to foretell things to come, hurt not any, but themselves, yet they must die the death. This therefore is not the cause. But what if these doe hurt, or kill, must they not then die? yes verily, but by another Law, the law of murther, and not by the law of Witch-craft: For in this case, he dieth as a murtherer, and not as a Witch, and so he should die, though he were no Witch.

B The cause then of this sharpe punishment is the very making of a league with the Devill, either secret, or open, whereby they covenant to use his helpe for the working of wonders. For by vertue of this alone it commeth to passe, that Witches can doe strange things, in Divining, Inchanting, and Jugling. Now let it bee observed, of what horriole impiety they stand guilty before God, who joyne in confederacy with Satan. Hereby they renounce the Lord that made them, they make no more account of his favour and protection, they doe quite cut themselves off from the covenant made with him in Baptisme, from the Communion of the Saints, from the true worship and service of God. And on the contrary they give themselves unto Satan, as their God, whom

C they continually feare and serve. Thus are they become the most detestable enemies to God, and his people, that can bee. For this cause *Samuel* told *Saul*, that rebellion was as the sin of Witchcraft; that is, a most heinous and detestable sinne in the sight of God. The traitour, that doth no hurt to his neighbour, but is willing and ready to doe him the best services that can bee desired, is notwithstanding by the Law of Nations, no better than a dead man, because hee betraies his Soveraigne, and consequently can not bee a friend unto the Common-wealth. In like manner, though the Witch were in many respects profitable, and did no hurt, but procured much good; yet because he hath renounced

D God his King and governour, and hath bound himselfe by other lawes to the service of the enemy of God, and his Church, death is his portion justly assigned him by God; hee may not live.

## Chap. VII.

## *The application of the doctrine of Witchcraft to our times.*

THus having delivered the true sense and interpretation of this Judiciall Law, both concerning the sinne of Witch-craft, and the persons, by whom this sinne is practised; it remaineth

maineth now that I ſhould make ſome uſe thereof, by way of application to the Witches of our times.

In doing whereof, foure particular Queſtions of moment, are to be handled.

*I. Whether the Witches of our times, be the ſame with thoſe, that are here condemned by the law of Moſes: for ſome there bee, and thoſe men of learning, and members of Gods Church, that hold they are not.*

*II. If they bee the ſame (as it ſhall appeare they are) then how we may in theſe daies be able to diſcerne, and diſcover a Witch.*

*III. What remedy may bee uſed againſt the hurt of Witch-craft.*

*IV. Whether our Witches are to bee puniſhed with death, and that by vertue of this law of Moſes.*

## Sect. I.

I. Queſtion. *Whether the Witches of our times, bee the ſame with thoſe that are here condemned by Moſes law.*

*Anſw.* If we doe well conſider the qualitie, and condition of the Witches of our dayes, we ſhall eaſily ſee, that they be the ſame. For experience ſheweth, that whether they bee men or women, but eſpecially aged women, they bee ſuch perſons, as doe renounce God, and their Baptiſme, and make a league with the Devill, either ſecretly or openly; in which the Devill bindeth himſelfe to teach them certaine rites and ceremonies, whereby they may be able to worke wonders, as to ſtirre up tempeſts, to reveale ſecrets, to kill or hurt men, and cattell, or to cure and doe good, according to the tenour of their covenant.

The * confeſſions of Witches recorded in the Chronicles of Countreies through all Europe, doe with common conſent declare and manifeſt this point. So that howſoever our Witches may differ in ſome circumſtances from thoſe in the time of *Moſes*, as either in the inſtruments and means uſed, or in the manner and forme, or in ſome particular ends of their practices; yet in the ſubſtance and foundation of Witchcraft, they agree with them. For both of them have made a covenant with the devil one way or other, and by vertue thereof have wrought wonders above the order of nature. Agreeing therefore in the very foundation, and forme of Witchcraft, which is the league, and in the proper end, the working of wonders: they muſt needs bee in ſubſtance and effect the ſame with the Witches mentioned by *Moſes*. And yet this point is denied by ſome, and the Witches of theſe dayes have their patrons, who uſe reaſons to prove that now wee have none ſuch as we ſpeak of. Their reaſons are ſpecially three.

Firſt, they labour to take away the forme of Witch-craft, affirming that there can be no confederacy made betweene the Witch and the Devill, and that for foure cauſes.

* Ioan. Fr: Pic. Mirand. de prænot. l. 2, c. 8. Nicol. Remigius, Daemonolatr. l. 1. c. 5.

A I. In every league and contract the parties muſt bee mutually bound each to other: now betweene man or woman and the Devill, there can be no bond made, and though there could, yet man is bound in conſcience to God, to renounce the bond of obedience to Satan, and to breake the covenant. *Anſw.* There bee two ſorts of leagues; lawfull, and unlawfull: in all lawfull leagues it is true, that there muſt bee a mutuall bond of both parties each to other, which may not bee diſſolved; but in unlawfull compacts it is otherwiſe. And no man can ſay, that this league betweene a Witch and the Devill is lawfull, but wicked and damnable, yet being once made, howſoever unlawfully; it is a league and compact. This therefore proveth

B not, that there can bee no covenant at all, but that there can be no lawfull covenant betwixt them, which no man will deny.

II. Satan and the witch are of divers natures: he is ſpirituall, they are corporall ſubſtances: therefore there can be no league made betweene them. *Anſw.* The reaſon is not good. For even God himſelfe, who is of nature moſt ſimple and ſpirituall, made a covenant with *Adam*, renued the ſame unto *Abraham*, *Iſaac*, and *Iacob*: and continued it with his Church on earth, from age to age. Hence it appeareth, that diverſitie of nature in the parties, cannot hinder the making of a covenant. And therefore if man may make covenant with God himſelfe, who is moſt ſpirituall; then may hee likewiſe

C come in league with the Devill, whoſe ſubſtance is not ſo pure and ſpirituall. Againe, wee muſt remember, that in making of a covenant it is ſufficient that the parties conſent and agree in will and underſtanding, though other circumſtances and rites, which are but ſignes of confirmation, be wanting. Be it then that Satan hath not a bodily ſubſtance, as man hath, yet conſidering that man is indued with underſtanding, to conceive of things, as the devill doth, and hath alſo will to yeeld conſent, and approbation thereunto, though in a corrupt and wicked manner, there may paſſe a confederacy, and a covenant may be made, and ſtand in force betweene them.

D III. Whatſoever the Devill doth in his compact, he doth it in fraud and deceit, never meaning in his promiſes, as man doth, & when both parties meane not one and the ſame thing, how can they grow to agreement in any kinde? *Anſ.* Suppoſe this be true, yet it onely proveth, that the covenant made betweene them, was deceitfull, and unlawfull. But what of that? ſtill it remaineth a bargain howſoever: for it faileth only in the circumſtance, the ſubſtance, which is the conſent of the parties, was not wanting.

IV. Witches of our times (ſay they) are aged perſons, of weake braines, and troubled with abundance of melancholy, and the devill taketh advantage of the humour, and ſo deludes them, perſwading that they have made a league with him, when they have not, & conſequently

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moving them to imagine that they doe, and may doe strange things, which indeed are done by himselfe, and not by them.

*Ans.* This reason is a meere melancholike conceit, without ground. And the contrary is a manifest truth, that they are not so, as is affirmed, parties deceived by reaso of their humors: For first, our Witches are as wise and politike, yea, as crafty and cunning in all other matters, as other men bee; whereas brainsicke persons troubled with melancholy, if their understanding be distempered in one action, it will bee faultie likewise in others more or lesse. Againe, our Witches know that they sinne in the practices of Witchcraft, and therefore they use subtile meanes to cover them, and hee that would convict them, must have great dexterity to goe beyond them. Now if they were persons deluded, through corruption of any humours; looke what humor caused them to doe a thing, the same would urge them to disclose it. Thirdly, they are also of the same stamp, they take the same courses in all their practices; their consent in word and action is universall. Men of learning have observed, that all Witches thorow Europe, are of like carriage and behaviour in their examinations and convictions: they use the same answers, refuges, defences, protestations. In a word, looke what be the practices and courses of the Witches in England, in any of these particulars, the same be the practices of the Witches in Spaine, France, Italy, Germany, &c. Wherefore the case is cleare, they are not deluded by Sathan, through the force of humour, as is avouched; for such persons, according as they are divetsly taken, would shew themselves diversly affected, and varie in their speeches, actions, and conceits, both publike and private. Fourthly, our Witches are wont to communicate their skill to others by tradition, to teach and instruct their children and posteritie, and to initiate them in the grounds and practices of their owne trade, while they live, as may appeare by the confessions, recorded in the Courts of all countries. But if they were persons troubled with melancholie, their conceits would die with them. For conceits, and imaginarie fancies, which rise of any humour, cannot be conveied from partie to partie, no more than the humour it selfe. Lastly, if this sleight might serve to defend Witches under pretence of delusion through corrupted humours, then here were a cover for all manner of sinnes. For example: a felon is apprehended for robberie or murther, and is brought before the Judge: Upon examination hee confesseth the fact; being convicted, the law proceeds to condemnation. The same mans friends come in and alleage before the Judge in this manner; This man hath a crazie braine, and is troubled with melancholy, and though he hath confessed the fact, yet the truth is, it was not he, but the Devill who himselfe committed the murther, and made him thinke hee did it, when he did it not, and hereupon he hath confessed. Would any man thinke, that this were a reasonable allegation, and a sufficient meane to move the Judge to acquit him? Assuredly if it were, upon the same ground might any sinne be laid upon the Devils backe, and all good lawes and judiciall proceedings be made void.

Therefore howsoever the patrons of Witches be learned men, yet they are greatly deceived in fathering the practices of Sorcerie upon a melancholike humour.

But for the further ratifying of their assertion, they proceed, and use this argument: They which confesse of themselves things false and impossible, must needs be parties deluded: but our Witches doe this, when they be examined or consulted with, as that they can raise tempests, that they are carried thorow the aire in a moment, from place to place, that they passe thorow key-holes, and clifts of doores, that they be sometimes turned into cats, hares, and other creatures; lastly, that they are brought into farre countries, to meet with *Herodias*, *Diana*, and the Devill, and such like; all which are meere fables, and things impossible.

*Ans.* We must make a difference of Witches in regard of time. There is a time, when they first begin to make a league with Satan, and a time also after the league is made and confirmed.

When they first beginne to grow in confederacie with the devill, they are sober, and their understanding sound, they make their match waking, and as they thinke wisely enough, knowing both what they promise the Devill, and upon what conditions, and therefore all this while it is no delusion. But after they bee once in the league, and have beene intangled in compact with the Devill (consideratelyas they thinke, for their owne good and advantage) the case may be otherwise. For then reason and understanding may be depraved, memorie weakned, and all the powers of their soule blemished. Thus becomming his vassals, they are deluded, and so intoxicated by him, that they will run into thousands of fantasticall imaginations, holding themselves to be transformed into the shapes of other creatures, to be transported in the ayre into other countries, yea, to doe many strange things, which in truth they doe not.

I come now to their second reason. The Witches of our age (say they) were not knowne in the dayes of *Moses*, nor of Christ, therefore that law concerneth them not.

To this I answer two wayes:

First, that their argument is naught: For by the same reason the Papists might avouch the lawfulnesse of the images of Saints, as of *Peter*, *Paul*, and others, yea, of Christ himselfe, because they were not known in the daies of *Moses*, and therefore could not bee condemned in the second Commandement. Whereas contrarily, the Spirit of God hath so framed and penned the

lawes Morall, and Judiciall, which concerne man, as that they fetch within their compaſſe all ſinnes of all ages, and condemne them. And therefore whatſoever is againſt the Law of God written by *Moſes*, though it were not known, nor heard of, either when the Law was made, or afterward, is yet condemned by the ſame Law.

Againe, I anſwer, that our Witches are the ſame that were in *Moſes* time: and therefore by their owne reaſon muſt needs bee condemned by this Judiciall law. For by the records of ancient writers it is proved, that about 1200. yeares before Chriſts birth, ſhortly after the Trojan warre, which was 100. yeare and upward before the building of the Temple by *Salomon*, there were the ſame Witches that are now, as the *Circes* and *Syrenes*, and ſuch like, mentioned in the * narration of that warre, as is manifeſt to them that know the ſtorie.

* Homer. Odyſſ. lib. 10. & 12.

Againe, 500. yeares before Chriſt, when the Romans made their * twelve Tables, which compriſed all the lawes whereby that famous Commonwealth was governed, they made one expreſly againſt Witches, even the ſame with theſe of our time, for practiſing the ſame things, as blaſting of corne, hurting of cattell, men, women and children, &c. And for the time of Chriſt, though therebe no particular mention made of any ſuch Witches: yet thence it followeth not, that there were none: for all things that then happened, were not recorded: and I would fain know of the chiefe patrons of them, whether thoſe parties poſſeſſed with the Devil and troubled with ſtrange diſeaſes, whom Chriſt healed, and out of whom he caſt Devils, were not bewitched with ſome ſuch people, as our Witches are? if they ſay no, let them if they can prove the contrarie.

* Sub tit. de injur. aliiſq; delict. c 9. Senec. lib. Nat. Queſt. 4. Qui fruges excantaſſit, &c.

The third and laſt reaſon is this: Chriſt at his comming aboliſhed all ſinne, and therefore miracles and Witchcraft then ceaſed alſo. The Apoſtle ſaith, *that hee ſpoiled principalities and powers, and triumphed over them upon the croſſe*, Coloſ. 2. 15.

*Anſ.* This argument is frivolous, ſerving as well to juſtifie the traytor, the theefe, and the murtherer, as the Witch. For whereas it is alleaged, that Chriſt aboliſhed all ſinne; we muſt underſtand how: not ſimply, ſo as ſin ſhould be no more, but onely in part, in this life, reſerving the finall deſtruction thereof to the laſt judgement. Againe, ſinne is not aboliſhed, no not in part unto all, but only to the members of Chriſt. Whereupon the Apoſtle ſaith, *There is no condemnation to them that are in Chriſt*, Rom. 8. 1. becauſe no ſinne is imputed unto them. But unto Witches, and all the enemies of Chriſt, ſinne is imputed, and not aboliſhed.

To conclude, howſoever much is ſaid in their defence, yet the firſt part is cleare affirmatively, that the Witches of our time are the ſame with the witches that were in *Moſes* time, in truth & ſubſtance. And ſo much for the firſt Queſtion.

A

## Sect. II.

II. Queſt. *How we may be able in theſe our dates to diſcerne, and diſcover a Witch.*

*Anſw.* The diſcoverie of a Witch is a matter Judiciall, as is alſo the diſcovery of a theefe and a murtherer, and belongeth not to every man, but is to be done Judicially by the Magiſtrate, according to the forme and order of Law: who therefore is ſet apart for ſuch ends, and hath authoritie both to diſcover and puniſh the enemies of God and his Church. Now for the Magiſtrates direction in this buſineſſe, we are to know, that in the diſcovery of a Witch, two things are required, Examination, and Conviction.

B

§ 1. Examination is an action of the Magiſtrate, making ſpeciall enquirie of the crime of Witchcraft. This action muſt have the beginning from occaſions, and preſumptions. For the Magiſtrate though he be a publike perſon, and ſtand in the roome of God, for the execution of juſtice, yet he may not take upon him to examine whom and how himſelfe willeth, of any crime; neither ought he to proceed upon ſleight cauſes, as to ſhew his authoritie over others, or upon ſiniſter reſpects, as to revenge his malice, or to bring parties into danger or ſuſpition; but he muſt proceed upon ſpecial preſumptions.

Thoſe I call preſumptions, which doe at leaſt probably, and conjecturally note one to be a

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Witch; and theſe are certaine ſignes, whereby the party may be diſcovered: I will touch ſome few of them.

The firſt in order is this: If any perſon, man, or woman, be notoriouſly defamed for ſuch a partie. Notorious defamation, is a common report of the greater ſort of people, with whom the partie ſuſpected dwelleth, that he or ſhe is a Witch. This yeeldeth a ſtrong ſuſpition. Yet the Magiſtrate muſt be warie in receiving ſuch a report. For it fals out oftentimes, that the innocent may be ſuſpected, and ſome of the better ſort notoriouſly defamed. Therefore the wiſe and prudent Judge ought carefully to looke, that the report be made by men of honeſtie and credit: which if it be, he may then

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proceed to make further inquirie of the fact.

The ſecond is, if a fellow-witch or Magician give teſtimonie of any perſon to be a Witch, either voluntarily, or at his or her examination, or at his or her death. This is not ſufficient for conviction, or condemnation, but onely a fit preſumption to cauſe ſtrait examination of the partie to be made.

Thirdly, if after curſing there followeth death, or at leaſt ſome miſchiefe. For Witches are wont to practiſe their miſchievous facts by curſing and banning. This alſo is a ſufficient matter of Examination, not of Conviction.

Fourthly, if after enmitie, quarrelling, or threatning, a preſent miſchiefe doth follow. For parties deviliſhly diſpoſed, after curſings do uſe

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threatnings; and that also is a great presumption.

Fifthly, if the partie suspected be the sonne or daughter, the man-servant, or maidservant, the familiar friend, neere neighbour, or old companion of a knowne and convicted Witch. This may be likewise a presumption. For Witchcraft is an art that may bee learned, and conveyed from man to man, and often it falleth out, that a Witch dying leaveth some of the forenamed, heires of her Witchcraft.

Sixthly, some do adde this for a presumption; If the partie suspected be found to have the devils marke: for it is commonly thought, when the Devill maketh his covenant with them, he alwaies leaveth his marke behind him, whereby hee knowes them for his owne. Now if by some casuall meanes, such a marke be descried on the bodie of the partie suspected, whereof no evident reason in nature can be given, the Magistrate in this case may cause such to be examined, or take the matter into his owne hand, that the truth may appeare.

Lastly, if the partie examined be unconstant, or contrarie to himselfe in his deliberate answers, it argueth a guiltie minde and conscience which stoppeth the freedome of speech and utterance, and may give just occasion to the Magistrate to make further enquirie. I say not if he or she be timorous and fearefull: for a good man may be fearefull in a good cause, sometimes by nature, sometimes in regard of the presence of the Judge, and the greatnesse of the audience. Againe, some may be suddenly taken, and others naturally want the liberty of speech, which other men have. And these are the causes of feare and astonishment, which may befall the good, as well as the bad.

Touching the manner of Examination, there be two kinds of proceeding; either by a single Question, or by some Torture. A single question is, when the Magistrate himselfe only maketh enquirie, what was done, or not done, by bare and naked interrogation. A torture is, when besides the enquirie in words, he useth also the racke, or some other violent meanes to urge confession. This course hath been taken in some countries, and may no doubt lawfully and with good conscience be used, howbeit not in every case, but onely upon strong and great presumptions going before, and when the parties obstinate. And thus much for Examination: now followeth Conviction.

¶ 2. Conviction, is an action of the Magistrate, after just examination, discovering the Witch. This action must proceed from just and sufficient proofes, and not from bare presumptions. For though presumptions give occasion to examine, yet they are no sufficient causes of conviction. Now in generall the proofes used for conviction are of two sorts, some be lesse sufficient, some be more sufficient.

The lesse sufficient proofes are these. First, in former ages, the partie suspected of Witchcraft, was brought before the Magistrate, who caused red hot iron and scalding water to bee brought, and commanded the partie to put his hand in the one, or to take up the other, or both; and if he took up the iron in his bare hand without burning, or endured the water without scalding, hereby hee was cleered, and judged free: but if he did burne or scald, hee was then convicted, and condemned for a Witch. But this manner of conviction, hath long agone beene condemned for wicked and diabolicall, as in truth it is, considering that thereby many times, an innocent man may bee condemned, and a rancke Witch scape unpunished.

Againe, our owne times have afforded instances of such weake and insufficient proofes. As first, Scratching of the suspected partie, and present recoverie thereupon. Secondly, burning of the thing bewitched, if it be not a man, as a hogge, or oxe, or such like creature, is imagined to be a forcible meanes to cause the Witch to discover her selfe. Thirdly, the burning of the thatch of the suspected parties house, which is thought to bee able to cure the partie bewitched, and to make the Witch to bewray her selfe.

Besides these, in other countries they have a further proofe justified by some that be learned. The partie is taken, and bound hand and foot, and cast crosse waies into the water: if she sinke, shee is counted innocent, and escapeth; if shee fleet on the water, and sinke not, shee is taken for a Witch, convicted, and accordingly punished.

All these proofes are so farre from being sufficient, that some of them, if not all, are after a sort practices of Witchcraft, having in them no power or vertue to detect a Sorcerer, either by Gods ordinance in the creation, or by any speciall appointment since. For what vertue can the Scratching of a Witch have to cure a hurt? where doe we finde it in any part of the word of God, that scratching should be used for what promise of recoverie upon the use thereof?

But how then comes it to passe, that helpe is often procured by these and such like meanes? *Answ.* It is the sleight and subtilties of the Devill, upon scratching the Witch to remove such hurts, as himselfe hath inflicted, that thereby he may allure men to the practise of wicked and superstitious meanes. And that I say of scratching, the same may be enlarged to all other proofes of this kinde before named. God hath imprinted no such vertue in their natures to these purposes, or added the same unto them by speciall and extraordinarie alightment. That therefore which is brought to passe by them when they are used, commeth from the Devill.

And yet to justifie the casting of a Witch into the water, it is alleged, that having made a covenant with the Devill, she hath renounced her Baptisme, and thereupon there growes an Antipathie betweene her and water. This allegation serves to no purpose: for

all water is not the water of Baptisme, but that onely which is used in the very act of baptisme, and not before nor after. The element out of the use of the Sacrament is no Sacrament, but returnes againe to his common use.

To goe yet further, another sufficient proofe is the testimonie of some wizzard. It hath beene the ordinarie custome of some men, when they have had any thing ill at ease, presently to goe or send to some wise man, or wise woman, by whom they have beene informed, that the thing is bewitched; and to winne credit to their answer, some of them have offered to shew the Witches face in a glasse: whereof the partie having taken notice, returnes home, and detecteth the man or woman of Witchcraft. This I grant may be a good presumption to cause strait examination: but a sufficient proofe of conviction it cannot be. For put the case the grand-Jurie at the Assises, goeth on a partie suspected, and in their consultation the Devill comes in the likenesse of some knowne man, and tels them the person in question is indeed a Witch, and offers withall to confirme the same by oath: should the Inquest receive his oath or accusation to condemne the man? Assuredly no; and yet that is as much as the testimonie of another wizzard, who onely by the Devils helpe revealeth the Witch. If this should be taken for a sufficient proofe, the Devill would not leave one good man alive in the world.

Againe, all other presumptions commonly used, are insufficient, though they may minister occasion of triall: for example; If a man in open court should affirme before the Judge; Such an one fell out with me, and cursed me, giving me threatning words, that I should smart for it, and some mischiefe should light upon my person or goods, ere it were long. Upon these curses and threats presently such and such evils befell me, and I suffered these and these losses. The magistrate thus informed may safely proceed to inquire into the matter, but hee hath not from hence any sure ground of conviction. For it pleaseth God many times to lay his hand upon mens persons and goods without the procurement of Witches. And yet experience shewes, that ignorant people who carrie a rage against them, will make strong proofes of such presumptions, whereupon sometimes Jurors doe give their Verdict against parties innocent.

Lastly, if a man being dangerously sicke, and like to die, upon suspicion will take it on his death, that such an one hath bewitched him, it is an allegation of the same nature, which may move the Judge to examine the partie, but it is of no moment for conviction. The reason is, because it was but the suspicion of one man, and a mans owne word for himselfe, though in time of extremitie, when it is likely hee will speake nothing but the truth, is of no more force than another mans word against him.

And these are the proofes, which men in A place and time have ordinarily used, for the detecting of such ungodly persons: but the best that may be said of them, is that they be all either false or uncertaine signes, or unavaileable for the condemnation of any man whatsoever.

Now follow the true proofes, and sufficient meanes of conviction, all which may be reduced to two heads.

The first, is the free and voluntarie confession of the crime, made by the partie suspected and accused after examination. This hath beene thought generally of all men both Divines and Lawyers a proofe sufficient. For what needs more witnesse or further inquirie, when a man from the touch of his owne conscience acknowledgeth the fault. B

And yet the patrons and advocates of Witches except against it, and object in this manner: that a man or woman may confesse against themselves an untruth, being urged thereto either by feare or threatning, or by a desire upon some griefe to bee out of the world; or at least, being in trouble, and perswaded it is the best course to save their lives, and obtaine libertie, they may upon simplicitie bee induced to confesse that which they never did, even against themselves. *Anſ.* I say not that a bare confession is sufficient, but a confession after due examination taken upon pregnant presumptions. For if a man examined, without any ground or presumptions, should openly acknowledge the crime, his act may bee justly suspected, as grounded upon by-respects; but when proceeding is made against him at the first, upon good probabilities, and hereupon he be drawne to a free confession, that which hee hath manifested thereby, cannot but be a truth. C Other points of exception urged by them, are of small moment, and may easily be answered out of the grounds before delivered, and therefore I omit them.

Now if the partie held in suspicion, bee examined, and will not confesse, but obstinately persist in deniall, as commonly it falleth out; then there is another course to be taken by a second sufficient meanes of conviction: which is, the testimonie of two witnesses, of good and honest report, avouching before the Magistrate upon their owne knowledge, these two things: Either that the partie accused hath made a league with the devill, or hath done some knowne practices of Witchcraft. And all arguments that doe necessarily prove either of these, being brought by two sufficient witnesses, are of force fully to convince the partie suspected. For example: D

First, if they can prove that the partie suspected hath invocated and called upon the Devill, or desired his helpe. For this is a branch of that worship, which Satan bindeth his instruments to give unto him. And it is a pregnant proofe of a league formerly made betweene the

Secondly, if they can give evidence, that the partie hath entertained a familiar spirit, and had

had conference with it, in forme or likeneſſe of a mouſe, cat, or ſome other viſible creature.

Thirdly, if they affirme upon oath, that the ſuſpected perſon hath done any action or work, which neceſſarily inferreth a covenant made; as that hee hath ſhewed the face of a man ſuſpected being abſent, in a glaſſe; or uſed Inchantment, or ſuch like feats. In a word, if they both can avouch upon their owne proper knowledge, that ſuch a man or woman ſuſpected, have put in practice any other actions of Witchcraft, as to have divined of things afore they came to paſſe, and that peremptorily; to have raiſed tempeſts, to have cauſed the form of a dead man to appeare, or the like, ſtanding either in divination or operation, it proveth ſufficiently that he or ſhe is a Witch.

But ſome may ſay, if theſe bee the onely ſtrong proofes for the conviction of a Sorcerer, it will bee then impoſſible to put any one to death, becauſe the league with Satan is cloſely made, and the practices of Sorcerie are alſo verie ſecret, and hardly can a man bee brought which upon his owne knowledge can averre ſuch thing.

I anſwer, howſoever both the ground and practice be ſecret, and to many unknowne, yet there is a way to come to the knowledge thereof. For it is uſuall with Satan to promiſe any thing, till the league be ratified: but when it is once made, and the partie intangled in ſocietie with him, then he endevoureth nothing more, than his or her diſcoverie, and uſeth all meanes poſſible to diſcloſe them. So that what end ſoever the Witch propoundeth to her ſelfe in the league, he intendeth nothing elſe, but her utter confuſion. Therefore in the juſt judgement of God, it often falleth out, that theſe which are true Witches indeed, ſhall either by confeſſion diſcover themſelves, or by true teſtimonie bee convinced. The cauſes which move the Devill not onely to effect, but to haſten this diſcoverie, are two principally.

The firſt is, his malice towards all men, in ſo high a degree, that he cannot indure they ſhould enjoy the world, or the benefits of this life (if it were poſſible) ſo much as one houre. Though therefore by vertue of the precontract, he be cock-ſure of his inſtrument, yet his malice is not herewith ſatisfied, till the partie be brought to light, and condemned to death. Which may be a caveat to all ill diſpoſed perſons, that they beware of yeelding themſelves unto him.

The ſecond, is his unſatiable deſire of the preſent and full poſſeſſion of them, whom hee hath got within the bonds of the covenant. For though he have good hope of them, yet is he not certaine of their continuance. The reaſon is, becauſe ſome united with him in confederacie, have through the great mercie of God, by carefull uſage of holy meanes, and faith in Chriſt, beene reclaimed and delivered out of his bondage, and ſo at length freed from his A covenant, ſo as hee hath eternally loſt them. Hence it is, that hee laboures by might and maine, to keepe them in ignorance, and to prevent the uſage of meanes effectuall to their converſion, by laying a plot for their diſcovery. But how then comes it to paſſe, that all ſuch perſons are not ſpeedily detected, but ſome live long, and others die without any mans privitie? *Anſw.* The reaſons hereof may bee divers.

First, becauſe ſome one or more of them may belong to Gods election: and therefore albeit for cauſes beſt knowne to himſelfe, hee ſuffer them for a time to be holden in the ſnares of Satan, yet at length in mercie hee reclaimes them, and in the meane time ſuffereth not the B devill to exerciſe the depth of his malice in diſcovering them to their confuſion. Againe, for others, the Lord may in juſtice and anger ſuffer them not to be diſcloſed, that living under the meanes, where they might be reclaimed, and wilfully contemning the ſame; they may live to fill up the meaſure of their iniquities, and thereby be made finally inexcuſable, that they may receive their juſter condemnation.

Secondly, the Devill ſuffereth ſome to live long undiſcloſed, that they may exerciſe the greater meaſure of his malice in the world; ſpecially if they be parties maliciouſly bent to doe hurt to men, and other creatures.

Thirdly, ſome Witches do warily agree with the Devill, for a certaine terme of yeares, C during which time hee bindeth himſelfe not to hurt them, but to be at their command. And Satan is carefull, ſpecially in caſe of his owne advantage, to keepe touch with them, that they may the more ſtrongly cleave unto him on their parts. But if the caſe ſo ſtand, that neither the partie ſuſpected confeſſeth, nor yet ſufficient witneſſes can bee produced, which are able to convict him or her either of theſe two wayes; we have no warrant out of the word either in generall, or in ſpeciall, to put ſuch a one to death. For though preſumption bee never ſo ſtrong, yet they are not proofes ſufficient for conviction, but onely for examination.

I would therefore wiſh and adviſe all Jurors, who give their Verdict upon life and death in D courts of Aſſiſes, to take good heed, that as they be diligent in zeale of Gods glorie, and the good of his Church, in detecting of Witches, by all ſufficient and lawfull means; ſo likewiſe they would be carefull what they doe, and not to condemne any partie ſuſpected, upon bare preſumptions, without ſound and ſufficient proofes, that they be not guiltie through their owne raſhneſſe of ſhedding innocent bloud.

## Sect. III.

Queſt. III. *Whether a man may prevent the danger of Witchcraft; and if hee may, then what remedies hee may lawfully and effectually uſe againſt it?*

To this question wee answer affirmatively, that a man may. And for the manifestation of this point, the Remedies of Witch-craft are to bee considered. In the handling whereof, I will proceed in this order. First, to set downe the true, lawfull, and effectuall Remedies allowed and prescribed in the word. Secondly, the unlawfull and superstitious meanes prescribed and practised in the Romish Church.

Lawfull Remedies of Witchcraft, be of two sorts; Preservative, and Restorative. Preservative are those, which keepe a man from the hurt of Witchcraft. And these be of two sorts; either such as keepe safe the persons of men, or such as preserve the places of mens abode.

For the persons of men, there is one soveraigne preservative; And that is, to be within the covenant of grace, made and confirmed in the Gospel by the bloud of Christ, and that not outwardly in profession onely, as all those be which are within the compasse of the Church, but truly and indeed, as all the Elect are. And a man is then in the covenant, when God of his grace in the use of the meanes, gives him a true knowledge of the nature of it, and of conditions required in the same on both parts: and withall gives him a true and lively faith, to apprehend and applie to himselfe the promise of God in Christ, touching remission of sinnes, and life everlasting: yea, further to shew forth his faith by the fruits of true repentance, and new obedience. When a man in this manner comes to be brought within the covenant, and is in Christ, he then receives assurance of Gods favour, and to him belong the promises depending thereupon, to wit, not onely of the comfortable presence of Gods Spirit, but of the presence and speciall protection of his holy Angels, to pitch their tents about him, to keepe him safe in soule and bodie, from the power and malicious practices of Satan and his members. The ground of this assurance is laid downe in the word, Psal. 92. 10. *Hee shall give his Angels charge over thee, &c.* And the speech of Balaam confirmeth the same, who when he was hired of Balac to curse Gods people, and had often times assayed to doe it, but could not, at last he breakes out into this confession, *There is no Witchcraft against Iacob, nor Sorcerie against Israel:* (for so the words are to be read, according to the true meaning and circumstances of the text.) As if he should have said, I was of thy opinion (O Balac) that Israel might be cursed, but after triall made, I found by good experience, that I could doe that people of God no hurt by mine Inchantments.

Howbeit we must here remember, that the promise of protection made unto Gods children is not absolute, but admitteth exception, as all other promises of temporall blessing doe, and that in this manner: Thou shalt be partaker of this or that blessing, and this or that curse shall bee removed, if it be expedient for thee: but if for speciall causes, to trie thy faith, and to exercise thy patience, I make deniall, thou must rest thy selfe contented in my good will and pleasure.

By warrant of this doctrine, a question commonly moved, may be resolved: Whether the servant and childe of God may be bewitched or not?

Out of that which hath beene said, I answer, he may; and that is plaine by the Word. For by Gods permission, the holy bodie of Christ himselfe was by Satan transported from place to place, Matth. 4. Righteous *Iob* was miserably afflicted in his bodie by the power of the Devill; and his children, who no doubt were Gods servants, and brought up in his feare, as their father was, were slaine by the same power. Yea, Christ himselfe testifieth, Luk. 13. 16. *That a daughter of Abraham*, that is, of the faith of *Abraham, had beene troubled eighteene yeares with a spirit of infirmitie*, which the Devill caused by bowing her bodie together, so as shee could not lift her selfe up, v. 11. And therefore whereas some men are of this minde, that their faith is so strong, that all the Witches in the world, and all the Devils in hell cannot hurt them; they are much deceived. This their faith is but a fond presumption, and no true faith. For no man in the earth can absolutely assure himselfe of safetie and protection from the Devill: and if any could, it were the child of God; but *Salomon* saith, *that all outward things may come alike both to the good and to the bad*, Eccles. 9. 2.

Howbeit in this case there is great difference betweene the servant of God, and an unrepentant sinner. Though the godly man be not exempted from Witchcraft, yet hee is a thousand fold more free from the power thereof, than other men are. For there is onely one case, and no more, wherin the devill hath any way power to hurt him, and that is, when it pleaseth God by that kind of crosse, to make triall of his faith and patience, and out of this case, he is alwaies free from the annoyance of the vilest Witches in the world.

If then this be the onely soveraigne preservative to keepe a man safe and sure from the power of Witches, and of the Devill, to have part in the covenant of grace, to be made partaker of Christ, by a true faith, testified by dying unto all sinne, and living unto God in newnesse of life: wee must not content our selves with a formall profession, as many in the visible Church doe, which wanting the life of faith, doe not live in Christ; but strive to goe further and to adorne our profession, by framing our lives according to the word, that we may have our portion in this excellent privilege of preservation, from the power and malice of the enemies of God, and all ungodly persons.

Preservatives of the second sort, are such as concerne the places of mens abode. For Satan contenteth not himselfe to have manifested his malice in afflicting mens persons, but hee also inlargeth the same to the molestation of the

the places where they dwell, by infecting the ayre, and such like. The onely effectuall means to remedie this evill, is the Sanctification of the places of our habitation. Looke as we are wont to sanctifie our meat and drink, by Gods word, and by prayer, and thereby procure his blessing upon his owne ordinance for our refreshing: so in like manner may wee sanctifie the places of our aboad, and thereby both procure the blessing which we want, and also avoid many curses and dangers, which otherwise would fall upon us.

If any shall thinke the Consecration of houses and places in this sort, to be a meere device of mans braine; let them remember, that in the Old Testament, besides the dedication of the Temple, allowed by all, there was a Law prescribed to the Jews, for the special dedication of every mans house: *If any hath built a new house* (saith *Moses*) *and hath not dedicate it, let him returne againe, &c.* Deut. 20. 5. As who should say, hee hath omitted a necessarie dutie. Now this dedication was nothing else, but the sanctification of them by word and prayer, wherein they made acknowledgment, that they became theirs by the free gift and blessing of God, and further desired a free and lawfull use of the same to his glorie and their mutuall good. A dutie which hath becne performed by the servants of God in ancient times.

The first thing that *Abraham* did, when he came from Vr of the Chaldeans, to the land of Canaan, which God gave him to possesse, was the building of an Altar for the worship of God, his sacrificing thereon, and calling upon the name of the Lord, Gen. 12. 8. The same did *Noah* before him at his first comming out of the Arke after the flood, Gen. 8. 20. and *Iacob* after him in Bethel. And they were all moved hereunto, because they knew their comfortable aboad in those places, came not by their owne endevour, but from the blessing of God. When the good king *Hezekiah* kept the Passeover in Jerusalem, his principall care was that the Priests and all the people might first be sanctified, and therefore he prayed unto God to be mercifull to them that were not sanctified, 2 Chron. 30. 18. And as he behaved himselfe in his kingdome, so should every master of a familie behave himselfe in his house where hee dwelleth, labouring to sanctifie the same that it may be comfortable to him and his; lest for neglect thereof, he pull upon himselfe and those that belong unto him, the heavie hand of God in plagues and punishments.

The second kind of Remedies are Restorative, which serve to deliver men from Witchcraft, by curing the hurts of Witches in the bodies of men, or other creatures. In the handling whereof, first, we will consider, how whole countries, and then how every private man may be cured and delivered. Whole Countries and Kingdomes are freed and cured specially by one meanes; The publishing and embracing of the Gospell. When our Saviour Christ had sent the seventie Disciples to preach in Jurie, at their returne he gave this testimonie of the effect of their ministerie, *That hee saw Satan fall downe from heaven like lightning*, Luk. 10. 18. his meaning was this; As lightning is suddenly and violently sent out of the cloud, and (as it were) cast downe to the earth by the cracke of the thunder: even so Satan the Prince of the world, that ruleth in the hearts of the disobedient, was cast downe, and his kingdome ruinated by the power of the Gospell preached. In the times of ignorance the devill triumpheth freely without controulement, but the mist and darknesse of his delusions cannot possibly abide the bright beams of Gods glorious will revealed by preaching. The Lord of ancient times commanded his people not to do according to those nations, among whom they dwelt in Canaan, by practising Witchcraft, or following after Sorcerie, Deut. 18. 9. &c. And that they might be able to obey this commandement, *Moses* prescribed unto them this Restorative, *the reverent and obedient hearing of the Lords Prophets*, v. 18. In this our Church if wee would be healed of our wounds, and banish Satan from among us, who greatly annoyeth a great number of our people by his delusions and dammable practices of Sorcerie; the onely way to bring it to passe is the maintaining of a learned Ministerie, the advancing of Prophets, by whose labours the Gospell may flourish. For the faithfull dispensation thereof is the Lords owne armes and scepter, wherby hee beateth downe the kingdome of darknesse, and confoundeth the workes and enterprises of the Devill.

The second sort of Restoratives, serve for the cure of particular persons: for howsoever the gift and power of casting out Devils and curing witchcraft be ordinarily ceased, since the Apostles times, it being a gift peculiar to the Primitive Church, and given to it onely during the infancie of the Gospell; yet there may bee meanes used, and that effectuall, for the easing of any person that is bewitched by Satans instruments. Those therefore that are in these daies tormented in this kinde, must doe three things.

First, they must enter into a serious examination of themselves, and consider the cause for which it pleaseth God to suffer Satan to exercise them with that kind of crosse. And hereupon diligent enquirie, they shall finde that their owne sinnes are the true and proper causes of these evils. When *Saul* was disobedient to the commandement of God, the Lord sent upon him an evill spirit to vex him, 1. Sam. 15. *Hymenem* and *Alexander* for their pestilent errors were both cast out of the Church, and given up also to Satan, that they might learne not to blaspheme, 1 Tim. 1. 20. in the same manner was the incestuous person dealt withall, 1 Cor. 5. 5.

Secondly,

Secondly, after this examination, the same parties must shew forth their faith, whereby they depend on the free favour and mercie of God for their deliverance. How may this bee done? by heartie prayer unto God, joyned with fasting that the same may bee more earnest. In which prayer the maine desire of the heart must be absolutely for the pardon of their sinnes, and their full deliverance from the hurts and tormentes of diabolicall persons: yet not absolutely, as for the other, but with this condition, so farforth as it stands with Gods glorie, and their owne good. For these are the bounds and limits of all temporall good things, of them the Lord makes no absolute promise, but with these conditions and qualifications.

Thirdly, the parties bewitched must patiently beare the present annoyance, comforting themselves with this, that it is the Lords owne hand, by whose speciall providence it comes to passe, and who turneth all things to the good of his chosen. Againe, they are to remember, that he being a most wise God, and loving father in Christ, will not suffer them to be tried above that they bee able to beare, but in his good time will grant a joyfull issue. Now when the bewitched shall thus submit themselves unto God in the crosse, be it that hee (upon some causes) deferre their deliverance, yet they shall not finally be deceived of their hope. For either in this life, at the appointed time, or in the end of this life, by death they shall be eternally delivered, and put in present possession of everlasting ease and happinesse. Thus much of the true remedies against Witchcraft.

In the next place wee are shortly to examine the false and superstitious Remedies, prescribed and used by them of the popish Church.

The most learned Papists of this age doe teach and avouch, that there is in Gods Church an ordinarie gift and power, whereby some men may cast out devils, and helpe annoyances that come by Witches. The Protestant is of a contrarie judgement, and holdeth according to truth, that there is now no such ordinarie gift left to the Church of God, since the dales of the Apostles.

Reasons of this opinion may be these.

First, casting out of Devils, and curing such annoyances, are extraordinarie and miraculous workes. For Christ accounteth handling of serpents without hurt, speaking with new tongues, curing of diseases by imposition of hands, (all which are things of lesse moment) to be miracles, Mark. 16. 18, 19. but all these lesser works, yea, the ordinarie power of working them, is ceased: for it was onely given to the Apostles in the Primitive Church, as a meanes to confirme the doctrine of the Gospell to unbeleevers, that never heard of Christ before. So *Paul* saith, *Strange tongues* (that is, the gift of speaking strange languages, without ordinarie teaching) *are for a signe, not to them that beleeve, but to them that beleeve not*, 1 Cor. 14. 22.

A And for the same end were all extraordinarie gifts then given. Seeing therefore the doctrine of the Gospell hath beene alreadie established, and the truth thereof sufficiently confirmed by miracles in the Primitive Church, the same gift must needs cease unto us. For if it should still continue, it would call into question the effect of the Apostolicall preaching, and implie thus much, that the Gospell was not well established, nor sufficiently confirmed by their extraordinarie Ministerie, and miracles accompanying the same. Againe, if the gift of working miracles should remaine, then the promise of God for his speciall and extraordinary assistance therein, should yet continue: for the gift and promise goe together; so long as the promise is
B in force, so long is the gift also: but the promise made by Christ, *In my name shall they cast out Devils, and speake with new tongues*, Mark. 16. was in force onely in the persons and Ministerie of the Apostles, and those that had extraordinarie and immediate calling from God, and it ceased when they and their calling ceased. Therefore if Ministers now should lay their hands on the sicke, they should not recover them: if they should annoynt them with Oyle, it should doe them no good, because they have no promise.

Howbeit the Papists stand stiffely in defending the continuance of these gifts.

First, they say, the Church of the New Testament is nothing inferiour to that of the Old.
C The Jewish Church before the comming of Christ, was the Church of the Old Testament, and had the power and gift of casting out Devils. So saith our Saviour himselfe, Matth. 12. 27. *If I through Beelzebub cast out Devils, them by whom doe your children cast them out?* In which words hee ascribeth this gift unto the Jewes, therefore it should seeme the same remaineth still in the Church.

*Ans.* That place of Scripture is diversly expounded. Some by *children* there mentioned, understand the Apostles, who were Jewes borne, and had received from Christ this gift and power to cast out Devils. Which if it be so, it maketh not for them, because they had it extraordinarily. But I rather thinke, that by chil-
D dren, are meant the Exorcising Jewes, before Christs time, who did cast out devils among the, pretending an abilitie to doe this worke in the name of God; whereas in truth they were all flat Sorcerers, and did it by vertue of a league & compact made with the Devill. Which practice hath beene of long continuance, and is at this day common and usual among the Popish sort. And that there were such Exorcists among the Jewes, it is evident. For such were those Vagabonds which came to Ephesus, and tooke upon them to cast out devils by the name of *Iesus*, and *Paul*, Act. 19. 15. but the man in whom the evill spirit was, (so soone as he had adjured the spirit) ranne upon them, and mightily prevailed against them, v. 16. Now if they had done

done this great worke by the power of God (as they pretended) the holy Ghost would not have called them Exorcists and Vagabonds, neither could the evill spirit possibly have overcome them as he did. Againe, in the Histories of the Jewes are recorded many practices of such as exercise this power among them. *Raphael* the Angell telleth *Tobias*, that a perfume made of the heart and liver of a fish, will helpe a man vexed with an evill spirit, Tob. 6. 7. which counsell is flat Magick, for there is no such vertue in the liver of a fish. And in other histories we read, that one *Eleazar* a Jew, by the smell of a certaine root put to the nose of a man possessed with a devill, caused the devill to come out of his nostrils, and forsake him; which thing was done in publike place before *Vespasian* and others. This also was effected by meere conjuration. For what vertue can there bee in any root or herb in the world, available to command and enforce Satan to depart from a man possessed? And yet such feats were played by sundry Magicians among the Jewes. Wherupon I conclude, that the meaning of our Saviour in the place alleaged, is in effect thus much; *If I by the power of Beelzebub, &c.* that is, you have among you sundrie Magicians and Exorcists, who pretend and exercise the gift of casting out Devils, and you thinke they doe it by the power of God, why then doe you not carrie the same opinion of me also?

Ioseph. Antiquit. Iudaic. l. 8. c. 2.

Their second reason is grounded on the promise of Christ, Mark. 16. 17. *These tokens shall follow them that believe. In my name they shall cast out Devils, &c.* whence they gather, that there shall be alwaies some in the Church, who shall have power to cast forth Devils, if they beleeve.

*Ans.* That promise was made by Christ unto his Church, to be fulfilled immediately after his ascension. It did not extend to all times, and persons, so long as the world indureth, but onely to the times of the primitive Church, and to such as then lived. For to them only the doctrin of the Gospell was to be confirmed by signes and miracles. And this lasted about 200. yeares next after Christ his ascension. During which time, not onely the Apostles and Ministers, but even private men and souldiers wrought many miracles.

The third reason is taken from experience, which (as they say) in all ages from the Apostles times to this day sheweth, that there have bin alwaies some in the Church, which have had this gift of casting out Devils, and curing the hurts of Witchcraft.

*Answ.* This gift continued not much above the space of 200. years after Christ. From which time many heresies began to spread themselves; and then shortly after Poperie that mysterie of iniquitie beginning to spring up, and to dilate it selfe in the Churches of Europe, the true gift of working Miracles then ceased, and in stead thereof came in delusions, and lying wonders, by the effectuall working of Satan, as it was foretold by the Apostle, 2 Thess. 2. 9. Of which sort were and are all those miracles of the Romish Church, whereby simple people have beene notoriously deluded. These indeed have there continued from that time to this day. But this gift of the holy Ghost, whereof the Question is made, ceased long before.

To proceed yet further, we are here to consider the particular Remedies, which they of the Popish Church have prescribed against the hurts that have come by Witchcraft. And they are principally five.

I. *The name Iesus.*
II. *The use of the Reliques of Saints.*
III. *The signe of the Crosse.*
IV. *Hallowed creatures.*
V. *Exorcismes.*

I. First, for the name *Iesus*: Thus much we grant, that any Christian may lawfully call upon the name of *Iesus* in prayer, for the helpe and deliverance of those that are possessed and bewitched, but yet with the caveat and condition before specified, If it be the will of God, and if their recovery may make for his glory, the benefit of the Church, and the good of the parties diseased.

But the Papist by the use of this name, intendeth a further matter, to wit, that the very name uttered in so many letters and syllables, is powerfull to cast out Devils, and to helpe those that are bewitched. For when it is uttered, then (say they) the authoritie of Christ is present, that the worke may be done. A flat untruth, and a practice full of danger. For let this be well considered, whatsoever any man doth in this case, he must doe it by vertue of his calling, and have also his warrant for the doing thereof out of the word; which if hee want, and yet will undertake such a worke, he may justly feare the like event that befell the vagabond Jewes that were Exorcists, Act. 19. 13. Now the Church of Christ hath no warrant in the word, to use this name of Christ for any such purpose; neither hath any ordinary Christian a speciall calling from God so to doe. Therefore he may not doe it.

And whereas they would beare men in hand, that the said name, of all the names of Christ, and above all other things, is of most speciall vertue, though it bee used even by a man that wanteth faith, because the Apostle saith, *At the name of Iesus every knee shall bow, both of things in heaven, in earth, and under the earth.* Phil. 2. 10. and by things under the earth are meant the Devils: we must know that their allegation is weake, and that they greatly abuse the place. For there the name *Iesus*, is not onely a title of Christ, but withall signifieth the power, majestie, and authoritie of Christ, sitting at the right hand of the father, to which all creatures in heaven, earth, and hell are made subject: and by that power indeed (if they had it at command) they might be able to cure the hurts of Witchcraft.

II. The

II. The second speciall Remedie is the Use of Saints Reliques, as their books, bones, apparell, staves, or such like, which being but touched of the parties vexed, are excellent meanes to recover them.

*Ans.* The use of these things, to the purposes aforesaid, is a meere superstitious practice. For first, they have not the true Reliques of the Saints, as would plainly appeare, if a true Inventory were taken of all such as they say are to be found in their Monasteries and Churches. Secondly, though they had them, yet have they no warrant or calling to use them to this end: for in all the Word of God, there is neither commandement to warrant the use, nor promise to assure any man of a blessing upon the use of them. Albeit they would seeme to have some warrant, and therefore they alleage that which is written, 2 King. 13. 21. of a dead man, who being for haste throwne into the sepulchre of *Elisha*, so soone as he touched the bones of *Elisha*, revived, and stood upon his feet. To this also they adde the examples of cures done by *Peters* shadow, Act. 5. 15. and sundrie diseases healed by *Pauls* handkerchefes, Act. 19. 12.

*Ans.* These things indeed are true, but they serve nothing to their purpose. For first, the quickning of the dead souldier, came not from any vertue in the corps of *Elisha*, but it was a miracle, which it pleased God then to worke, by meanes of the corps, that the Jewes at that time might bee confirmed in the truth of that doctrine, which *Elisha* had taught them from God, and which before his death they had neglected, as I have before shewed. And it was a thing onely then done, and never since. It cannot therefore be a ground for the ordinarie use of Reliques. Againe, touching the other examples: I answer, that both *Peter* and *Paul* had the gift of working miracles, and having the gift, they might use such meanes for the present to cure diseases. But the Papists are not able to shew, that God hath given them the like gift, whereby they might be warranted for the use of the like meanes: neither can they assuredly hope for successe, although they should undertake to use them.

III. The third Remedie, is the signe of the Crosse, made upon the bodie of the partie tormented. Behold to what a height of impietie they are growne, ascribing that to the creature, which is proper to the Creator. For the power of working miracles, is proper onely to the Godhead. The Prophets and Apostles in their times did not worke them of themselves, but were onely Gods passive instruments, in this manner: When the Lord intended by them to worke any miracle, they received from him at the same time an extraordinarie and speciall instinct, whereby they were moved to attempt the worke. They therefore yeelded themselves to the present motion of Gods Spirit, to be his instruments onely in the dispensation of the worke: but the sole author and producer of the miracle, was God himselfe. And in this case the very manhood of our Saviour Christ, considered apart from his Godhead, had no power of it selfe, but was onely the instrument of his Godhead, whensoever it pleased him in that kind to manifest the same. Wherefore to ascribe this vertue to the Crosse, being a creature, or the worke of a creature, is to communicate the incommunicable power of the Creator to it, which is plaine blasphemie.

IV. The fourth Remedie, is the using of hallowed things; as hallowed graines, salt, water, bread, images; specially the image of *Agnus dei*.

*Ans.* Hallowed creatures are in truth unhallowed superstitions. For every creature is sanctified by the word and prayer, 1 Tim. 4. 4. by the word, when God in his word commands us to use it for some end; and by prayer, when we give him thanks for giving the creature, and withall desire his blessing in the use thereof. Now let any Papist shew me one letter or syllable in all the booke of God, commanding the use of a creature for any such end.

They affirme indeed, that *Elisha* wrought miracles by hallowed salt, for by it he cured the bitter waters, 2 King. 2. 21. But the Prophet used not hallowed, but common salt, and that not ordinarily, but only then, as a meanes whereby to worke a miracle. It was therefore powerfull in his hands, because for the doing thereof, he had power and warrant from God extraordinarily: and it cannot be so in any other, which have not the same gift.

V. The fifth and last Remedie, is Exorcisme, which is an adjuring and commanding the Devill in the name of God, to depart from the partie possessed, and cease to molest him any more. This meanes was used by our Saviour Christ himselfe, and after him by his Apostles and other holie men in the time of the Primitive Church, when the gift of working miracles was in force: but in these daies (as I said before) that gift is ceased, and also the promise of power annexed to the use of adjuration: and therefore the meanes thereof must needs cease. And for an ordinarie man boldly to undertake the Devill in such sort, is meere presumption, and a practise of heresie.

## Sect. IV.

*Quest. Whether the Witches of our age are to be punished with death, and that by vertue of this Law of Moses.*

I doubt not, but in this last age of the world, among us also, this sinne of Witchcraft ought as sharply to be punished as in the former times: and all Witches being thoroughly convicted by the Magistrate, ought according to the Law of *Moses* to be put to death. For proofe hereof, consider these reasons.

First, this Law of *Moses* flatly enjoyneth all men, in all ages, without limitation of circumstances, not to suffer the Witch to live: and hereupon I gather, that it must stand the same, both

both now and for ever to the worlds end.

Patrons of Witches except against this, holding that it was a Judiciall Law, which continued but for a time, and concerned onely the Nation of the Jewes, and is now ceased. But I take the contrary to be the truth, and that upon these grounds.

I. Those Judiciall Lawes, whose penaltie is death, because they have in them a perpetuall equitie, and doe serve to maintaine some morall precept, are perpetuall. The Jewes indeed had some Lawes of this kinde, whose punishments were temporall, and they lasted only for a certaine time: but the penaltie of Witchcraft, being Death by Gods appointment, and the inflicting of that punishment, serving to maintaine the equitie of the three first morall precepts of the first Table, which cannot be kept unlesse this Law be put in execution; it must necessarily follow, that it is in that regard morall, and binds us, and shall in like sort binde all men in all ages, as well as the Jewes themselves, to whō it was at that time personally directed.

II. Every Judiciall Law, that hath in it the equitie of the Law of nature, is perpetuall; but this Law of punishing the Witch by death, is such. For it is a principle of the Law of nature, holden for a grounded truth in all countries and kingdomes, among all people in every age, that the traytor who is an enemie to the State, and rebelleth against his lawfull Prince, should be put to death: now the most notorious traytor and rebell that can be, is the Witch. For she renounceth God himselfe, the King of kings, she leaves the societie of his Church and people, she bindeth her selfe in league with the devill: and therefore if any offender among men, ought to suffer death for his fact, much more ought she, and that of due desert.

The second reason for the proofe of the point in hand, is this; According to *Moses* law, every Idolater was to be stoned to death: Deuter. 17. v. 3, 4, 5. *If there bee found any among you, that hath gone and served other gods, as the Sunne, the Moone, or any of the hoast of heaven: if the thing upon enquirie be found to be true and certaine, thou shalt bring them forth unto thy gates, whether it be man or woman, and shalt stone them with stones till they die.* Now this is the very case of a Witch, she renounceth the true God, and maketh choice to serve the devill, she is therefore a grosse Idolater, and her punishment must be sutable. It is alleaged by the favourers of the contrary part, that *Peter* denied Christ, and yet was not put to death: I answer, there is great difference between *Peters* deniall of Christ, and Witches denying of God. *Peters* denyall was upon infirmitie and in haste: the Witch denyeth God upon knowledge and deliberation, wittingly and willingly. Againe, *Peter* did not upon the deniall betake himselfe to the devill, but turned unto Christ againe, which hee testified by his hearty and speedie repentance: but Witches

A deny God, and betake themselves to the Devil, of their owne accord, as is manifest even by their owne confessions at their arraignments.

The third reason. Every seducer in the Church, whose practice was to draw men from the true God to the worship of Idols, though it were a mans owne sonne or daughter, wife or friend, by the peremptorie decree and commandement of God, was at no hand to be spared or pitied, but the hand of the witnesse first, and then the hands of all the people must bee upon him, to kill him, Deut. 13. 6, 9. If this bee so, no Witches convicted ought to escape the sword of the Magistrate: for they are the most notorious seducers of all other. When they bee once intangled in the Devils league, B they labour to inure their dearest friends and posteritie in their cursed and abominable practices; that they may be the more easily drawne into the same confederacie, wherewith they themselves are united to Satan. I might here alleage that they deserve death, because many of them bee murtherers; but I stand not upon that instance, because I hold in the generall that Witches are not to be suffered to live, though they doe no hurt either to man or other creatures, and that by vertue of *Moses* law, onely for their leagues sake, whereby they become rebels to God, Idolaters and seducers, as how hath beene shewed. Yet notwithstanding all that hath beene said, many things are brought in defence of them, by such as be their friends C and well-willers.

First, it is said, that the hurt that is done, comes not from the Witch, but from the devil: he deserves the blame because it is his worke, and she is not to die for his sinne. *Answ.* Let it be granted, that the Witch is not the author of the evill that is done, yet she is a confederate and partner with the devill in the fact, and so the law takes hold on her. See it in a familiar comparison. A companie of men conspire together in a robberie, by common consent some stand in open place to espie out the bootie, and to give the watch word, others are set about the passage, privily to rush upon the man, and to spoyle him of his goods. In this case what saith the Law? The parties that gave the watch-D word, though they did nothing to the man, yet being accessories, and abettors to the robberie by consent, they are theeves, and liable to condemnation and execution, as well as the principals. Even so stands the case with the Witch. In the working of wonders, and in all mischievous practices, he or she is partaker with the devill by consent of covenant: the Witch onely useth the watch word, in some charme or otherwise, and doth no more; the devill upon notice given by the Charme, takes his opportunitie, and works the mischiefe. He is the principall agent, but the other yeeldeth helpe, and is rightly liable to punishment. The reason is, because if the Devill were not stirred up, and provoked by the Witch, he would never do so much hurt

as

as he doth. He had never appeared in *Samuels* likenes, had he not been solicited by the Witch of Endor. He would not have caused counterfeit serpents and frogges to appeare in Ægypt, but for Jannes and Jambres, and other Inchanters. And in this age there would not in likelihood be so much hurt and hinderance procured unto men, and other creatures by his meanes, but for the instigation of ill disposed persons, that have fellowship and societie with him.

Againe, they object, that Witches convicted either repent, or repent not: If they repent, then God pardoneth their sin, and why should not the Magistrate as well save their bodies and let them live, as God doth their soules? If they doe not repent, then it is a dangerous thing for the Magistrate to put them to death: for by this meanes hee kils the bodie and casts the soule to hell.

*Answ.* All Witches judicially and lawfully convicted, ought to have space of repentance granted unto them, wherein they may bee instructed and exhorted, and then afterward executed. For it is possible for them to be saved by Gods mercie, though they have denied him. Secondly, the Magistrate must execute justice upon malefactors lawfully convicted, whether they repent or not. For God approveth the just execution of judgement upon men, without respect to their repentance: neither must their impenitencie hinder the execution of Justice. When the people of Israel had committed Idolatrie in worshipping the golden calfe, *Moses* did not expect their repentance, and in the meane while forbeare the punishment, but hee and the Levites presently tooke their swords and slew them, and the Lord approved their course of proceeding, Exod. 32. 28. When *Zimri* an Israelite had committed fornication with *Cozbi* a Midianitish woman, *Phineas* in zeale of Gods glorie executed judgement upon them both, without any respect unto their repentance, Num. 25. 8. and is therefore commended, Psal. 106. 30. Warres are a worthie ordinance of God, and yet no Prince could ever attempt the same lawfully, if every Soldier in the field should stay the killing of his enemie, upon expectation A of his repentance. And whereas they say, that by executing an impenitent Witch, the Magistrate casteth away the soule; we must know, that the end of execution by the Magistrate is not the damnation of the malefactors soule, but that sinne might be punished that others may beware of the like crimes and offences, and that the wicked might be taken away from among Gods people.

But some Witches there be that cannot bee convicted of killing any: what shall become of them? *Ans.* As the killing Witch must die by another law, though he were no Witch: so the healing and harmelesse Witch must die by this Law, though he kill not, onely for covenant made with Satan. For this must alwaies be remembred as a conclusion, that by Witches we understand not those onely which kill and torment; but all Diviners, Charmers, Juglers, all B Wizzards, commonly called wise men and wise women; yea whosoever doe any thing (knowing what they do) which cannot be effected by nature or art; and in the same number we reckon all good Witches, which doe no hurt but good, which do not spoile and destroy, but save and deliver. All these come under this sentence of *Moses*, because they denie God and are confederates with Satan. By the lawes of England the theefe is executed for stealing, and wee thinke it just and profitable; but it were a thousand times better for the land, if all C Witches, but specially the blessing Witch might suffer death. For the theefe by his stealing, and the hurtfull Inchanter by charming, bring hindrance and hurt to the bodies & goods of men; but these are the right hand of the devill, by which hee taketh and destroyeth the soules of men. Men doe most commonly hate and spit at the damnifying Sorcerer, as unworthy to live among them: whereas the other is so deare unto them, that they hold themselves and their country blessed that have him among them, they flie unto him in necessity, they depend upon him as their God, and by this meanes, thousands are carried away to their finall confusion. Death therefore is the just and deserved portion of the good Witch.

FINIS.

# A RESOLVTION TO The Countrey-man.

## PROVING IT VTTERLY VNLAWFVLL TO BVY OR VSE our yearely PROGNOSTICATIONS.

Written long since by W. P.

ESAY 47. vers. 12, 13, 14.

*Stand now among thine Inchanters, and in the multitude of Sooth-sayers, (with whom thou hast wearied thy selfe from thy youth) if so be thou maist have profit, or if so be thou maist have strength. Thou art wearied in the multitude of thy counsels: let now the Astrologers, the Star-gazers, and Prognosticators stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble: the fire shall burne them, they shall not deliver their owne lives from the power of the flame: there shall be no coales to warme at, nor light to sit by.*

LONDON,
Printed by IOHN HAVILAND, for IAMES BOLER.
1631.

## Not convenient to have Prognostications.

*Reasons:*

1. *Concerning the buyer:*
   1. *Immoderate care joyned with distrust in God.*
   2. *Contempt of the providence of God, in not reverently regarding it.*
2. *Concerning the maker:*
   1. *His unability in prognosticating, proved*
      1. *By the true end of the Heavens.*
      2. *By want of good experience.*
      3. *By ignorance of particular causes.*
   2. *His manifold untruths.*
   3. *His impieties, and prophane speeches, and actions, not seeming a Christian.*
   4. *His tricks of deceit.*

# A RESOLVTION TO THE COVNTREY-MAN,

## proving it unlawfull for him to buy or uſe our yearely PROGNOSTICATIONS.

GOod Reader, I have thought it convenient (for ſome ſpeciall cauſes) in this ſhort Treatiſe, to diſcloſe a part of my minde unto thee, concerning the making of *Prognoſtications*, and if it might bee, to perſwade thee, not to ſpend thy money in buying any of them. I have long ſtudied this Art, and was never quiet untill I had ſeene all the ſecrets of the ſame: but at the length, it pleaſed God to lay before mee the prophaneneſſe of it, nay, I dare boldly ſay, Idolatrie, although it bee covered with faire and golden ſhewes. Wherefore, that which I will ſpeake with griefe, the ſame I would deſire thee to marke with ſome attention. My reaſon ſhall partly concerne thee, partly the *Prognoſticator* himſelfe. Firſt on thy behalfe, I reaſon thus:

### *The firſt reaſon, immoderate care.*

1 AS a man doth ſee the bleſſings of God upon him, ſo he muſt alſo labour with a carefull diligence to maintaine the ſtate of this life. But becauſe the affection of man is carried head-long unto a greedy covetouſneſſe: this deſire of over-much carping and caring, muſt bee bridled with two ſtrong bits: Firſt, all our care muſt extend it ſelfe no further than the preſent day: Secondly, in caring we muſt not truſt unto our ſelves, but fix all our confidence in the mercy and providence of God who bleſſeth all, and without whoſe goodneſſe nothing can come to paſſe, doe what we will. As touching the firſt, we have the direction of our Saviour Chriſt: who teacheth us to pray on this wiſe; *Give us this day our daily bread*; whereby weare given to underſtand, that wee are onely to ſeeke for the preſent time, reſting with this perſwaſion, that hee which hath bleſſed us this day will alſo to morrow, and the next day

Matth.6.11.

A ſhew his like goodneſſe unto us. Againe, in the ſame place, our Saviour Chriſt ſpeaketh on this wiſe, *Care not then for the morrow; for the morrow ſhall care for it ſelfe: the day hath enough with his owne griefe.* By this we learne, that God will provide for every day all things neceſſary, though we doe not increaſe the preſent griefe, with caring and caſting in our heads how we ſhall live in the time to come. Now tell me what is the cauſe that thou yearely doſt buy a *Prognoſtication*, and one of thoſe which tell the ſtrangeſt things? Is it becauſe thou haſt a delight to reade the ſtile of *Prognoſtications*? Or becauſe thou wouldeſt learne to *Prognoſticate*? Or becauſe the pictures and Characters which they make delight thy minde? it were folly to bee perſwaded of this, ſeeing the very cauſe it ſelfe is manifeſt. Thy whole deſire is to fill thy coffers, and to heape up wealth, thou art afraid leſt thou ſhould become poore, therefore thou greedily buyeſt the *Prognoſtications*, and continually ſearcheſt all the corners of them, to ſee the ſtate of the yeare to come, even thus in minde reaſoning with thy ſelfe: I can never bee quiet, nor take my ſleepe, untill ſuch time as I have knowne the ſtate of the yeare inſuing, that I may frame my buſineſſe accordingly: This next yeare there wil be much raine, it will rot Corne upon the ground, it will be ſpoiled, I will keepe my Corne untill the next yeare following. I find that Corne will be deere about halfe a yeare hence, I will not ſell my Corne now, but keepe it, that I may have plenty of money for it, and ſufficient beſide to maintaine my houſe: the ſea and land is calme and quiet this yeare, the next yeare many ſhipwracks and troubles in many countries will fall, now I will fraught my ſhips that then I may be quiet. Theſe imaginations are lively arguments of thy diffidence and deſpaire in the goodneſſe and loving kindneſſe of God. If thou feare God, love God, put thy whole truſt in God, thou art content to referre thy whole preſervation unto the hands of God: now theſe

Matth.6.34.

proling and raigning conceits of the time to come, argue that either thou never thinkest on God, or at the least perſwadeſt thy ſelfe, that either he will not, or cannot helpe thee. And if thou in thy covetous minde pray unto God, thou canſt not pray according to the inſtitution of Chriſt, without hypocriſie, *Give us our daily bread this day*. Wherefore ſeeing the having of *Prognoſtications* commeth of ſo wicked cauſes, as is the greedy deſire of proſperity and wealth, and argueth ſome kinde of diffidence in God: when thou readeſt theſe my words, examine thine owne heart, if thou finde my ſayings true (as certainly thou ſhalt) never hereafter deſire to know the ſtate of the yeare before hand, except it bee for the ſeaſons of the yeare, which I am perſwaded thou maieſt know in ſome part, without any skill, even by thine owne experience.

## The ſecond reaſon, neglect of Gods providence.

2 COncerning the contempt of Gods providence, thus much I ſay: The *Prognoſticator*, if he be asked whether he confeſſe the providence of God, he will with all his heart confeſſe it: but by his deeds hee doth deny it, for all the things whatſoever, which can happen in a whole yeare, hee attributeth them to the Starres, and ſo he publiſheth his Predictions, alwaies mentioning Starres, never, or very ſlenderly, making any ſignification of the power, and juſtice, mercy, and everlaſting wiſdome of God. And ſurely, even for the very paring of thy nailes, for the cutting of thy haire, for the putting on of thy ſhooes, for taking a journie two or three miles from thine houſe, for obtaining at Gods hands thy requeſt, for making thy bargaine with thy neighbour, for all thine actions be they never ſo ſmall, theſe wiſe men (if thou wilt aske their advice) will give thee counſell from the ſtarres. Now when theſe their irreligious predictions ſhall be had in thy boſome, and read of thee daily, thou being a man unlearned and worldly given, never hearing any mention of the ſpeciall providence, and hand of God in every thing, but long diſcourſes of the vertues of Planets and Signes, doeſt never thinke upon the wonderfull and moſt infinite power of God, working after a ſpeciall manner in every matter, but art drawne ſtraight waies into an admiration of the *Aſtrologer*, and a great feare of the conſtellations of Heaven. An experience of this I found in thee about two yeares agoe. A learned man (yet in this caſe far deceived) wrote an *Aſtrologicall diſcourſe of the conjunction betweene Iupiter and Saturne*, wherein he ſhewed of great alteration in every thing to fall. At this thou waſt ſore agaſt, thy minde was incumbred with ſettling thy goods to ſet them in order againſt that day: thy ſong for halfe a yeare was nothing elſe, but the conjunction; the day being come, what ſtaring was there and gazing into Heaven, to ſee the meeting of thoſe two Planets. Now all this while where was Gods providence, where was that truſt and rejoycing in him: where was that praiſing of his name for all things whatſoever ſhould come to paſſe, where was that meditation of his infinite, and unſearchable wiſdome: theſe things were never thought nor heard of, yea, by reaſon of thine earthly affections, they tooke no place in thine heart. This thy dealing is like unto the folly of that man, who having a coſtly clocke in his boſome, never extolleth or thinketh on the wit and invention of the clock-maker, but is continually in admiration of the ſpring or watch of the clocke, by whoſe meanes all the wheeles have their ſwifter or ſlower, their backward or forward motions, & by which the whole clocke keepeth his courſe. Wherefore mee thinketh that in a Chriſtian common-wealth, thoſe only books ſhould bee publiſhed for thine uſe, which might beat into thine head, and make thee every houre and moment to thinke on the providence of GOD: which being once ſettled in thy minde, the conſideration of the meanes which God uſeth will follow of it ſelfe. Contrariwiſe, to tell thee the meanes which God doth uſe, to thunder out the aſpects and conſtellations of Starres, and ſeldome to mention his providence, maketh thee to feare, and admire, and love the meanes, quite forgetting the worke of GOD in the meanes. This fault was very rife amongſt the Iſraelites, who came yearely unto Aſtrologers and wiſe men: Wherefore that which is ſpoken by *Ieremy* unto them, is alſo ſpoken unto thee: *Heare ye the word of the Lord, that he ſpeaketh unto you, O houſe of Iſrael. Thus ſaith the Lord, Learne not the way of the heathen, and bee not afraid for the ſignes of Heaven, though the heathen bee afraid of ſuch.* In like ſort, God forbiddeth his people of England to give credit, or feare the conſtellations and conjunctions of Starres and Planets, which have no power of themſelves, but are governed by him, and their ſecret motions and influences are not knowne to man, and therefore there can bee no certaine judgement thereof. If thou wilt not heare and follow this which I ſay, ſee what will enſue. Thou ſeeſt that the greateſt matters, which theſe *Diviners* and *Prognoſticators* foretell, fall out flat otherwiſe than they ſay, to their perpetuall ſhame. Truly I am perſwaded, that it is the judgement of God upon them (although they cannot ſee it) who maketh them, when they thinke they are moſt wiſe, to bee moſt fooles. For ſo the Lord uſed the wiſe men and *Aſtrologers* of *Chaldea*, as he ſpeaketh by his Prophet *Eſay*; *I am the Lord that made all things, that ſtred out the heavens alone, and ſtretch out the earth by my ſelfe; I deſtroy the tokens of ſooth-ſayers, and make them that conjecture fooles, and turne their wiſe men backward, and make their knowledge fooliſhneſſe.* Doeſt thou then,

Ier. 10. 1, 2.

Eſay 44. 24.

then, O careleſſe and miſerable man, thinke to eſcape the ſame, or greater puniſhment being a cauſe of this fault! for if none deſired to know what is to come, none would buſie themſelves in that vanity. Wherefore reade the Word of God in the 18. of Deut. When thou ſhalt come (ſaith the Spirit of God) into *the land which the Lord thy God giveth thee. thou ſhalt not learne to doe after the abominations of theſe Nations.* In the words following *Moſes* numbreth nine abominations:

Deut. 18. 9.

As
1 *To make his childe goe thorow the fire.*
2 *To uſe Witchcraft.*
3 *To regard times, this is thy fault.*
4 *To marke the flying of Fowles.*
5 *To be a Sorcerer.*
6 *To be a Charmer.*
7 *To counſell with ſpirits.*
8 *To be a Sooth-ſayer.*
9 *To aske counſell at the dead.*

All theſe horrible abominations being rehearſed, marke what followeth, *For all that doe ſuch things are an abomination unto the Lord,* and becauſe of their abominations, the Lord thy God doth caſt them out before thee: now ſeeing moſt of theſe abominations, and eſpecially the third, is uſed of us, why ſhould we not feare the like judgements upon us, unleſſe we will repent, and that with ſpeed?

Deut. 18. 9.

1 The reaſons which concerne the *Prognoſticator,* and may availe to the perſwading of thee not to buy any more of their unprofitable bookes, are theſe which follow: firſt, their unability in *Prognoſticating*: ſecondly, their manifeſt untruths: thirdly, their impieties: fourthly, their tricks of deceit. What: can they not foretell that which is to come? can they not make conjectures of that which is like to enſue? No ſurely. And I will uſe arguments to confirme it unto thee.

*The firſt reaſon, of the uſe and end of the Heavens.*

THe true uſe of the Heavens conſiſteth in many points: Firſt, to declare the glory of God. *The Heavens* (ſaith *David*) *declare the glory of God, and the firmament ſheweth the worke of his hands.* It is an Alphabet written in great letters, in which is deſcribed the majeſtie of God, and that by theſe foure ſpeciall points: Firſt, the majeſtie of the worke it ſelfe: ſecondly, the infinite multitude of Stars: thirdly, by the wonderfull variety of Stars: fourthly, by the greatneſſe of the Stars.

1
Pſal. 19. 1.

2 Secondly, it maketh ſinners and wicked men inexcuſable before the judgement ſeat of God. For the inviſible things of him (ſaith *Paul*) that is, his eternall power and God-head, are ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe.

2
Rom. 1. 20.

3 Thirdly, they ſerve to the appointing of times, as day, night, moneth, yeare, which are

3
Gen. 1. 14.

A both meaſured and deſcribed by the courſe of the Sunne, and Moone, and other Starres. And ſo the feaſt of the Iſraelites, and the computation of the yeare in our Church dependeth thereupon, and without them there would bee great confuſion both in the common-wealth and Church.

Fourthly, they ſerve to be ſignes, that is, to foretell things to come. And they are ſignes either of extraordinary things, or things which be ordinary. When they are ſignes of extraordinary things, then there is, and appeareth in them ſome extraordinary worke of God: as appeareth in theſe examples which follow. At the ſuffering of Chriſt, not onely *the vaile of the Temple rent, and the dead roſe forth of their graves,* but alſo the Sunne was wholly eclipſed, the Moone being in the full. At which light, *Dionyſius Areopagita,* a good *Aſtronomer* ſpake theſe words: Either the frame of the world is deſtroyed, or the God of nature ſuffereth. The Prophet *Ezechiel* being commanded of God to propheſie the deſtruction of Ægypt, he firſt putteth down extraordinary ſignes: *And when I will put thee out, I will cover the Heaven, and make the Stars thereof darke: I will cover the Sun with a cloud, and the Moone ſhall not give her light. All the lights of Heaven will I make darke for thee, and bring darkneſſe upon the land (ſaith the Lord.)* Before the ſecond comming of our Saviour Chriſt, there ſhall be ſignes in the Sunne and Moone, and in the Stars. Laſtly, the extraordinary going backe of the Sunne ſignified the lengthning of the life of King *Hezekias.*

Matth. 27.

B

Ezek. 32. 7.

C

Secondly, the Starres are ſignes of generall things which happen ordinarily every yeare in nature among us.

As of
1 *Approching and declining of*
1 *The Spring.*
2 *Sommer.*
3 *Harveſt.*
4 *Winter.*
2 *Ordinary weather in theſe quarters.*
3 *Ebbing and flowing of the ſea.*
4 *Seaſons of*
5 *Plowing.*
6 *Sowing.*
7 *Setting.*
8 *Planting.*
9 *Cutting.*
10 *Felling.*
11 *Reaping.*

D

I ſay generall, becauſe the particular eſtate and affaires of men, can in no wiſe be ſore-ſignified by the Stars. I ſay ordinary, becauſe the things which fall out ſeldome, and are beſides the common courſe of nature, as plenty of all things, famine, plague, warre, everſions of Kingdomes, &c. doe not depend upon the Stars. For the confirming of this, I have three reaſons: Firſt, in the firſt of Geneſis, God ſaith, *That he made the lights to be ſignes,* and yet the

Gen. 1. 14, 15.

Esay 47. 13,14.

lame God in the 47. of *Esay* saith, *He will destroy the signes of them which divine*: flatly forbidding us to use Starres, as meanes to judge of any thing to come, saving only of those of which they are expresly made signes of God in the creation: all which are put downe before. Secondly, this is manifest by the order of the creation: *the third day God created upon the earth herbs and trees, and the earth brought forth fruits and was fertile: the fourth day God commanded lights to be made in the firmament of Heaven, to separate the day and the night, and to be for signes and for seasons, and daies, and moneths, and then it was so, and then God saw it was good.* Out of which I gather, that it cannot bee a signe causing famine, or plenty, and fertilenesse, because fertilitie went before the creation of the host of Heaven. Also of wars and plagues, and the particular estates of men, they can be no signes, because man was not yet created, and yet even then they were signes. Some will say, they were no signes of those matters in the creation, but now they may bee, and are: No, for the workes which God created he now preserveth, neither increasing nor diminishing any thing in them. *Philo Iudæus* in his booke *De opificio mundi*, saith, *Hee was perswaded that God foreseeing the minds of men, given to search strange matters to come, did in this order create the heavens, to confute and disprove their imaginations.* Thirdly, the Heavens and Starres were made for the use of man, and man is their end, so that it is absurd to imagine they have any force in the affaires of man. Now then, *Prognosticators* if they will foreshew of strange things to come, they must undoe the worke of their Creator, and give unto it new uses, otherwise they shall not bee able to *prognosticate* as they yearely doe.

Gen. 1. 12,14.

A

B

C

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### *The second reason, the providence of God.*

THe providence of God, is his decree by which hee appointeth how every thing shall come to passe. The continuall execution of this decree, is ordinarily by meanes, but often without meanes. The meanes which God useth are either generall or speciall. Generall are these by which he governeth all the whole world, and every particular thing which concerneth this life: unto this kinde are referred spirituall creatures, called Angels, by whom the Philosophers say the Heavens are governed, and we see that whole Kingdoms, Provinces, & Cities have beene kept and defended by them, as also consumed and destroyed. Againe, the Starres and heavenly bodies are used of God to governe and order things here below, as it is in the 19. Psalme, *Nothing is hid from the heat of the Sunne.* And by the Prophet *Hosea*, the Lord speaketh thus, *I will heare the heavens, the heavens shall heare the earth, the earth shall heare the corne, the corne shall heare Israel.* But this instrument is onely a generall instrument, and hath his worke in ordinary matters of nature. Besides these meanes, there bee many other by which God ruleth the world. In the beginning he set man over the whole world, that he might have rule over Fishes, Fowles, Beasts, and all things else. He appointed husbands to governe their wives, he set the first-borne before their brethren, as *Cain* before *Abel*. Princes and Tyrants over Cities, Kingdomes, Commonwealths, and therefore by reason of their dignitie calleth them gods. There be also governours of families over their families, fathers over their children, masters over their servants. Yet God hath a more neere care in preserving and governing his chosen, as appeareth in the 43. chap. of *Esay*: *Thus saith the Lord God that created thee, O Iacob: and he that formed thee, O Israel: Feare not, for I have redeemed thee, I have called thee by thy name, thou art mine: when thou passest thorow the waters, I will bee with thee, and thorow the floods, that they doe not overflow thee. When thou walkest thorow the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God, the holy one of Israel, thy Saviour.* This is also manifest by that Sympathy which is in the Lord, when his children are afflicted, as appeareth by the 11. of *Zachary*: *He which toucheth you, toucheth the apple of mine eye.* And in the 9. of the Acts, *Saul, Saul, why persecutest thou mee?* that is, my Elect. Wherfore there be also speciall meanes by which he more carefully governeth the Elect: As bee Angels, whom *Paul* to the Hebrewes calleth *ministring spirits*: it is certaine they defend every one of the Elect particularly. Hitherto may be referred the preaching of the Word of God, the ministring of the Sacraments. Besides this, God useth the devils, and wicked men and Tyrants to exercise the faith of his Elect, and to confirme them in patience: whereby they are called the servants of the Lord, axes, hammers, sawes, and swords in the land of God: as *Pharaoh*, and *Nabuchadnezzar*, and *Senacherib*. Moreover, the meanes by which hee worketh upon the wicked are also many:

1 *Angels good and evill.* Exod. 14.
2 *Friends and familiars.* Jerem. 13. 14. Amos 7. 1.
3 *Wild beasts.* Jerem. 8. 17.
4 *Heaven above.* Deut. 11. 17.
5 *Diseases, plague.* Exod. 15. 16.
6 *Famine.* Hos. 9. 3.
7 *Fire.* Hos. 8. 14.
8 *Fury.* Hos. 7. 9.
9 *Hardnesse of heart.* Rom. 1. 28.
10 *Captivitie.* Jerem. 15. 2.

All these meanes Gods providence useth; first, that he might shew his goodnesse towards us: secondly, that he might be knowne to bee the Lord over all: thirdly, that wee might bee thankfull, because he not onely himselfe governeth us, but also maketh his creatures to serve

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our turnes. Marry this muſt be noted (as I ſaid before) that in all theſe ſecondary cauſes, beſide their naturall worke, which God hath given them, there is alſo the ſpeciall worke of God his ſpeciall hand ſhewed. God worketh not by ſecond cauſes, as Magiſtrates governe their common wealths by their inferiour officers. For they ſo governe by them, that they doe nothing or very little themſelves, and perad venture never know what is done. God governeth not the world ſo, but in every particular worke, he hath his particular ſtroke. That the thunder burneth, moveth, hurteth; it is the generall providence of God: but that it burneth, or hurteth this or that man, on this or that part, in this or that manner, it is the ſpeciall providence of the ſame God. The Lord hath ſhewed his ſpeciall providence in one excellent example. *If the hatchet* (ſaith God) *fall forth of the haud of him which loppeth the tree, and kil a man in the way, I the Lord have killed him.* God alſo governeth the world immediatly, and his providence worketh without meanes, and many things he bringeth to paſſe againſt all meanes, which is manifeſt by that of *Matthew: Man liveth not by bread onely, but by every word which proceedeth out of the mouth of God.* For example, without meanes. The Spirit of God did move upon the waters, and cover them in the creation immediately. The firſt garment which was made, was of leather, and God alone without meanes made it. *Noah* in the Arke was preſerved by God alone an whole yeare, againſt the force of the waters. Without meanes did hee keepe the ſhooes and garments of the *Iſraelites* whole forty yeares. He alone juſtifieth, ſanctifieth, and converteth a ſinner. Againſt the courſe of nature he made the ſea to divide it ſelfe, the ſunne to goe backward, the fire not to burne the three children, the Lyons not to devoure *Daniel*. The cauſes of this, are theſe: 1. That we may know when God works by cauſes, he doth it by no neceſſity, but freely. 2. That we might know when God uſeth means, that then he is not idle, but worketh all in all. 3. That if meanes want, nay, if meanes be againſt us, yet we ſhould not deſpaire of Gods providence. Now to come to our *Prognoſticators*, and *Moone-prophets*, how ſhall they be able to know what will come to paſſe hereafter? for firſt, the heavens being onely one particular inſtrument of Gods providence, among many, they cannot certainly and truly ſay, this thing or that thing proceedeth from the heavens: Secondly, they cannot determine whether God in extraordinary matters, as Plague, Famine, Barrenneſſe, Diſtempered weather, Earthquakes, Warres, &c. doth worke immediately, or with meanes: If with meanes, they cannot determine, whether the Heavens, or Angels, or men, or any other things be the meanes of his providence. Thirdly, if they were able to know what the Heaven worketh naturally, yet they were never the better: for God beſide the power of the heavens, hath in all things his particular working providence, altering, and framing, and bending as wax his inſtruments to his good will. Truly by this conſideration, a Chriſtian man will be brought to leave off to ſeeke what event the workes of God ſhall have before they come to paſſe. If a man ſhall come into a Joyners ſhop, can hee by knowing the uſe of all his tooles, tell what things he hath made in his ſhop? No. What is the cauſe of that? Hee uſeth not onely his tooles in his worke, but thereunto adjoyneth his owne hand, by which he handleth and turneth the toole to his owne pleaſure, and ſo maketh divers kinde of workes with the ſame inſtruments. The ſame may be ſaid of our *Prognoſticators*, which I would to God they would ſomewhat conſider.

### *The third Reaſon, the want of experience.*

IF our *Prognoſticators* have any meanes to foretell things to come, they have thoſe meanes either without experience, or with experience: If they have them without experience, then muſt thou account all which they doe to be fooliſh dreames and deceit; for all kinde of humane learning which is profitable, and hath uſe in the life of man, is taken from often obſervations, and experience. If it be ſaid that they have their directions in *Prognoſticating* from experience, and that of all times, I will convince them thus. True experience of the cauſes of things, is an often obſerving of the effects of the ſame cauſes, with this ground that they can proceed from no other thing. The Phyſician ſaith *Rheubarb* doth purge choler. Well: how knoweth he this? he hath often tried this, and that in old men, young men, children: and hath found, that in the bodies of all men, the cauſe of purging this humor, could bee aſcribed to nothing elſe. Wherefore he may peremptorily conclude, *Rheubarb* purgeth choler. Our *Prognoſticators*, in the heavens, can have no ſuch experience. For they cannot obſerve often the ſame poſition of ſtarres in the heaven. The order and cauſe of the fixed ſtarres and Planets, which we finde in the heavens this day, the next day will bee changed, and never the like againe. They will ſay indeed although the ſame poſition of the whole heaven never happen, yet the ſame conjunctions of notable ſtarres, the ſame riſings, and ſettings, and the ſame conſtellations of the chiefeſt ſtarres are marked often. I ſay againe, that when theſe Eclipſes and great conjunctions happen, the reſt of the ſtars being otherwiſe affected than they were before, and having new poſitions, may either increaſe and diminiſh their effects, or elſe hinder them, and quite take them away. As we ſee when the Sun caſting his beames into a chamber, the light of candles, and torches, and fires doe make it ſhine dimme, yet theſe being abſent, it will ſhine bright. Againe, they are not able to ſay that

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constellations, which they have marked, are causes of those effects which follow, as warres, diseases, distempered weather, earthquakes, famine, &c. For in those things which happen together, the one is not the cause of the other. When *Nero* played upon his harpe, *Rome* was on fire: yet *Neroes* playing on the harpe was no cause of the burning of *Rome*. Also these effects may have other causes in the heaven, than those which they marke, and they may come immediately from God, they may come onely from the will of man. Wherefore seeing that they cannot assure themselves that those eclipses and conjunctions are the works of such effects upon earth, and they cannot have often observations of the course of heaven, their rules of Predictions are feigned and supposed, and not built upon true experience. Let a man which knoweth not one herb, take all kinds of herbs, and put them into a great vessell, yet so, that there be more of some herbs, and lesse of other some: let him beat them all together, and make a compound vertue of all their vertues: Can hee now tell the nature and operation of every particular herb? Can he divide and sever by any helpe the vertue of one herb from another? No indeed. The same thing may be said of the starres of heaven: all their lights, and all their influences (as they terme it,) are in the lower bodies: more plainly, every earthly body hath in it all the secret powers, and working of every particular starre: so that they make (as it were) a compound operation rising of all, or of the most of their vertues joyned together: for the *Astrologers* hold, that although the light may be hindred by the thicknesse of the body, yet the heavenly influence pierceth thorow all. Therefore they are not able to sever, and learne the nature of these starres, except they can stop the influence of what stars they list, and bring them into what compasse they will. Yet thus much I will grant them, that they may have a little knowledge of the vertue of the *Sunne* and *Moone*, and some other starres: as we see those herbs in the former composition, whose vertues be the chiefest, though not fully, yet somewhat doe represent their nature, and shew themselves above the rest. But what is this to the purpose? If I confesse the operations of the *Sun* and *Moone*: If I shall grant that *Saturne* is in nature cold and dry, *Iupiter* warme and moist, *Mars* hot and dry, *Venus* cold and moist, *Mercurie* in nature mixt, the notable fixed starres in the *Zodiacke* to be of the nature of Planets, and to have manifest operations, as the rising of the dogge, to make heat and tempestuous seas, the rising of *Arcturus*, to make raine and showers, *Pleiades* to be of the nature of *Mars* and the *Moone*, &c. what will all this suffice to make a *Prognostication*? for seeing all starres have their owne powers, and peradventure also the least starres which wee make no account of, have great effects amongst us (as one graine of muske in the Apothecaries shop maketh a greater smel than all other powders be they never so many) nothing will the knowledge of the operation of some starres prevaile, the rest being not knowne and never regarded. They will say they have some experience, but yet unperfect; I have shewed how they have no true experience at all: and their unperfect experience maketh them perfect lyers.

*The fourth Reason, the ignorance of causes.*

A Man which wil judge rightly of any matter by the causes, must not onely consider the common causes, but he must also with them conferre the particular causes of all things which happen amongst us, so he shall judge aright. In heaven the starres be common causes of all things amongst us, because they shew their vertue on every matter, one way or other. The same things have their peculiar efficients, and matters, and formes, by which, and not by the heavens, they are made that, whatsoever they are. These proper causes because their natures be unknowne unto us, I cannot see how the *Prognosticator* is able to foretell any thing to come, in good and convenient manner, laying aside all deceiving and forging of untruths. To make this more plaine, I will use this similitude. Suppose an hen to sit upon many egges, some of her owne, some of divers other fowles: she imparteth her heat equally unto them: at the length she hatcheth, and some of her chickens are cockes, some hennes, some crowes, some partriches, some doves, some blacke, some white; some like and live, some die, some are killed of the kite, some are rosted. No man, I thinke, will professe so much skill, as to say that hee by the considering of the henne and her heat, which is a common cause of the chickens, and all that befalleth them, is able to tell, why of this egge came a partrich, of that a crow, why this egge had no chicken, why that had a dead chicken, &c. except hee doe therewithall adjoyne the consideration of the particular effects. The heaven is as it were an hen fostring under her wings all earthly things, imparting his vertue and heat unto all. Can our *Prognosticator* by the erecting of figures, by considering the disposition of every Planet in their houses, and the significations of every thing, judge, why this man is wealthy, that man a begger: why this noble man dieth this yeare, none the next yeare: why it is naught to travell this way, good to travell that way: why these diseases abound, and not other: why corne shall be deare this quarter, not the next: why this weeke is faire and temperate, that weeke, that moneth unseasonable and tempestuous. Truly it is a thing flat impossible. They must hereunto adjoyne the particular nature of the countrey, the particular causes both in mens mindes and bodies, as, education, place, honestie, birth, bloud, sickenesse, health, strength, weaknesse,

meat,

meat, drinke, liberty of minde, learning, &c. and all other speciall circumſtances: which they never doe as we may ſee in their *Prognoſtications*: and if they would doe it, yet they could not. Wherefore I muſt needs ſay this, that their folly is great in publiſhing their *Prognoſtications*: and thou alſo greatly to bee blamed which by thy greedy deſire giveſt them great occaſion to be ſo unprofitably occupied.

To ſhew more briefly and plainly of their unability in *Prognoſticating*, although I grant the ſtarres have great force, yet I ſay they cannot judge of things to come. And there bee ſix impediments:

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The firſt impediment is imbecillity of wit: for as mans eye from the earth beholding the heavens and the ſtarres, perceiveth them not in their juſt quantity, but as very ſmall lights: for indeed the *Sunne* is an hundred and threeſcore and ſix times bigger than the earth, *Saturne* 90. times, *Iupiter* 95. *Mars* one and an halfe, the *Moone* is the 29. part of the earth: the biggeſt fixed ſtarres containe the earth 107. times, the ſtarres of the ſecond magnitude 90. the third 70. times, the fourth magnitude 54. times; the fifth magnitude 35. times; the ſixth magnitude 18. times; So the weakneſſe of mans underſtanding is not able to conceive and learn the things which the heavens doe bring to paſſe on earth.

The ſecond impediment, the infinite number of ſtarres, which no doubt all have great power, although wee doe not finde it. For the *Prognoſticator* only marketh 1028. ſtarres, and of theſe he taketh onely heed unto a very few. Which is as though a man ſhould judge the power of an army by the power of one or two ſouldiers and Captaines, not by the power of the whole company.

The third impediment, is the infinite varieties of the vertues of ſtarres, and the parts of heaven, which *Aſtrologers* grant to be: yet they doe not know them. As touching the nature of the fixed ſtarres, they know nothing but by the colour, which is red, leady, white, pale, &c. reſembling ſome planet. And becauſe they know not the vertue of all ſtarres and every part of heaven, they are not able to judge any thing but to their owne ſhame, no more than the Phyſician is able to know the nature of a compound medicine without the knowing of every ſimple.

The fourth impediment, the manifold and daily change of the motions, poſitions, and configurations of the ſtarres: for if a man could tell both the number and nature of ſtarres, yet the variety of poſitions breedeth trouble and hindereth right judgement: becauſe by this meanes the powers of ſtarres are increaſed, diminiſhed, and changed. And theſe rules which ſerved for ancient times to foretell things, will not ſerve us, becauſe all the fixed ſtarres have changed their places, and the reſt are daily changed.

The fifth impediment, the infinite variety of inferiour things, which doe hinder, pervert, change, receive, or not receive the vertue and predictions of ſtarres, as the nature of the ſoile, the diſpoſition naturall of ayre, orders and conſtitutions of the commonwealth, occaſions, education, inſtitution, kindes of meat and drinke, &c.

The ſixth impediment, the will of man, which freely in common matters chuſeth this and refuſeth that. There are many things which are cauſed without any worke of ſtarres, onely by the will of man, and ſtudy, as we may ſee in *Socrates*, *Demoſthenes*, and other, &c.

Thus much ſhall ſuffice to ſhew that they cannot *Prognoſticate* of things enſuing, now follow their manifold untruths, and moſt falſe rules. In diſcloſing them I will keepe the ſame order they uſe in their *Almanacks*.

In the firſt or ſecond leafe of their bookes thou ſhalt finde a picture of mans bodie with the 12. ſignes round about it, they call it the *Anatomie* of mans bodie, ſhewing how the 12. ſignes have government of the ſame: for the *Moone* or any other ſignificator of any thing being in the ſigne, they ſay, that it is dangerous to box, to ſeare that part, or to let bloud in it, which is ſubject to the dominion of that ſigne. All theſe are nothing but vaine Fables, as I will manifeſtly prove.

1. Whereas they call it an *Anatomie*, me thinketh, it is a butcherly *Anatomie*: nay, that of the butchers is farre better, for they joyne head and appurtenance together: theſe men being ſparing, give *Aries* the head, *Leo* and *Cancer* the heart and lungs. As for the liver, I know not which ſigne hath it, peradventure in old time men had no livers. At the *Anatomie* of a carrion, crowes deale friendly, for every one hath ſomewhat: but in the diviſion of mans bodie, ſignes play foule play, for *Capricorne* hath got nothing but a paire of knees. It is like that the ſignes ſcrambling for their portions *Capricorne* being ſlow got nothing; hereupon compaſſion being had, there was a gathering made, & *Sagittarius* gave the lower part of the thigh, *Aquarius* the higher part of the leg, which both together make the knee. But to deliver thee out of all doubt, mark theſe reaſons which follow: 1. The ſignes cannot have any ſuch dominion over mans body: I make it manifeſt thus. There is no corporall heaven indeed above the firmament, yet becauſe the firmament or eighth Sphere hath many motions, to give reaſons of thoſe motions, the *Aſtronomers* have feigned two heavens above the firmament, the Chriſtaline heaven, and the firſt moveable or 10. Sphere, which they divide into 12. parts, which parts they cal ſignes. Now I pray you tel me, is it poſſible to conceive that an imagined part of any imagined heaven void of all ſtarres, ſhall either have in it ſelfe, or give unto other Starres power to governe the parts of mans body? More reaſonable was that man, who being asked what was the cauſe of the ſands in *Sandwich* haven, he

The twelve ſignes feigned.

he anſwered the building up of *Tenterton* Steeple. Secondly, the government of the ſignes in the body is not taken from experience in nature, but feigned long agoe by ſome drowſie pate, and now becauſe it hath a cloke of antiquity, it is allowed. More naturall was this kinde of way, that hot ſignes ſhould governe hot parts, cold ſignes cold parts, earthly ſignes earthly parts. So *Aries* ſhould governe the heart and the vitall bloud, not the head, and the reſt of the ſignes thoſe parts which are of their nature and diſpoſition. Thirdly, great experience of many men daily confuteth this rule. For many learned Phyſicians, and expert Chirurgians have by infinite examples found, that if a man be let bloud in the ſigne, or lanched, or boxed, or ſcared, no harme enſueth, nay, they have given teſtimony that the patients have found even then great comfort. Wherefore let not theſe things trouble thy mind any more, but let them be numbred even amongſt vaine and unprofitable fables.

2. Next after followeth Elections of daies and houres neceſſary for all matters, as followeth:

Speciall daies to
- *Prepare humors.*
- *Let bloud.* Vomit.
- *Purge with* Electuaries. Potions.
- *Cut haire.* Pills.
- *Comfort the vertue* Attractive. Digeſtive. Retentive. Expulſive.
- *Bathe.*
- *Put children to ſchoole.*
- *Travell.*
- *Marry.*
- *Hunt, Hawke, Fiſh.*
- *Plant.*
- *Geld Cattell.*
- *Lay Foundations.*

Here, I pray thee, marke their naughty dealings, how they abuſe thy ignorance, to make themſelves skilfull, and to doe more than they can doe. For if the judgements of the beſt *Aſtrologers* may be taken, certainly moſt of theſe Elections cannot be preſcribed to thee, unleſſe they know before-hand the figure of thy Nativitie. For all election, which concerne thy perſon, muſt be moderated (to ſpeake as plainly as their toies will ſuffer mee) by the direction of the root of thy Nativity, and by the monethly and diurnall Progreſſions of thy preſent Revolution. If any of theſe pretend ſome evill, the particular Election may be a meanes to increaſe and to bring it to paſſe. For example, ſuppoſe, thou being a man toward marriage, in the *Almanacke* thou findeſt a good day noted by the *Prognoſticator* to marry in: thou takeſt thy opportunity: after a while thou art weary of thy life: the firſt day of thy marriage was the laſt day of thy joy. What is the cauſe of this? All the Planets which were ſignifiers of thy marri-

A age in thy nativity, were then evilly affected, and peradventure alſo, when thou waſt firſt borne, they received ſome diſgrace. So then thou mayeſt lay all blame, partly upon thy ſelfe for beleeving, and partly upon the *Prognoſticator*, who deceived thee. But to come unto particulars, the elections of dayes to purge the body with any kinde of purgation, and to comfort the ſame, are moſt ridiculous. Why doe they not alſo preſcribe houres of eating meat? Why doe they not appoint the kindes of meats and drinks, which we muſt eat and uſe daily? If thou ſee that God doth daily bleſſe the enterpriſes of thoſe Phyſicians, which never regard thoſe elections in miniſtring to their patients: never eſteeme of them, let them goe as lies to
B the Devill from whence they came. Concerning the elections of dayes to ſowe, to ſet, to plant, to lop, they are alſo fooliſh: the generall obſervation of the ſeaſon of the yeare, in which theſe things are to bee done is ſufficient. And S. *Auguſtine* in his book *de civitate Dei*, laugheth at the folly of them, which chuſe particular dayes to doe their husbandrie, as though ſome certaine poſitions of ſtarres had ſome ſpeciall influence to the things which are ſowne then. His reaſon is, becauſe many grains of corne being caſt into the ground together, and ripening all at one time: yet ſome of them are blaſted, ſome are eaten of birds, ſome are trodden downe under foot, ſome ſtand and are never touched. The reſt of the elections,
C and eſpecially that of laying foundations is moſt abſurd. They ſay that if an houſe, a city, a towne have his foundation when the ſtarres bee well affected, the inhabitants ſhall have proſperous and quiet living: if when the ſtarres be evill diſpoſed, then trouble and diſquietneſſe. They have no experience of this but that onely which is moſt falſe, for they know not the foundations of cities and towns, neither the poſitions of the ſtarres, when they were built. Let *Rome* and *Venice* be examples, becauſe theſe are moſt alleaged of *Aſtrologers*, the time in which they were built is uncertaine, and the *Planets* are falſly ſet in the figure of the foundation of *Rome*, becauſe *Mercurie* is contrary to the ſunne, a thing flat impoſſible. Againe, the folly of this is
D thus manifeſt, that an houſe, or city, or common-wealth may remaine, the people being gone, as it is in the time of plague, and baniſhment, and conqueſts of princes: And the inhabitants alſo may bee ſafe and remaine, the building quite ranſumed and beaten downe, as wee may ſee in *Carthage*, the people and common-wealth remained, the City quite defaced. That all elections are unlawful, S. *Auſtin* writing unto *Ianuarius*, proveth it forth of the 4. to the *Galatians* by theſe words: *Ye obſerve moneths and times and yeares. Therefore* (ſaith he) *let us not obſerve dayes, and yeares, and moneths, and times, leſt we heare this of the Apoſtle: I am afraid leſt I have taken labour in vaine with you*: for he rebuketh them which ſay, I will not

goe,

goe, becauſe the Moone is thus or thus moved, or I will take my journey that I may have good ſucceſſe, becauſe there is ſuch a poſition of ſtars: I will not do my buſineſſe this moneth, becauſe ſuch a ſtarre governeth this moneth: or I will do my buſineſſe this moneth becauſe ſuch a ſtarre ruleth. How then ſhall a man doe, not to breake the word of God? Art thou a man that deſireſt to lead a Chriſtian life? Then take the example of *Paul*, as a patterne to governe all the actions of thy life: Without *ceaſing* (ſaith he) *I make mention of you in my prayers: beſeeching that by ſome meanes, one time or other I might have proſperous journy by the will of God to come unto you.* So thou if thou haſt any buſineſſe in hand, any journey to take, any thing to buy or ſell, or any other matter: never regard the conſtellations of Heaven, commit thy ſelfe to the onely providence of God, in whom thou haſt thy life, and motion, and being, who directeth all thy ſteps: pray unto him privately with thy ſelfe to bleſſe thee and all thy actions, that they may tend to his glory, thy welfare: thou ſhalt find that all thy enterpriſes will have better ſucceſſe, than if the whole hoaſt of heaven, and all the *Prognoſticators* of England, had promiſed never ſo much proſperity. Now let us ſhew their abſurd folly in *prognoſticating* of the ſtate of the yeare: of which their *predictions* are either generall for the whole yeare, or ſpeciall for every day. In their generall *predictions* are conſidered either the grounds of them, or the matters which they foretel. Their grounds are eſpecially two: 1. The figure of the revolution of the yeare, erected when the ſunne entreth into the firſt minute of *Aries*. 2. The figure celeſtiall for the time of the eclipſe of the ſunne and moone: for upon theſe twaine, ſay they, dependeth the whole ſtate of the yeare. In their celeſtiall figures they conſider the erecting of them, and the finding of the Lord of the figure. The erecting of the figure, containeth very many abſurdities.

Rom. 1. 10.

1. They follow that way, which *Regiomontanus* did invent, never as yet proved by any experience, and flatly differing from theſe waies which of ancient *Aſtrologers* were uſed; and were invented by *Gazulus* and *Campanus*. Nay, oftentimes it maketh the *Planet* or fixed ſtarre to ſignifie a flat contrary thing to that which theſe two other doe.

2. The caſting of the heavens into twelve diſtinct kind of matters is ridiculous, becauſe it being imagined, and void of ſtarres, can have no force. Yet (ſome will ſay) other ſtarres being in thoſe places may have and ſignifie ſuch or ſuch effects. I anſwer, that if ſtarres of divers natures comming to ſuch an houſe alwayes ſignifying ſome one kinde of thing, then the houſe muſt of neceſſity give ſome force unto the *Planet*: and ſo it ſhall have not only an augmenting, but alſo an effectuall working power, which *Aſtrologers* deny, and no reaſon can prove.

A

3. They make the twelfth and eleventh houſes being higher above the horizon than the firſt, to be of leſſe force than it: and the fourth houſe to be of greater power than any above the Horizon not Cardinall: and the end of the ninth, to be more in power than the beginning of the eleventh houſe: all which are againſt reaſon, becauſe a Planet the more perpendicular his beames are, the more is his force. They anſwer, although the force of the light be greater, yet the ſecret influence is leſſe, and the firſt houſe hath more forcible influence than the twelfth or eleventh. If the influence be ſecret, how can they know it? againe, they can by no good experience ſhew that thoſe houſes have more influence than the reſt; this influence maketh againſt them. I ſay they cannot *prognoſticate*, becauſe they know not one ſtarres vertue. For whereas they ſay, that the ſunne, and moone and planets have moſt force; I anſwer, that it is by reaſon of their light, not their influence, which is ſmall; and there is farre greater in the ſmalleſt fixed ſtarres. So that the fixed ſtarres although they have no light, or very ſmall light perceived, yet they have moſt influence. And ſo theſe men muſt needs dreame becauſe they judge by wrong cauſes. Well, their figure being framed and diſtinguiſhed with faire characters, then goe they on to finde the Lord of the figure, that is, that *Planet* which hath moſt dignities in the figure.

B

C

*The dignities of the Planets are found out by theſe means eſpecially:*

1 *Houſes of Planets.*
2 *Exaltation.*
3 *Triplicity.*
4 *Termes.*
5 *Starres.*
6 *Houſes.*
7 *Freeneſſe from Combuſtion.*
8 *Directions.*
9 *Velocity of courſe.*
10 *Sazimi.*
11 *Some aſpects of other Planets.*

Theſe toyes be ſo fooliſh, that a reaſonable man would not vouchſafe to refute them: yet a word or twaine. If the houſes of the *Planets* ſhal be battered and puld downe, all the reſt of their worſhip and dignity will lie in the duſt. *Aries* and *Scorpius* are appointed the houſes of *Mars*; *Taurus* and *Libra*, the houſes of *Venus*; *Gemini* and *Virgo*, the houſes of *Mercury*; *Cancer* the houſe of the *Moone*; *Leo* the houſe of the *Sunne*; *Sagittarius* and *Piſces*, the houſes of *Jupiter*; *Aquarius*, and *Capricornus*, the houſes of *Saturne*. What reaſon doe they give of this? *Leo* and *Cancer*, ſay they, are the houſes of the *Sunne* and *Moone*, becauſe they reſemble the nature of theſe *Planets*, and becauſe they come moſt neere our heads: ſuch reaſon they give of the reſt. What feeble grounds are theſe? As in the North part of the world *Cancer* and *Leo* reſemble the nature of the *Sunne*: ſo in the South part, in the contrarie climates, *Capricornus*, and *Aquarius* doe reſemble their natures.

D

Alſo

Alſo in every country ſome divers ſignes be either verticall, or elſe come neere the top of the country, and ſo all ſignes ſhall be the houſes of the *Sunne* and *Moone*. Now then, the ſunne being diſplaced, I cannot finde how the reſt of the *Planets* can keepe their hold. To goe further, the exaltations of *Planets* in like manner are very dreames. They ſuppoſe *Exaltations* bee thoſe degrees in which the *Planets* were in the beginning of the world. But why ſhould thoſe places give more force than any other? And if they could give more force, yet they have falſly aſſigned them. For the *Sunne* was not in *Aries*, when it was created of God, but was placed in *Libra*, which I prove by this reaſon. God created man and beaſt in perfect age, giving unto them all kindes of fruits being then ripe, ſo that in the beginning was the time of the yeare, which we call harveſt. Now becauſe God never afterward changed the ſeaſons, and wee finde that in the time of ripeneſſe the *Sunne* is alwaies in *Libra*, we muſt needs alſo ſay that his place in the creation was in *Libra*. In the 23. of Exodus, God commanded that the feaſt of tabernacles ſhould bee celebrated in the end of the yeare, when the Iſraelites had gathered their fruits out of the fields. Wherefore it muſt needs be that harveſt was in the beginning of the yeare (the beginning and ending being both together) and ſo by counting backwards wee ſhall finde that the *Sunne* was in *Libra* in the beginning of the world. To this agreeth *Ioſephus de antiquit. Lib. 1. cap. 3. Rabbi Eleazar* upon *Geneſ.* and *Rabbi Abraham, Aben Ezra* upon the 7. of *Daniel*.

The reſt of the dignities of the *planets* conſiſt of Principles more weake than water. Firſt, what is more unreaſonable to a reaſonable man than this, that ſwift motion ſhould give unto a *planet* two dignities, and ſlow motion two debilities: it ſeemeth to be plaine contrary. For a ſwift courſe hindereth the force of the *Planet*, a ſlow courſe helpeth the ſame: and the ſtations of any *Planet* make an effectuall and ſenſible operation. A coale of fire in a mans hand if it be ſhaken about very much, it heateth very little, if it be ſhaken more ſlowly, it heateth more: but if it lie ſtill, it burneth violently. Beſide this, alſo experience confirmeth my aſſertion. In the yeare of our Lord 1513. the Sunne entring into *Piſces* was almoſt in trine aſpect with *Saturne* ſtationarie, a little while after, there was a great froſt and ſnow continuing many dayes: and when *Saturne* began againe to be direct, the weather was indifferent warme. In the yeare 1518. in Aprill *Iupiter* almoſt *in ſecunda ſtatione*, beholding *Saturne in ſtatione prima*, cauſed a great heat, conſidering the time of the yeare. In the yeare 1520. *Saturne* (as I ſaid before) being ſtationarie made ſuch a cold, that ſpoiled the Grapes and made Wine deare. Upon theſe examples and many other I may conclude, that the worke and influence of *Planets*, is moſt felt when they are ſtationary: becauſe their vertue is fixed (as it were) in one place by reaſon of the ſlow motion.

*Combuſtion* is in like ſort a feined thing: What reaſon can *Aſtrologers* give, why it ſhould give unto a ſtarre five debilities? They talk how that experience teacheth them, that *Planets* being under the beames of the Sunne, doe loſe a great, nay (ſome ſay) all their force. It is a manifeſt untruth. For, *Mercurie* being of the nature of that *Planet* with which hee is conjoyned, if he goe from conjunction with *Saturne* unto the Sunne, he getteth no debilities thereby, but rather loſing the feeble and unfortunate Nature of *Saturne*, receiveth a more ſtrong and fortunate nature of the Sunne. If any man ſay againſt mee that ☿ *Mercurie* combuſt hath no force, he deceiveth himſelfe. For if hee be not hindered, he naturally will cauſe winds, being combuſt, he not onely ingendereth winds, but cauſeth tempeſtuous winds and foule weather. In *Aries, Taurus, Cancer*, he maketh tempeſts, in *Virgo* and *Scorpius*, raging Seas, in *Sagittarius, Capricornus, Aquarius*, and *Piſces*, raine and ſnow. Againe, when many dayes together there hath beene faire weather, the Sunne if it come to be in conjunction or any other aſpect with *Saturne*, maketh very foule weather, and therefore the aſpects of the Sunne and *Iupiter* are called *apertiones portarum pro pluvia*. This could not come to paſſe if *Saturne* had his force diminiſhed by the beames of the Sunne. A *planet* alſo being in *Sazimi*, that is, being within 16. minutes of the Suns middle, hath thereby 5. dignities, which cannot well be, if that combuſtion give 5. debilities. For the *Planet* is in the middle of his combuſtion, and the Sunne caſteth his beames and force very vehemently upon it. Theſe things ſhew how abſurd a dreame combuſtion is: yet if it were a good and ſound principle of *Aſtrologie*, and gave unto every planet five debilities, yet it could not be proved, that liberty from combuſtion ſhould give five dignities, being only a meere abſence and privation of the other. *Magnes* at the preſence of the *Adamant*, is hindered from drawing Iron: yet if the *Adamant* be away, the attractive vertue of the *magnes* is not increaſed. Here I might with eaſe confute the triplicities of *Planets*, directions, aſpects, applications, preventions, refrenations, with many ſuch like, but my intent at this time is onely to ſhew thee ſome untruths of our *Prognoſticators*.

Thus much of the grounds of their predictions, now follow the matters, of which they *Prognoſticate*, and they are very many: nay, there is no matter almoſt, of which they will not give their verdite: but how they doe this I will briefly make it manifeſt unto thee, that their lies and their unchriſtian dealing may bee more loathed of thee.

1. They foretell of Comets, Earthquakes, Famines, and plagues, &c. but they doe it as the blind man which caſteth his ſtaffe hee knoweth not where. No man as yet ever knew the true cauſe

causes of these. As for Comets and blazing starres, they doe not rise of the influence of any starres, neither are they any earthly things, but are in heaven, most commonly farre above the Moone, as by Geometricall and Astronomicall demonstrations may bee proved: How this commeth to passe the Lord only knoweth. And surely they doe thee great injury, that when as no doubt, God doth lighten them, and send the rest extraordinarily, as threatning tokens of his sore displeasure, yet they will rocke thee asleepe in the cradle of security, by telling that such tokens came from the ordinary course of the heavens.

2. They foretell all things which happen in civill affaires amongst men, as are these which follow:

As
- *Love and hatred of kinsfolke.*
- *Marriages.*
- *Increase of farmes and livings.*
- *Injuries and quarrels.*
- *Raysing of rents.*
- *Exacting of subsidies by officers.*
- *False rumors.*
- *Imprisonments.*
- *Hard intreating of Ecclesiasticall persons.*
- *Buying, selling, undermining.*
- *The studying of sciences.*
- *Friends fall out for trifles.*
- *Solemne progresses.*
- *Favour of noble men.*
- *Men shall fall, body, and goods, into the Princes hands.*
- *Merchandise unprofitable, &c.*

These and such like proceed onely from the will of man: the constellations of starres are neither signes nor causes of them. Some will say, *Non imponere necessitatem, sed inclinare Stellas*, that is, That starres doe not constraine, but onely incline the mindes of men: a most wicked saying, although most commonly spoken of and defended. For the inclining of the will of man is onely the worke of God, as the holy Scriptures doe teach us. *The heart of man* (saith *Salomon*) *purposeth his wayes, but the Lord directeth his steps. O Lord* (saith *Ieremy* the Prophet) *that the way of man is not in himselfe, neither is it in man to walke and direct his steps.* He speaketh this because that *Nebuchadnezzar* purposed to have made warre against the *Moabites* and *Ammonites*, but hearing of *Zedekias* rebellion, he turned his power to goe against *Ierusalem*, therefore the Prophet saith, that whereas hee had otherwise purposed, yet this was the Lords inclination and direction. Prov. 1.6. Ier. 10.23. Prov. 21.1. Againe, in the Proverbs we reade this: *That the heart of the King is in the hands of the Lord, as the rivers of water, hee directeth it whither hee will.* It will be said, that although God properly and immediately inclineth the will of man; yet also some small inclination must be given unto the Starres, and that immediately. For

A

Say some,
- *Constellations worke upon the Elements by the foure first qualities.*
- *Elements worke upon, and alter the compound bodies and humors.*
- *Compound bodies by their qualities change the senses.*
- *The senses being altered, the understanding is altered.*
- *The understanding lastly altereth and inclineth the will of man.*
- *Therfore Constellations incline the will.*

This reason is not much unlike that which the drunken man maketh, serving as well for the defence of his vice, as the former for approving of truth in divination.

B
*He which drinketh well, sleepeth well:*
*He which sleepeth well, thinketh no harme:*
*He which thinketh no harme, is a good man:*
*Therefore hee which drinketh well, is a good man.*

The deceits and untruths which bee in their reasons, are very many:

1. The starres worke upon mens bodies, yet so that the nature of the Countrie and soyle, the meats and drinkes have most commonly greater force. Why are the bodies of Gentlemen of England and poore labouring men of divers dispositions? are they not both in one country? doe not the starres shew their force in them alike? yes truly, but the kind of life and diet prevaileth. In the same region, why are they, which dwell upon hils, of other temperatures than they which dwell upon plaine and champion ground? why doe not the same influences of Starres make them of like natures? is it not because the nature of the soyle prevaileth? So then, when as there be many causes effectuall, and differing in altring mens bodies, to build an argument upon one cause is most unreasonable.

C

2. The starres worke upon the Elements, earth, water, ayre, by making heat, cold, moisture, drinesse. The Elements, how worke they on mens bodies? They will also say by making heat, cold, moysture, drinesse: which is most untrue: for the hotter, and drier the elements be, the colder and moyster by nature are mens bodies. According to that saying of *Empedocles*, Nature placed a hot body in a cold countrey, and a cold body in a hot countrie.

D

3. The *Philosophers* say that all causes are either *per se* or *per accidens*. Now the heavens being causes of the alteration of the senses *per accidens*, they must not be causes of the inclination of the will, either *per se* or *per accidens*, but *per accidentis accidens*, which is most ridiculous.

4. This long chaine by which they linke the will of man to the starres, if it shall be applied unto particulars, it must needs breake: for the actions of the will is buying, selling, travelling, lying, heaping vp wealth, murdering, spreading of false rumors, offering of discourtesies, hating of kinsfolkes, and such like,

which our heaven-gazers foretell, have no coherence with the first qualities, heat, cold, moisture, drinesse: neither can they any way proceed from them, and therefore the starres cannot be causes of them, for they worke onely by these qualities.

5. This reason is nothing to their purpose: for because they grant that a man may freely resist the inclination of the starres, and he may hinder that, unto which the starres bend his will, how dare they presume to say this or that will come to passe? The heathen men gave up themselves to their owne lusts and vanities, and followed every little and vaine inclination: and of them, in this order, did ancient *Astrologers* among them divine that this or that time, such actions, such vices, such enterprises, such affaires should be among them. In like manner our English wisemen, speake of us as though wee were beasts, not reasonable men, as though we never had heard the blessed Gospell of God, never tasted of the grace of God, never learned what is good and what is bad, never laboured to subdue our lusts and affections, alwayes turned to and fro with the blast of any influence, working very slenderly in us.

Thus much of Civill affaires. They make mention also yearely of the diseases which shall reigne: but the way which they follow, is taken forth of the barren and uncertaine rules of the old *Astrologers*, who doe so ascribe unto every Planet certaine diseases, that if need shall require, they may referre the same diseases unto many significators, as in the plague, the putrifaction of humors is attributed unto *Iupiter*, the sharpe fever unto *Mars*, the madnesse which followeth unto *Mercurie*, the whole plague unto *Mars*. In the pluresie the inflammation of the bloud betweene the skinne called *Pluritis*, and the ribbes, is attributed unto *Iupiter*, the suppuration of the bloud unto *Saturne*, and the whole pluresie unto *Iupiter*: In the Jaundes the inflammation and corruption of humors, unto *Iupiter*; the yellow humor in the gaule, unto *Mars*, the obstruction of the parts unto *Saturne*, the whole Jaundes being white, unto *Mars*; black, unto *Saturne*. And so in every disease, they use this inconstancie and ambiguity in *Prognosticating*. It is a rule among the *Astrologers*, that if the Planets significrs of diseases be well affected, then there shal be no diseases but health: if they be evilly affected, then diseases follow. Our *Prognosticators* never marke this rule, but howsoever the Planets be affected, they straitwaies pronounce that such diseases shall reigne. For example; The last winter quarter it was said by one of them, that the diseases which should afflict mens bodies, were rhewmes, coughs, cold laskes, swelling of the face and throte, falling of the Colmell, sore eyes, deafenesse, the stone, gowt, dropsie, greensickenesse, madnesse, quarterne fevers, &c. And all the Planets significrs of diseases in that quarter were indifferent well affected: wherefore thou

A hast not one cause to feare their threatnings, but rather to be sorry for their continuall deceits, wishing them minds that they may one day see their owne folly.

Concerning the time when the constellations take their effects, our *Prognosticators* say that some take their effects the same yeare, some not the same yeare, but long after, as great conjunctions and eclipses. For they say if the *Moone* be eclipsed one houre, she worketh her effect a moneth after; if two houres, two moneths after; and the *Sunne* for every houre it is eclipsed, taketh his effect an whole yeare after. Truly this rule which they follow, must needs be against all reason. For why should not all conjunctions and oppositions of the *Sunne* and *Moone* deferre their effects, as well as those conjunctions and oppositions in which the *Sunne* and *Moone* is eclipsed? if they shew forth their power immediately after, why should not these also doe the same? Moreover Epignosticall *Astrologers* who have conferred the course of the heavens with histories, shew very manifestly, that eclipses doe not deferre the time of working their spite upon the earth.

B

In the yeare of our Lord 1419. the *Sunne* was eclipsed in *Aries*, & presently after shewed all his force. There was a great sedition in *Prag* that yeare; In *Paris* an uprore betweene them of the City and the University, and two thousand Schollers were slain. Then also *Wenzeslaus* king of *Bohemia*, being in a great palsie, died. In the yeare 1524. there was a conjunction of *Saturne* and *Iupiter* in *Scorpius*, and also a great eclipse of the *Sunne* in June, which tooke their effects the same yeare: *Charles*, king of *France*, driven forth of his country: warre betweene the *Danes* and the men of *Sleswicke*. There was a great plague in *Germany*, Civill dissention amongst the Princes of the Empire and them which tooke the part of *Iohn Husse*. 1452. an eclipse of the *Sunne* in *Sagittarius*, his effects began presently, and lasted a great while: Even then *Constantinople* was taken by the *Turke*. The *Hungarians* and *Bohemians* besieged *Fredericke* the Emperour. 1473. the 27. of Aprill, the *Sunne* was eclipsed in *Taurus*, *Mars* being in *Aries*, and *Iupiter* in *Sagittarius*. The same yeare in summer was such heat and drinesse of weather, that woods even withered, and one might wade over deepe rivers. In the yeares of our Lord 1476. 1460. 1469. 1486. 1502. 1518. and many yeares after, there were both great conjunctions and strange eclipses, which tooke their effects presently, not one, or two, or three yeares after (as our heaven-gazers beare thee in hand.) All these examples which I bring against them, I have not fained, but taken forth of those bookes which they have in greatest estimation, and could, if need should serve, bring an hundred more, all to shew their lies, when as they commonly say thus, There shal be an eclipse this yeare, marry I will not here determine his effects, but reserve them to be declared

C

D

clared in my *Prognostication* one yeare or two yeares hence, when it will take place.

To know where the effects of the starres shall take place, they have appointed unto every signe certaine countries, as over *Europe* they have set the fiery *Triplicity*, over the Orientall and North parts of *Asia*, the ayrie *Triplicity*, the watery *Triplicity* over *Africa*, over the South parts of *Asia* the earthy *Triplicity*: and so every peculiar signe hath his dominion over some parts of those. Now therfore when a conjunction or eclipse is in any of these signes, the Cities and countries subject unto them, feele the force of that constellation especially. This is a most manifest untruth, and may be confuted by many reasons: 1. The nature of the signes is not the same now as it was in times past, and by the confession of the best learned have other effects now, than they had in the dayes of king *Ptolomie*: yet we see the nature of countries and people to remaine the same still, as may bee seene by reading *Tacitus*, *Pliny*, *Cæsar*, *Strabo*. 2. *America* which is halfe the world, hath no signes appointed over it: why? it was found out of late. True it is, but this is an argument that the Rules of *Astrologie* are absurd, and were the bare inventions and imaginations of idle braines. For, there is no doubt, but that *America* his parts and Ilands, as *Brasilea*, *Peru*, *Pari*, *Terra Florida*, *Iava Major*, *Iava Minor*, *Poloania*, *Pavilonga*, *Subath*: *Massana*, *Matten*, *Iucatana*, *Cozumella*, *Iamaica*, &c. have felt the force of those Constellations, which they attribute to some parts of the old world. Because these Countries be about the middle *Zone*, and have both Planets and signes ful over them, and therefore if the starres threaten any strange thing to come, they must especially feele it. 3. Experience the cause of all acts, is against them, as is manifest in these examples: 47. yeares before the Nativity of our Saviour Christ, there was a conjunction of the higher Planets in *Scorpius*; and then was civill warre betweene *Cæsar* and *Pompey*. And the change of the Empire was in *Europe*. But accotding unto the institution of *Astrologers*, all those troubles should have beene in *Afrike*, because *Scorpius* hath his dominion there. In the yeare of our Lord 34. there was a great conjunction of planets in *Leo*, and then (saith one very prophanely) was the Gospell preached through the world. But if he make this conjunction to be a signe of the preaching of the Gospell, then it should more have bin preached in the parts of *Europe* than *Asia*, which is not true. In the yeares of our Lord 331. and 1127. there were great conjunctions in *Virgo*, and yet the Countries subject to this signe felt no harme, but *Italy* was troubled with the *Popes* superstitions, and *Arrius* his heresie was broched. There was a meeting of Planets in *Sagittarius* 73. yeares after *Christ*, when as *Otho*, *Galba*, *Vitellius*, and *Vespasian* troubled the *Roman* Empire, yet there was no where more grievous warres than in *Palestine*, and no greater slaughter than of the *Iewes*, who are subject unto *Scorpius* and not unto *Sagittarius*. In the yeare 1464. a conjunction of higher Planets was in *Pisces*, under whose dominion, although *Europe* be not placed, yet it most felt the smart by troubles and civil warres. So 1576. and 1577. two eclipses of the Sunne, the one in *Leo*, the other in *Capricorne* tooke their effects in *Germany*: whenas *Leo* and *Capricorne* doe not rule that Countrey. It is vaine to shew the absurdity of this rule by moe examples, these shall be sufficient.

This shall suffice to have spoken of their generall Predictions, now follow their special determinations of the state and temperature of the weather, wherein I will set forth first of all a most manifest and absurd contradiction, which most of them make, and that is this: They use (as I have said) to set downe their judgements of the whole quarter, that it should be either moist, hot, cold, or dry: afterward judging particularly they disprove by particular dayes that which they said before. In the yeare of our Lord 1581. one said that in the Autumne quarter should be a great drought, yet I, perusing his particular judgement upon the dayes of the quarter, finde it should have plenty of raine. In the yeare last past, another said, the summer should be so hot and drie, that even wels and rivers should be dried up, and fishes be scarce, and cattell die for want of water, yet the same party in his particular judgement of the weather, maketh 20. dayes of the same quarter, at the least faine and missing, and 30. other either temperate or very cold.

In one word, the judgements which are set downe of the weather, they are more tolerable than the rest: yet as long as the world endureth, no man shal be able to *prognosticate* truly what weather shall be in every day of the yeare. The causes of this I have set downe before, and need not now to repeat. Wherefore they might leave off any longer to busie themselves in this kinde. And it shall be sufficient for the leading of a Christian life, to know the generall and ordinary estate of the parts and seasons of the yeare.

### *Their bitter reason, impieties.*

BEsides all this, the impious speeches and ungodly practices, which these men use, might move a Christian man to loath their *predictions*. First, yearely some of them doe foretell, whether men shall study and imbrace, or forget and neglect true Religion. What a filthy and devillish thing is this, not to bee suffered in a Common-wealth, where the Gospell of Christ is preached. Every man naturally is the child of wrath, the unprofitable servant, dead in all kind of sinne, his understanding it is ennity against God, his affections are rebellious against his wil; none doth good, no not one: not one hath any faculty to receive or keepe true religion: we are as sawes in the hands of God, as the Prophe-

*Esay* speaketh: how then become we religious? by the onely worke of God. *No man can come to me* (saith Christ) *except the father draw him.* Iob.6.44. And as God draweth us first unto true religion, so hee also maketh us continue in the professing of the same, as S. *Paul* saith, *hee which hath begunn a good worke in you, will finish the same, &c.* By what meanes doth God doe this? by the outward preaching of the Law and the Gospell, and by the inward working of his holy Spirit: other meanes the Scripture never mentioneth. On the contrary part, if any man refuse the grace of God, and will not imbrace the true Religion, it proceedeth from the hardnesse of his owne heart, and wilfull rebellion. Seeing therefore the rebellion of man commeth from his owne will, and the imbracing of true godlinesse from God alone: why dare they presume, without great impiety, to adjoyne the constellations as adjuvants either unto man or God in this divine worke. Againe, these *predictions* are very perilous, for if a man be wickedly given, they hinder him from the acknowledging of his sinne, because they make him lay part of his faults upon the starres, when as all indeed come from his owne soule. And if a man be a penitent sinner, and feele the grace of God; yet being weake in faith and conscience, they make him not to put his whole trust in God, and to love him with all his soule, with all his strength; but allure him in some part to attribute that unto the starres, which is the onely worke of God, and not of any creature.

2. They use to foretell what vices shall reigne, as in these examples:

As: *There shall be much unlawfull and secret whoredome.*
*Great robbing by high-wayes sides.*
*Wanton and young men shall sit in their Ladies laps, by reason of their* GODDESSES *will placing.*
*Many shall use deceit and conzening.*

By these and such like, lewd and dissolute people take occasions and are stirred up to live prophanely, and to follow those vices, unto which the lusts of their nature carry them.

### *The fourth reason, tricks of deceit.*

A Jugler which taketh upon him to doe strange things must use many sleights, lest if the stander by shall see his tricks of ligierdemaine hee be descried, and all his former cunning turne to his shame. Our *Prognosticators* understanding this, have thought it convenient to use in their kinde some tricks of deceiving Juglers, I can call them by no better name, for so they are indeed. First, publishing their predictions in thy behalfe, they use such absurd, unknowne, and insolent words, as (I thinke) never the like were read or heard amongst us in England. As are these which follow:

1. *A Prognostication Astrologically calculated for the pole Artick, for such a city whose longitude and latitude is thus.*
2. *Quartill revolution.*
3. *Rectified for the motions and aspects of the meridian and elevation.*
4. *Capricorne in quality cold and drie, melancholie, in taste bitter, nocturnall fœminine, meridionall, of the earthly trigon.*
5. *Mercurialists, Iovialists, Martialists. Hiemal Solstice, Æstival, Vernal, Autumnal.*
6. *Pars fortuna coupled with the Dragons taile.*
7. *Taurus a signe of the earthly trigonisme naturally, cold in the signe horoscop: and Virgo of the same stampe the signe of the prevention preceding.*
8. *A signe of the same triangularity, Iupiter Lord of this revolution resident with Venus in domicilio deorsum ab angulo cadente.*
9. *Planets retrograde.*
10. *Cardivalor a succedent position.*
11. *Lunary defect.*
*In his dodecatimorian.*
12. *Names of strange authors, Proclus, Alchindus, Messahala, Zael, Albohazen, Haly, Albumacer, Albubater, Guido, Bonetus, Hispalensis, Firmius, Abraham, Avenezra, Trismegistus, with many other wondrous Doctors, having a great deale of small learning, and being farborne, as in Caldea, Persia, Arabia, Iurie.*

1. Thou wilt say, what meanes all this? here is great learning no doubt it passeth my capacity: who would not have an *Almanacke*, if it were for nothing but for this, to see and heare how profound our *Prognosticators* are? Thou farre deceivest thy selfe: for they perceiving well, that their deceits and lyes may be soone espied, have invented strange termes to colour them, and to cast a mist before thine eyes, that thou maist not see their naughty dealing. For any man the more true and honest hee thinketh his matter, the more desirous is hee to speake plainly to the understanding of all.

2. It was a point of the knaverie of the Devill, otherwise called *Apollo*, as the Heathen men asked his counsell, to answer doubtfully, because when as he was ignorant of the event, yet would not, but seeme to know, as in this answer,

*I tell thee* Pyrrhus *the Romanes may conquer.*

It is understood two wayes, either that *Æacides* might vanquish the Romans, or the Romans *Æacides*. Our *Prognosticators* have chosen a very good patterne to follow, their dealing with thee is the like: when they doubt and cannot tell what to *Prognosticate*, then they use two wayes of foretelling, either to speake that which is true every way, or that which is true every yeare. For the first, amongst many examples, I will put one or two that thou maist see their dealing in true, not forged examples.

1. The conjunction of *Mars* and *Saturne* threaten warres, but *Iupiter* will mitigate the

the ſame: as a man ſhould ſay, the *Prognoſticator* telleth true, except he tell a lye.

2 1585. We ſhall have a very dry winter, if peradventure any flouds and ſtore of raine doe fall, they ſhall proceed of former cauſes.

3 This ſummer quarter is like to be for the greateſt part drie and whole, yet it is like neither to bee too hot, or too cold, but indifferent.

4 Neither faire, nor foule, both together.

5 Faire and calme, but a little miſling.

6 Clouds portending raine and ſnow.

Examples of thoſe *predictions*, which may agree to every yeare, are common with them, as theſe;

1 This yeare Artificers muſt take heed of too much ſtraining their backes.

2 Take heed of venturing in ſlippery places boldly in building.

3 Old men ſhall die.

4 Death of Sheepe and other cattell this yeare ſhall be.

5 Sundry diſeaſes are like to reigne amongſt many which will ſweepe away many.

6 Falſe rumors, impriſonments, tortures.

7 Brethren and ſiſters ſhall not love one another.

8 Sundry men and women ſhall be troubled with paines in their eyes.

9 Much ſtrife amongſt men and women.

10 Small love amongſt kinsfolkes.

11 Much unlawfull luſt, this yeare, and ſecret fornication.

12 Some Eccleſiaſticall perſon ſhall bee in trouble, and ſome noble man ſhall die, this is ever at one place or other.

13 Many ſhipwracks, and other ſtirres on the ſeas.

14 Many ſhall addict themſelves to the ſtudy of *Negromancie*.

Againe, beſide theſe wayes there is alſo a third, and that is this: They fearing leſt their *Prognoſtications* ſhould not bee regarded becauſe of their lies, and that they might winne men unto the uſing of them, have adjoyned *Aſtronomicall* matters of the riſing and ſetting of ſtarres, of the aſpects and motions of planets, which are no profit to thee. Here alſo they have annexed tables of all the faires in the land, and of the chiefe high wayes, which being of ſome price with thee, make that which is naught of it ſelfe, to be of ſome account.

## A Concluſion.

THus much (good Reader) I hope ſhall be ſufficient to perſwade thee of the vanity of *Prognoſtications:* if not, I beſeech thee accept of my ſimple endevour, ſerving in ſome part unto thy profit. For if thou bee a Chriſtian man, thou oughteſt only to be contented with knowing the times and ordinary ſeaſons of the yeare: not regarding nor ſearching any ſecret and ſpeciall Predictions, for which the Lord never gave any man warrant, but in plaine words hath forbidden them. Nay, they which be ingraffed into Jeſus Chriſt indeed, are ſo farre from ſearching what ſhall bee hereafter, that they lead a life which is a continuall meditation of preſent death. The which the Lord for Jeſus ſake, grant unto us, that we may in ſome meaſure behold our owne vanities.

*Trinuni Deo ſit omnis honos, omnis gloria.*

# OECONOMIE:
## OR,
## Houshold-Government.

# A SHORT SVRVEY OF THE RIGHT MANNER OF ERECTING AND ORDERING a Family, according to the SCRIPTVRES.

LONDON,
Printed by IOHN HAVILAND.
1631.

# OECONOMIE:

OR,

# A SURVEY

OF

# THE RIGHT MANNER OF ORDERING

A Family, according to the

SCRIPTURES.

LONDON,

Printed by JOHN HAYES.

1693.

A short

# SVRVEY OF THE RIGHT MANNER

of erecting and ordering a Family, according *to the Scriptures.*

## CHAP. I.

## *Of Christian Oeconomie, and of the Family.*

CHristian Oeconomie is a Doctrine of the right ordering of a Family.

The only rule of ordering the Familie, is the written Word of God. By it *David* resolved to governe his House, when hee saith, *I will walke in the uprightnesse of my heart in the midst of my house*, Psal. 101. 2. And *Salomon* affirmeth, that *through wisdome an house is builded: and with understanding it is established*, Prov. 24. 3.

A Family is a naturall and simple society of certaine persons, having mutuall relation one to another, under the private government of one. These persons must bee at the least three; because two cannot make a society. And above three under the same head, there may be a thousand in one family, as it is in the households of Princes, and men of state in the world.

## CHAP. II.

## *Of the household service of God.*

A Family, for the good estate of it selfe, is bound to the performance of two duties; one to God, and the other to it selfe.

The duty unto God, is the private worship and service of God, which must be established and setled in every family. And the reasons hereof are these.

First, because this duty standeth by the expresse commandement of God, who by his Apostle willeth men *to pray every where lifting up pure hands, without wrath or doubting*, 1 Tim. 2. 8.

Againe, it is confirmed by the custome and practice of holy men in their times: *I know* (saith

A the Lord touching *Abraham*) *that he will command his sonnes and his household after him, that they keepe the way of the Lord, to doe righteousnesse and judgement, that the Lord may bring upon Abraham that which hee hath spoken to him*, Gen. 18. 19. To the same purpose speaketh *Ioshua, If it seeme evill unto you to serve the Lord, chuse this day whom you will serve, whether the gods whom your fathers served (that were beyond the flood) or the gods of the Amorites in whose land ye dwell: But I and my house will serve the Lord*, Josh. 24. 15. And *Cornelius* is reported to have beene *a devout man, and one that feared God with all his household*, Act. 10. 2.

Thirdly, common reason and equitie sheweth it to bee a necessarie duty; for the happy and prosperous estate of the family, which consisteth in the mutuall love and agreement of the Man and Wife, in the dutifull obedience of children to their parents, and in the faithfull service of servants to their Masters, wholly dependeth upon the grace and blessing of God: and this blessing is annexed to his worship: for

B 1 Tim. 4. 8. *Godlinesse hath the promises of this life, and the life to come.* Psal. 127. 1. *Except the Lord build the house, they labour in vaine that build; except the Lord keepe the city, the keeper watcheth in vaine.* Ver. 2. *It is in vaine for you to rise early, and to lie downe late, and eat the bread of sorrow: but he will surely give rest to his beloved.* Ver. 13. *Behold, children are the inheritance of Iehovah, and the fruit of the wombe his reward.* Psal. 128. 1. *Blessed is every one that feareth the Lord, and walketh in his waies.*

C Ver. 2. *When thou eatest the labors of thy hands, thou shalt be blessed, and it shal be wel with thee.* Ver. 3. *Thy wife shall bee as the fruitfull Vine upon the sides of thy house, and thy children like Olive plants round about thy Table.* Ver. 6. *Yea, thou shalt see thy childrens children, and peace upon Israel.* 1 Sam. 1. 27. *I prayed* (saith *Hannah*) *for this childe, and the Lord hath given me my desire which I asked of him.*

The household service of God hath two parts; the first, is a conference upon the Word

of

of God, for the edification of all the members thereof to eternall life. The second is, Invocation of the name of God, with giving of thanks for his benefits; both these are commended in the Scriptures. Deut. 6.6. *These words which I command thee this day, shall be in thy heart.* V.7. *And thou shalt whet them upon thy children, and talke of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest up.* V.20. *When thy son shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?* V.21. *Then thou shalt say unto thy son, We were Pharaohs bondmen in Ægypt, but the Lord brought us out of Ægypt with a mighty hand.* V. 24. *Therefore the Lord hath commanded us to doe all these ordinances, and to feare the Lord our God.* Psal. 14.1. *The foole hath said in his heart, There is no God,* ver. 4. *They call not upon God.*

The times of this service are these: The morning, in which the family comming together in one place, is to call upon the name of the Lord, before they begin the workes of their callings.

The evening also is another time to bee used in prayer, because the family hath seene the blessing of God upon their labours the day before, and now the time of rest draweth on, in which every one is to commend his body and soule into the protection of the Lord; for no man knoweth what shall befall him before he rise againe, neither knoweth any whether ever hee shall rise againe or not: it is therefore a desperate boldnesse without praying to goe to rest.

Besides this, there be other times also wherein to performe this duty, as before and after meales: For meats and drinks are blessed to the receivers, by the word and prayer. 1 Tim. 4. 4. *Whatsoever God hath created is good, neither is any thing to bee refused, if it bee taken with thanksgiving: for it is sanctified by the Word of God and prayer.*

Now these times, the Word of God approveth. Deut. 6.6. *Thou shalt talke of them, when thou liest downe, and when thou risest up.* Psal. 55.18. *Evening and morning, and at noone, I will pray and make a noise, and he will heare my voice.* Psal. 127.1. *It is in vaine to rise early, and to lie downe late, and eat the bread of sorrow,* except the Lord vouchsafe a blessing, *who will surely give rest to his beloved.*

To these may sometimes be added the exercise of fasting, which is (as occasion serveth) to be used both publikely and privately, especially when they of the family be thereunto called by some present or imminent calamitie. Hest. 4. 16. *Goe and assemble all the Iewes that are found in Shusan, and fast ye for me, and eat not, nor drinke in three daies, day nor night: I also and my maids will fast likewise, and so will I goe in to the King, which is not according to the Law, and if I perish, I perish.* Zach. 11. 12. *And in that day shall there be a great mourning in Ierusalem, and the land shall bewaile every family apart, the family of the house of David apart, and their wives apart, the family of the house of Nathan apart, and their wives apart, &c.*

A

Wherefore, those families wherein this service of GOD is performed, are (as it were) little Churches, yea, even a kinde of Paradise upon earth. And for this purpose S. *Paul* writing to *Philemon, greeteth the Church that is in his house,* Philem. 1, 2. And in like manner he sendeth salutations to the Church of Corinth, from *Aquila* and *Priscilla*, and *the Church which was in their house,* 1 Cor. 16. 19. On the other side, where this duty of Gods service is not used, but either for the most part, or altogether neglected, a man may tearme those families no better than companies of prophane and graceless Atheists, who as they deny God in their hearts, so they are knowne by this note, that *they doe not call upon the name of the Lord,* Psal. 14.4. Yea, such families are fitly compared to an heard of swine, which are alwaies feeding upon the Mast with greedinesse, but never looke up to the hand that beateth it downe, nor to the tree from whence it falleth.

B

The other duty concerning the house it selfe, is, That every member in the family, according to their abilitie, employ themselves in some honest and profitable businesse, to maintaine the temporall estate and life of the whole. Gen. 3. 19. *In the sweat of thy face shalt thou eat bread, till thou returne to the earth; for out of it wast thou taken; for dust thou art, and to dust shalt thou returne.* 1 Cor. 7. 20. *Let every man abide in the same vocation wherein he was called.* Now if any one in the family starteth aside out of his calling, and inticeth another to idolatry, he is to be revealed, Deuter. 13. 6. And againe, their case is very fearefull that doe nothing in their houses, but goe finely, and fare daintily from day to day. This is the blacke marke that the Scripture sets upon the rich glutton, Luk. 16.19. *There was a certaine rich man which was clothed in purple, and fine linnen, and fared deliciously every day.*

C

## CHAP. III.

## *Of married folkes.*

D

A Family is distinguished into sundry combinations or couples of persons.

A couple, is that whereby two persons standing in mutuall relation to each other, are combined together as it were in one. And of these two the one is alwaies higher, and beareth rule, the other is lower, and yeeldeth subjection.

Couples are of two sorts, principall, or lesse principall.

The principall is the combination of married folkes: and these are so tearmed in respect of Marriage.

Marriage is the lawfull conjunction of the two married

married perſons; that is, of one man and one woman into one fleſh. So was the firſt inſtitution of Marriage, Gen. 2. 21. which is expounded by our Saviour Chriſt, Matth. 19. 6. *Therefore they are no more two, but one fleſh.* And alſo by *Paul*, Eph. 5. 31. *For this cauſe ſhal a man leave father and mother, and ſhall * cleave unto his wife,* (as two boords are joyned together with glue) *and they which were two, ſhall be one fleſh.* Wherefore this is an eternall law of marriage, that two, and not three or foure, ſhall bee one fleſh. And for this cauſe, the fathers, who had many wives and concubines, it may bee that through cuſtome they ſinned of ignorance, yet they are not in any wiſe to be excuſed.

Marriage of it ſelfe is a thing indifferent, and the Kingdom of God ſtands no more in it than in meats and drinkes; and yet it is a ſtate in it ſelfe, farre more excellent than the condition of ſingle life. For firſt, it was ordained by God in Paradiſe, above and before all other ſtates of life, in *Adams* innocency before the fall. Again, it was inſtituted upon a moſt ſerious and ſolemne conſultation among the three perſons in the holy Trinity. Gen. 1. 26. *Let us make man in our image, according to our likeneſſe, and let them rule over, &c.* Gen. 2. 18. *Iehovah Elohim ſaid, It is not good that the man ſhould bee himſelfe alone, I will make him an help meet for him.* Thirdly, the manner of this conjunction was excellent, for God joyned our firſt parents *Adam* and *Eve* together immediatly. Fourthly, God gave a large bleſſing unto the eſtate of marriage, ſaying, *Increaſe and multiply, and fill the earth.* Laſtly, marriage was made and appointed by God himſelfe, to be the fountaine and ſeminary of all other ſorts and kinds of life in the Common-wealth and in the Church.

Now if mankind had continued in that uprightneſſe and integrity which it had by creation, the ſtate of ſingle life had bin of no price and eſtimation among men, neither ſhould it have had any place in the world, without great contempt of Gods ordinance and bleſſing.

Nevertheleſſe, ſince the fall, to ſome men who have the gift of continency, it is in many reſpects farre better than marriage, yet not ſimply, but only by accident, in regard of ſundry calamities which came into the world by ſin. For firſt it freeth a man from many and great cares of houſhold affaires. Againe, it maketh him much more fit and diſpoſed to meditate of heavenly things, without diſtraction of minde. Beſides that, when dangers are either preſent or imminent, in matters belonging to this life, the ſingle perſon is in this caſe happy, becauſe hee and his are more ſecure and ſafe, than others be who are in married ſtate. 1 Cor. 7. 8. *Therfore I ſay to the unmarried and widowes, It is good for them if they abide even as I doe.* Ver. 26. *I ſuppoſe then this to be good for the preſent neceſſity, I meane that it is good for a man ſo to bee.* Ver. 28. *But if thou takeſt a wife thou ſinneſt not, and if a virgin marry ſhe ſinneth not: nevertheleſſe ſuch ſhall have trouble in the fleſh.* Ver. 32. *And I would have you without care.*

The end of marriage is foure-fold:

The firſt is, procreation of children, for the propagation and continuance of the ſeed and poſterity of man upon the earth. Gen. 1. 28. *Bring forth fruit, multiply, fill the earth, and ſubdue it,* Gen. 9. 1. 1 Tim. 5. 14.

The ſecond is the procreation of an holy ſeed, whereby the Church of God may be kept holy and chaſte, and there may alwaies be a holy company of men, that may worſhip and ſerve God in the Church from age to age: Mal. 2. 15. *And did not he make one? yet had he abundance of ſpirit; and wherefore one? becauſe he ſought a godly ſeed.*

The third is, that after the fall of mankind, it might be a ſoveraigne meanes to avoid fornication, and conſequently to ſubdue and ſlake the burning luſts of the fleſh: 1 Cor. 7. 2. *Nevertheleſſe, for the avoiding of fornication, let every man have his wife, and every woman have her husband.* Ver. 9. *But if they cannot abſtaine, let them marry: for it is better to marry, than to burne.* And for this cauſe ſome Schoolemen doe erre, who hold that the ſecret comming together of man and wife, cannot bee without ſinne, unleſſe it be done for procreation of children. *Lombard* the maſter of the Sentences ſaith the contrary, namely, *That marriage before the fall was only a duty, but now ſince the fall it is alſo a remedy.*

The fourth end is, that the parties married may thereby performe the duties of their callings, in better and more comfortable manner: Prov. 31. 11. *The heart of her husband truſteth her, and he ſhall have no need of ſpoile.* Ver. 13. *She ſeeketh woll and flax, and laboureth cheerfully with her hands.*

Marriage is free to all orders and ſorts of men without exception, even to thoſe that have the gift of continency: but for them which cannot abſtaine, it is by the expreſſe commandement of God neceſſary. Heb. 13. 4. *Marriage is honourable amongſt all men, and the bed undefiled.* 1 Cor. 7. 9. *But if they cannot abſtaine, let them marry.*

By which it appeareth to bee a cleare caſe, that the commandement of the Pope of Rome, whereby hee forbiddeth marriage of certaine perſons, as namely of Clergy men, is meerely diabolicall; for ſo writeth the Apoſtle, 1 Tim. 4. 1. *The ſpirit ſpeaketh evidently, that in the latter times ſome ſhall depart from the faith, and ſhall give heed unto ſpirits of error, and doctrines of Devils,* verſ. 3. *forbidding to marry.*

But againſt this doctrine ſundry things are alleaged.

*Ob.* 1. The Apoſtle commandeth the married among the Corinths, *to abſtaine with conſent for a time, that they might give themſelves to faſting and prayer,* 1 Cor. 7. 5. I anſwer, that *Paul* ſpeaks not in that place of daily and common ſervice of God in prayer, but of the ſolemn and

* Heb. Mi-ſchoq.

and extraordinary exercise thereof, which was joyned with fasting and abstinency, in common dangers and calamities.

*Object.* 2. 1 Cor. 7. 32. *He that is unmarried careth for the things of the Lord, how hee may please the Lord; but the married person careth for the things of the world. Ans.* The place is not generally to be understood of all, but indefinitely of those married persons that are carnall and fleshly. And he that is married, is to bee so carefull for the things of the world, as he ought and may have also a speciall regard of those things that concerne God and his Kingdome.

*Object.* 3. 1 Tim. 5. 11. *The younger widdowes* (saith the Apostle) *will marry, having damnation because they have broken the first faith. Ans. By the first faith, Paul* understandeth that promise and vow which they made unto Christ when they were baptized; and they are there said *to beginne to wax wanton against Christ*, by denying or renouncing that faith, and not otherwise.

*Object.* 4. Hee that doth earnestly and from his heart crave the gift of continency, GOD will give it him, and therefore hee need not marry.

*Ans.* The gifts of God are of two sorts: some are generall, some are proper. Generall gifts are such as God giveth generally to all: and these may bee obtained, if they bee asked according to Gods Word, lawfully: Jam. 1. 5. *If any of you lacke wisdome, let him aske it of God who giveth to all men liberally, and reproacheth no man, and it shall be given him.* Ver. 6. *But let him aske in faith, and waver not.* Proper gifts are those which are given only to some certaine men: of which sort is the gift of continency, and such like; which though they bee often and earnestly asked, yet they are seldome or never granted unto some men: as appeareth in *Pauls* example, who being *buffeted by Satan*, saith of himselfe, *For this thing I besought the Lord thrice, that it might depart from me; but he said unto me, My grace is sufficient for thee*, 2 Cor. 12. 8, 9.

## CHAP. IV.
## *Of the Contract.*

MArriage hath two distinct parts: the first is the beginning; the second, the accomplishment, or consummation thereof.

The Beginning, is the Contract or Espousals; the End or accomplishment, is the solemne manifestation of the Contract, by that which properly we call Marriage. Deut. 20. 7. *What man is there that hath betrothed a wife, and hath taken her? Let him goe and returne againe unto his house, lest he die in battell, and another man take her.* Mat. 1. 18. *When his mother Mary was betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.*

Betweene the Contract and Marriage, there ought to bee some certaine space or distance of time. The reasons whereof may be these:

First, businesse of so great importance as this is, would not be rashly or unadvisedly attempted, but should rather be done by degrees in processe of time, according to that saying not so ancient as true, * *Actions of weight before resolution, require mature deliberation.* Secondly, That during such a space inquirie may bee made, whether there be any just cause, which may hinder the consummation of Marriage: considering that before the parties come and converse together, what is amisse may be remedied and amended, which to doe afterward will be too late. Thirdly, in these cases, persons espoused must have regard of honesty, as well as of necessity; not presently upon the Contract, seeking to satisfie their owne fleshly desires, after the manner of bruit beasts, but proceeding therein upon mature deliberation.

The Contract is a mention or mutuall promise of future marriage, before fit and competent Judges and Witnesses.

The best manner of giving this promise is, to make it * *in words touching the present time*, and simply without any exception or condition expressed or conceived. For by this meanes it comes to passe, that the bond is made the surer, and the ground or foundation of future marriage the better laid. And hence alone it is, that the persons betrothed in Scripture are termed man and wife. *Iacob* speaking of *Rahel*, who was onely betrothed unto him, said to *Laban*, *Give mee my wife*, Gen. 29. 21. Deut. 22. 23. *If a maid be betrothed to a husband, and a man find her in the towne, and lie with her, then shall ye bring them both out unto the gates of the City, and shall stone them with stones to death; the maid, because she cried not being in the city; and the man, because hee hath humbled his neighbours wife.* Mat. 1. 20. *Ioseph feare not to take Mary thy wife.*

Now if the promise bee uttered in words, * *for time to come*, it doth not precisely binde the parties to performance. For example: If one of them saith to the other; *N. I will take thee, &c.* and not, *N. I doe take thee, &c.* by this forme of speech the match is *not made, but only promised* to bee made afterward. But if on the other side it be said, *N. I doe take thee*, and not, *I will take thee*; by these termes, the marriage at that very instant is begunne, though * not in regard of fact, yet in regard of right and interest, which the parties have each in another in deed and in truth. And this is the common opinion of the learned. Yet notwithstanding, if the parties contracting shall say each to other, *I will take thee to, &c.* with intention to binde themselves at the present; the bond is in conscience precisely made before God, and so the Contract indeed made * *for the present time* before God. True it is, that he which standeth to his promise made as much as in him lyeth, doth well: yet if the promise hath or conceiveth some just cause, why he

* Diu deliberandum quod semel statuendum.

* In verbis de præsenti & pure.

* In futurum.

* Non de facto, de jure.

* De præsenti.

nee ſhould afterward change his purpoſe, the Contract expreſſed in tearmes for time to come, though it were formerly made, and confirmed by oath, muſt notwithſtanding give place to the Contract made for time preſent.

Thoſe eſpouſals, which are made upon condition, which is honeſt, poſſible, and belonging to Marriage, doe ceaſe or depend, ſo farre forth as the condition annexed ceaſeth or dependeth. For example; If the one party promiſeth to marry the other upon condition, that his or her kinſman will yeeld conſent to the match; or upon condition of a dowrie, that ſhee ſhall bring unto him, ſutable to her education, and the family whereof ſhee commeth; theſe conditions being kept or not kept, the promiſe doth likewiſe ſtand or not ſtand.

But thoſe conditions which are neceſſarily underſtood, or which may certainly bee kept and come to paſſe, doe neither hinder nor ſuſpend Marriage. As this: *I promiſe thee marriage, if I live*; or *I promiſe to marry thee, if the Sunne riſe to morrow.*

Againe, conditions that are either impoſſible, or diſhoneſt, are not to be accounted as promiſes annexed* in way of marriage. Of which ſort are theſe, *I will be thy wife, if thou wilt take unto thee wings and flie*, or *if thou wilt bring an untimely birth.*

*In favorem Matrimonij.

Furthermore, if the parties betrothed, doe lie together before the condition (though honeſt and appertaining to Marriage) bee performed; then the contract for the time to come, is without further controverſie, ſure and certaine. For where there hath beene a carnall uſe of each others body, it is alwayes preſuppoſed, that a mutuall conſent, as touching Marriage, hath gone before.

## CHAP. V.

## *Of the choice of perſons fit for Marriage.*

FOr the making of a contract, two things are requiſite: firſt, the choice, and then the conſent of the parties.

Choice is an enquirie after perſons marriageable.

Perſons marriageable, are ſuch as be fit and able for the married ſtate.

This fitneſſe or ability is knowne and diſcerned by certaine ſignes; which are either eſſentiall to the contract, or accidentall.

An eſſentiall ſigne is that, without which the contract in hand becomes a meere nullity. And of this ſort there are principally five.

The firſt is the diſtinction of the ſex, which is either male, or female. The male is man of a ſuperiour ſex, fit for procreation. The female is woman of an inferiour ſex, fit to conceive and beare children. 1 Corinth. 11. 7. *The man ought not to cover his head: for as much as hee is the image and glory of God, but the woman is the glory of the man,* 1 Tim. 2. 12. *I permit not the woman to teach, neither to uſurpe authority over the man, but to bee in ſilence.* By this diſtinction is condemned that unnaturall and monſtrous ſinne of uncleanenеſſe betweene parties of the ſame ſex, commonly tearmed Sodomie; as alſo the confuſion of the* *kindes* of creatures, when one kinde commits filthineſſe and abomination with another.

Rom. 1. 26.
* Species.
Levit. 18. 22, 23.

The ſecond ſigne, is the juſt and lawfull diſtance of bloud.

Diſtance of bloud is then juſt and lawfull, when neither of the perſons that are to be married, doe come neere to the kindred of their fleſh, or to the fleſh of their fleſh: for ſo the Scripture ſpeaketh, Levit. 18. 6. *No man ſhall come neere to any of the fleſh of his fleſh*: or to the * *kindred of his fleſh.* Where it is to be obſerved, that by *a mans fleſh*, is meant that ſubſtance which is of himſelfe, or whereof himſelfe conſiſteth. And by the *fleſh of his fleſh*, that which next and immediately iſſueth out of that fleſh whereof he conſiſteth. Whereupon it followeth that the touching or comming neere of fleſh to fleſh, is not *ſpoken of ſtrangers*, but *of thoſe* only that are of kindred.

* Ebr. Sheer Beſaro,

Kindred is of two ſorts, conſanguinitie, or affinity.

Kindred in conſanguinitie, are thoſe which iſſue from one, and the ſame common bloud or ſtocke. And there be certaine degrees, whereby kinſmen of this ſort are diſtinguiſhed one from another.

A degree is a generation or deſcent betweene two perſons that are of the ſame bloud. For one perſon cannot make a degree, unleſſe he be conſidered relatively in regard of generation.

Now many degrees continued or derived from one and the ſame head, doe make a Line. And a Line is twofold, the Right line, or the Overthwart, commonly tearmed collaterall.

In the right Line, looke how many perſons there are, ſo many degrees there be, that onely excepted, which upon occaſion offered, is in queſtion, and from which we begin the account.

*Abraham.*
|
*Iſaac.*
|
*Iacob.*
|
*Ioſeph.*

Here *Ioſeph* is diſtant three degrees from *Abraham*, *Iacob*, two, *Iſaac* one, or the firſt.

The Right line is either aſcending, or deſcending.

The Right Line aſcending, is the race of all the anceſtors; and it hath ſundry degrees. Of the firſt whereof is, the father and the mother: of the ſecond, the grand-father both by the father & mothers ſide, that is, the father of my father, and the father of my mother; & the grand-mother, that is to ſay, my fathers and my mo-

thers mother. Of the third, is the great grandfather, or the father of my grandfather; and the great grandmother or the mother of my grandfather. Of the fourth, is the great grandfathers father, and the great grand-fathers, or grandmothers mother. Of the fifth is the great grandfathers grandfather, and the great grandfathers or great grand-mothers grand-mother. Of the sixth, is the great great grand-fathers grand-father and the great great grand-fathers, or great great grand-mothers grand-mother.

The right line descending, is the race of a mans owne posterity. And that also hath sundry degrees. The first whereof is, the sonne and the daughter; the second, the nephew, and the neece; the third, the nephewes sonne, and the neeces daughter. The fourth is the nephewes nephew, or the sonne in the fourth degree of lineall descent, and the neeces neece, or the daughter in the same degree of descent. The fifth, is he and shee that are three lineall descents from the childes childe. And so are the rest in their order, by what meanes soever they be called and knowne.

Now in this right line, whether ascending or descending, the person, of whom the case or question is moved, commeth neere to the kindred of his flesh. And therefore marriages in this line are prohibited infinitely without any limitation; so as if *Adam* himselfe were now alive, he could not marry by the law of God, because he should come neer to the kindred of his owne flesh, as *Moses* speaketh. The reason hereof is, because in the right line, superiours and inferiours are to each other as parents and children, and the kindred between parents and children, being the first and neerest of all other, their conjunction in marriage must needs bee most uncleane, and repugnant unto nature.

The collaterall or crooked line, is that which walketh by the sides of the right line, whether ascending or descending, in the row of the kindred. And it is either unequall, or equall.

The unequall is that whereby the person in question and his kinsman, are unequally distant from the common stocke, or head of the kindred.

And in this line, looke how many degrees the kinsman that is furthest off from the common stocke, is distant from the same, so many is hee and his kinsman in question distant one from the other.

For example,

*Thare.*

*Abraham* —— *Nachor*

*Bethuel*

*Laban.*

Here *Laban* being removed furthest off, to wit, three degrees from the common stocke *Thare*; is likewise three degrees distant from *Abraham*, his great uncle, and *Abraham* so many from him.

Furthermore, kinsmen in this Line are of two sorts; some are Superiours to the person in question, some are inferiours to him.

Superiours are such, as are a kinne to his father, and mother, *of some side*; and that either neerer, or further off.

Those that are of *neere* kinne to them, bee these. I. The uncle of the fathers side, or the fathers brother; the aunt of the fathers side, or fathers sister. The uncle of the mothers side, or the mothers brother; the aunt of the mothers side, or the mothers sister. II. The great uncle, or grandfathers brother; the great aunt, or grandfathers sister. The great uncle or grand-mothers brother, and the great aunt, or grandmothers sister. III. The great uncle by the fathers side, or great grand-fathers brother, and great aunt by the fathers side, or great grandfathers sister. The great uncle by the mothers side, or the great grand-mothers brother; and the great aunt by the mothers side, or the great grand-mothers sister. IV. The great grand-uncle by the fathers side, or great grandfathers fathers brother: and the great grand-aunt by the same side, or the great grand-fathers fathers sister. The great grand-uncle by the mothers side, or the great grand-mothers mothers brothers: and the great grand aunt by the same side, or the great grandmothers mothers sister.

Now these in regard of their inferiours, are in stead of parents, and therefore doe come neere to the kindred of their flesh.

Those superiours which are of kindred to parents on the one side, *a farre off*, are these. I. The son and daughter of the great uncle or aunt by the fathers side; or of the great uncle or aunt by the mothers side. II. The nephew and neece of the great uncle or aunt by the fathers side, or of the great uncle or aunt by the mothers side, *neere to the cozen germane.*

And these as they stand in comparison with their inferiors, doe not come neere to the kindred of their flesh. Sobrino proprior.

The equall collaterall line, is that whereby kinsmen are equally distant from their head.

Kinsmen of this line are, I. whole brothers, that is, brothers by the same father & mother, or halfe brothers, that is, brethren by the same father, but not by the same mother. Again, whole sisters by the same father or mother, or halfe sisters by one of them and not by both. II. The brothers children or cozen germans; that is, the uncles sonnes or daughters, or the aunts sonnes or daughters. The sisters children, or cozen germans: that is, the aunts sonnes or daughters, which are the children of two sisters. III. The cozen german, the sonne of the great uncle by the fathers or mothers side, and the cozen german the sonne of the great aunt, by the fathers or mothers side. The cozen german the daughter of the great uncle, by the fathers or mothers side, and the cozen german, the daughter of the great aunt by the same sides.

In

In this line, look how many degrees the partie in queſtion is removed from the common ſtocke, by ſo many twice told, is hee removed from his kinſman in queſtion. Put the caſe betweene *Bethuel* and *Iſaac*, as in this example:

*Thare*

*Abraham* — *Nachor*

*Iſaac.* *Bethuel.*

Here *Bethuel* being two degrees removed from *Thare*, is foure degrees diſtant from *Iſaac*.

Now hee that is in the ſecond degree of this line, comes neere to the kindred of his fleſh; and for that cauſe the marriages of brethren and ſiſters are unlawfull, and forbidden.

But againſt this ſundry things are alleaged.

*Ob.* 1. The ſons of *Adam* who were the firſt brethren in the world, married their ſiſters; marriages therefore in this degree may ſeeme to be lawfull. *Anſ.* The caſe of thoſe perſons in thoſe times, was a caſe of neceſſitie, which could not be avoided, and thereupon was warranted by divine diſpenſation. For God had given them his owne expreſſe commandement in this behalfe; *Beare fruit and multiply*, Gen. 1. 28. Beſides that there were then no other women in the world, by whom they might have iſſue and poſteritie, but onely by their ſiſters. Whereupon it is manifeſt, that Gods will was to permit them to take even their ſiſters to their wives. But now out of this ſpeciall diſpenſation from God, ſuch matching is utterly unlawful, being an apparant breach of another expreſſe commandement given afterward by God himſelfe, Levit. 18. 9. 11.

De civit. Dei. lib. 15. cap. 16. To this purpoſe ſaith *Auguſtine*, in way of anſwer to the example propounded: *The practice of thoſe firſt times, then backed by urgent neceſſitie, the more ancient it was, the more damnable to proved afterward, when it was reſtrained by Gods commandement.*

*Object.* 2. *Sarah* was *Abrahams* ſiſter, and yet *Abraham* tooke her to wife, Geneſ. 20. 12. *Yet in very deed ſhee is my ſiſter: for ſhee is the daughter of my father, but not the daughter of my mother, and ſhe is my wife*, Geneſ. 11. 29. *Abraham and Nahor took them wives, and the name of Abrahams wife was Sarah.* *Anſw.* Touching this inſtance, there are ſundry opinions. The Jewes doe grant thus much, that ſhee was called by a name common to all kins-folke of that ſex, to wit, *a Siſter*; yet indeed ſhee was *Abrahams* neece, the ſiſter of *Lot*, and the daughter of *Haran*, *Abrahams* brother, which *Moſes* elſwhere calleth *Iſca*, Geneſ. 11. 29. Others thinke that ſhe was daughter in law to *Thare*, *Abrahams* father; becauſe *Abraham* himſelfe ſaith, *She is the daughter of my father, not of my mother.* Others are of opinio, that ſhe was *Harans* daughter in law, and after his death was tranſlated into the family of *Terah* her grand-father; who was alſo in ſtead of her father being dead, and thence ſhee was tearmed his daughter. Now howſoever in this variety of judgements, it is hard to find certainty of truth, yet this is out of doubt, that God in thoſe dayes toleratedmany things, which notwithſtanding he did not altogether approve.

*Object.* 3. 2 Sam. 13. 13. *Thamar* ſayes to her brother *Amnon*: *Speake I pray thee to the King, and hee will not deny me unto thee.* *Anſw.* The ſpeech of *Thamar* is not ſimply to be taken as if ſhee deſired that which ſhee ſaid, or as if it were lawfull to be done, which ſhe wiſhed him to doe; but only that ſhe ſought to put him off, by giving him this counſell, in reſpect of her owne deliverance from that preſent danger wherein ſhe was. Or at leaſt it may be ſaid, that ſhe erroneouſly ſuppoſed it was lawfull for the King to grant ſuch a ſuit, if it had beene made unto him by her brother *Amnon*. Whether way ſoever this ſpeech bee taken, there can no ſuch thing be gathered thence, as is pretended.

Now out of the ſecond degree of the equall collaterall line, it ſhould ſeeme that thoſe who are joyned one to another in marriage, doe not touch the kindred of their fleſh: and therefore the Law of God forbiddeth not conſobrines or cozen Germanes, that is, brothers and ſiſters children to marry.

Yea, if examples be of force for this purpoſe, the Scripture approves ſuch marriages. For thus it is written, that *Iacob* married *Rahel* the daughter of *Laban* his mothers brother, Geneſ. 28. 2. Againe, that *Mahla, Tirza, and Hoglah, Milcah, and Noah, the daughters of Zelophchad, were married unto their fathers brothers ſonnes*, Num. 36. 11. And *Othniel the ſonne of Kenaz the cozen of Caleb, took Kiriath-ſepher; and he gave him Aſſah his daughter to wife*. Joſ. 15. 17.

Howbeit in this caſe, the rule of the Apoſtle is to be followed; *That nothing be done*, even in things that are otherwiſe lawful, *whereby a mans brother may ſtumble, or be offended, or made weak*, Rom. 14. 21. Wherefore it is convenient, that ſuch marriages ſhould not be, becauſe ſomtimes they may give offence in regard of the Law of the Magiſtrate; and becauſe they come ſomewhat neere to the bonds and tearmes of bloud and ſtocke, which God hath ſet downe in his word. *Auguſtine* in his 15. booke *De civitate Dei*, chap. 16. ſaith to this purpoſe, *Experti autem ſumus, &c.* that is, *We have found by experience, that in regard of that neernes of bloud, which cozen germans have unto the degrees of brothers and ſiſters, how rarely cuſtome hath admitted thoſe marriages, which were warrantable by laws, becauſe the law of God hath not forbidden them, nor as yet the law of man. Never heleſſe, the practice lawfull in it ſelfe, was forborne the rather, becauſe it came neere to that which was unlawfull, and therefore marriage with the cozen germane, ſeemed in a manner to bee marriage with a mans owne brother or ſiſter, &c. Howbeit there is no queſtion, but in theſe times it hath beene well provided by lawes, that ſuch marriages ſhould not be undertake. For as the multiplication of alliance is hindred therby, ſo this inconvenience alſo grow-*

*eth from them, that friendship and love which is procured by affinity, betweene men that are strangers; cannot be inlarged and increased, where men goe not out of the limits, and tearmes of their owne bloud. Yea, there is naturally in man a comendable measure of shamefastnes, wherby upon consideration of the neerenesse in bloud, he acknowledge: h a due debt of modesty and honour to his next kindred, and consequently restraineth himselfe in regard of them from the occasions and actions of concupiscence, wherunto he is inclineable in respect of others. And hence it is, that generally the modesty that ought to be in those which intend marriage, avoideth as much as may bee, these and such like conjunctions.* The same is the judgement of *Ambrose* in one of his Epistles to his friend *Paternus*, wherein he dissuadeth him from marrying his sonne with his cozen Germane, upon the grounds before alleaged by *Augustine*, adding this withall, that though it were in it selfe lawfull, being no where forbidden by God, yet in sundry respects being inexpedient, it ought not to be done, according to the saying of the Apostle, *All things are lawfull for mee, but all things are not expedient.*

Epist. Lib. 8. Epist. 66.

1 Cor. 6.

But it is avouched to the contrary, that God by expresse law forbiddeth marriage with the aunt, the fathers sister, Levit. 18. 12. and with the mothers sister, vers. 13. and with the fathers brothers wife, which is also the aunt, verse 14. therefore by the law of proportion, hee forbiddeth matching with the children of these persons. For in nature it is a ruled case: If a man may not marry the mother, much lesse may hee marry the daughter.

*Ans.* The argument is faulty, and concludes nothing to the purpose. For there is not the same reason of both. In the right line of consanguinitie, those which are sisters to father and mother, stand in place and stead of parents; and their nephewes and neeces are to them as children: therfore marriages among them can stand by no law, either of God, of nature, or by the positive lawes of nations. It is not so with cozen germans. For having no such relation, there is not in their marriages by the law of *Moses*, any discovery of shame or breach of civill honestie. The blessing of God upon some of them mentioned in Scripture, as upon *Iacob* and *Rachel*, and such like, doe evidently shew that they were lawfull in themselves, and pleasing unto him. And thus much touching kindred by bloud or consanguinity.

Kindred in affinitie is that, wherby the tearms of two kindreds, are brought into the societie of one and the same family; or whereby persons that are not of bloud, are by marriage alied each to other. Hence it is tearmed affinitie, because it maketh an unitie of tearmes in kindred which before were distant.

Affinitie or alliance groweth by mixtion or participation of bloud, in the coupling of man and wife together in lawfull marriage. For a bare and simple contract, maketh not alliance A betweene party and party properly, but marriage after the contract finished and consummate.

Againe, the same alliance ceaseth and determineth upon the death of either partie espoused or married; yet so as the prohibition of conjunction remaines and stands in force, for the preservation of publike honesty.

Now there is a kinde of resemblance and proportion betweene kindred of bloud, and kindred by marriage, not onely in regard of degrees and line, but also in respect of the prohibition of degrees.

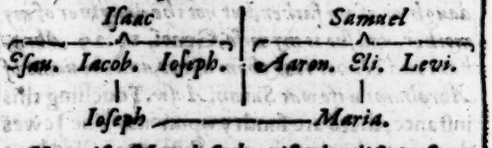
Those that are of alliance, are commonly reduced to these heads. I. The father in law, or the husbands or wives father. The mother in law, or the husbands or wives mother. II. The mothers husband or step-father to them that come by another man. The fathers wife, or step-mother to those that come by another woman. III. The wives fathers father, or grand-father and the wives mothers mother, or grand-mother; or the grand-father and grand-mother of the wife. IV. The sonne in law, or daughters husband, and the daughter in law, or sonnes wife. V. The neeces husband, and the nephewes wife. VI. The step-sonne, or sonne in law, that is, the sonne of a man by another wife, or of a woman by another husband. The step-daughter, or daughter in law, that is, the daughter of a man by another wife, or of a woman by another husband. VII. The step-sonnes sonne, or his sonne who comes of a man by another woman, or of a woman by another man. And the step-daughters daughter, or her daughter who comes of a man by another woman, or of the woman by another husband. VIII. The husbands or wives brother, and the husbands sister, or brothers wife. IX. The sisters husband, and the brothers wife.

B

C

Concerning affinity, I propound these rules.

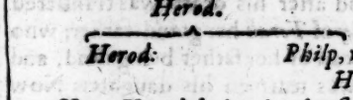
I. Looke in what degree a man is of consanguinitie to ones wife, in the same degree of affinitie he is to the wives husband. And contrariwise: for example,




D

Here, if *Mary Iosephs* wife, be distant from *Esau Iosephs* uncle by the fathers side, two degrees, then also is *Ioseph* himselfe distant from *Aaron* the brother of *Eli* his father in law, two degrees. If *Mary* the wife, be distant from her own father *Eli* one degree, and from her grand-father *Samuel* two; then also is her husband distant from *Eli* his father in law, one degree, and from *Samuel* his wives grand-father, two.

Another example,




Here *Herod* being in the first degree of con-

conſanguinitie with his brother *Philip*; *Herodias* his brothers wife is in the firſt degree of affinitie to him.

II. *Rule.* Coſins by marriage within the degrees, both of the right and collaterall line, doe come neere to the kinred of their fleſh, in the ſame manner that coſins by bloud doe, in the ſame lines; and the like degrees in both are forbidden. Therefore in the right line of affinitie it is as well unlawfull for the father in law to marry the daughter in law, or the ſonne in law to marrie the mother in law, as it is for the father to marry the daughter, or the ſonne the mother. Againe, in the collaterall, it is as unlawful for the uncle by the mothers ſide, to marrie the wife of his ſiſters ſonne, and ſo in other degrees, as it is for him to match in the ſame degrees of conſanguinitie. The reaſon is, becauſe in theſe lines, as well as in thoſe of conſanguinitie, ſuperiours and inferiours, are each to others as parents and children.

From hence amongſt other things it may be gathered, that it is in no ſort lawfull for a man, when his wife is dead to marrie her ſiſter: Lev. 18.16. *Thou ſhalt not diſcover the ſhame of thy brothers wife; for it is thy brothers ſhame.* And Levit. 20.21. *The man that taketh his brothers wife, committeth filthineſſe, becauſe he hath uncovered his brothers ſhame.*

Againſt this doctrine it is objected. Firſt, that God commandeth not to take a wife with her ſiſter, during her life, Levit. 18.18. in which place, he doth not ſimply forbid a man to marry two ſiſters one after another, but to marrie them both together, and therefore after the wife is dead, a man may marry her ſiſter.

*Anſw.* The place is a flat prohibition of the ſinne of *Polygamie*. For to take a wife to her ſiſter in the Hebrew phraſe, is nothing elſe but to take two wives one to another. The like forme of ſpeech is uſed otherwhere by *Moſes*, as Exod. 26.3. *Five curtains ſhall be coupled together*, [the woman to her ſiſter] that is, one to another; *and the other five curtains ſhall be coupled*, [the woman to her ſiſter] that is, the one to the other. Ezech. 1.9. *The foure beaſts were joyned with their wings*, [the woman to her ſiſter] that is, the one to the other. Againe, *Moſes* himſelfe there alleageth two reaſons againſt *Polygamie*: the one is, becauſe the man is to love, cheriſh, and comfort his wife; whereas, if he ſhould take unto him another beſides her, he ſhould greatly vex his firſt lawfull wife. The other, becauſe by that meanes he ſhould uncover the ſhame of his wife; that is, he ſhould play a very diſhoneſt part with her, to whom he was before lawfully married.

*Object.* 2. The Lord commanded by a ſpeciall law, that the brother in caſe his brother died without iſſue, ſhould take his wife, and raiſe up ſeed unto him, Deut. 25.5.

*Anſw.* The words of *Moſes* are a ſpeciall exception of a generall law propounded in Levit. 18.16. *Thou ſhalt not diſcover the ſhame of thy brothers wife; for it is thy brothers ſhame.* And they are peculiarly directed to the Iſraelites, upon ſpeciall cauſe; that, when the elder brother died without any ſeed, the name of the firſt-borne might not be extinct, but the family might be preſerved in that name, by raiſing up of ſeed unto him; which being a privilege proper to the Iſraelites, upon that ſpeciall conſideration, it muſt not be inlarged to any other ſort of men whatſoever. Neither is the text to be underſtood of coſins removed onely, as ſome thinke, but alſo of the line of the kinred by bloud; as appeareth plainely by the hiſtory of *Ruth*, chap. 1. verſ. 11. in theſe words of *Naomi* to her daughters in law, *Turne againe, my daughters: for what cauſe will you goe with me? Are there any more ſonnes in my wombe, that they may be your husbands? Turne againe, my daughters, goe your way, for I am too old to have a husband, &c.*

III. *Rule.* The wives kinſman by bloud, is of affinity to her husband only; but unto his kinred by bloud, the ſaid kinſman hath no affinitie at all. So on the contrary it is true, that though the husbands kinſman by bloud, be allied to his wife, yet he hath no alliance to thoſe that are kinſmen of bloud unto her. The reaſon is, becauſe betweene the kinred of bloud on the mans ſide, and the kinred of bloud on the womans ſide, there is no affinitie. For the prohibition of the degrees of affinitie, hath force in thoſe onely which are the cauſe thereof, and goeth no further. Now the cauſe being onely in the married perſons themſelves, the effect may not in reaſon be inlarged, to them that are of the ſame bloud with either of them.

From this rule it followeth, that the kinred of both married perſons by bloud, may lawfully match together. The ſonne in law may match with the daughter of his mother in law. The father and ſonne by another wife, may marry the mother and the daughter. Two brothers may lawfully match with two ſiſters.

IV. *Rule.* Kinred of affinitie to the wife, are alſo kinred of affinitie to her husband; but how? not properly, but onely after a ſort, and as it were, of affinitie. So on the contrary. Kinred of alliance to the husband, are as it were of alliance to his wife. For example. The wife of my father in law, which is not my wives owne mother, but her ſtep-mother is, as it were my mother in law: for ſhe is (as it were) of affinitie to me, becauſe ſhe is indeed of affinitie to my wife.

Beza de repudiis. 82.

Thoſe which are of affinitie onely after a ſort, cannot conveniently match one with another. And therefore the ſonne in law may not marrie with his wives ſtep-mother; becauſe being of affinitie to his wife, ſhe is in ſtead of a mother in law to him. Neither may the daughter in law match with her husbands ſtep-father, becauſe he is (as it were) a ſtep-father to her. Againe, my ſiſters husband may not marrie my brothers wife; for they are after a ſort brother

and sister each to other. The reason hereof is, because the wife is holden in law a * part of her husband, and therefore if affinitie hinders marriage with one of the married couples, it hindreth as well in the like case and respect, marriage with the other.

* Cujus nuptias inire non licet, ejus nec conjugis licet.

And thus much touching the distance of bloud, which in the choice of persons fit for marriage is most necessary to be observed. For in the 18. chap. of *Leviticus* there are sixteene severall sorts of persons with whom marriage is forbidden. The first is the mother. The second is the step-mother. The third, the sister by the same father and mother. The fourth, the halfe-sister, by one of the parents onely. The fifth, is the neece by the sonne. The sixth, the neece by the daughter. The seventh, the fathers sister. The eighth, the uncles, that is, the fathers brothers wife. The ninth the mothers sister. The tenth, the daughter in law, or sonnes wife. The eleventh, the brothers wife. The twelfth, the wives mother. The thirteenth, the step-daughter, or the wives daughter by another husband, or husbands daughter by a former wife. The fourteentch, is the step-sonnes daughter, that is, his daughter who was the wives son by another husband. The fifteenth, the step-daughters daughter. The sixteenth, is the wives sister. And not onely these, but all other answerable to them, either in the same or like degree, are by equall proportion forbidden to be had in marriage.

It is alleaged, that the prohibitions mentioned in that chapter, are meerely Mosaicall, that is, Ceremoniall, and therefore doe not bind us now in the new Testament.

*Ans.* It is a flat untruth; as shall appeare by these reasons.

First, the Cananites long before these lawes were given by *Moses* to the Israelites, were grievously afflicted for the breach and contempt of the same, as may be gathered by that which is written in the same chapter of *Levit.* ver. 3. *According to the works of the land of Canaan, ye shall not doe, neither walke in their ordinances.* And ver. 24. *You shall not defile your selves in any of these things; for in all these the nations are defiled, which I will cast out before you.* ver. 25. *And the land is defiled; therefore I will visit the wickednesse thereof upon it, and the land shall vomit out her inhabitants.*

Chap. 18.

Secondly, the Prophets themselves after *Moses*, are wont to count these prohibitions not Ceremoniall, but Morall: Ezech. 22. 10. *In thee have they discovered their fathers shame; in thee have they vexed her, that was polluted in her flowers.* Amos 2. 7. *A man and his father will goe in to a maid, to prophane the name of my holinesse.*

Thirdly, the same lawes are also urged in the new Testament, wherein Legall Ceremonies were determined, and had their end. Mark. 6. 18. *Iohn* said to *Herod, It is not lawfull for thee to have thy brothers wife.* 1 Cor. 5. 1. *It is heard* A *certainly, that there is Fornication among you, and such Fornication, as is not once named among the Gentiles, that one should have his fathers wife.*

Fourthly, Nature it selfe by proper instinct, abhorreth such kinde of conjunctions, and the prohibitions of them, have sufficient ground, even from her principles. For to this purpose it is, that not onely the lawes of the Romane Emperours, but also the civill Canons, and constitutions of men, very skilfull in that kind, have in all ages expresly been made against such persons as have offended in those societies forbidden by the Law of *Moses*.

Fifthly, the Lord himselfe hath denounced many and great punishments to be inflicted upon the breach of the same lawes. Levit. 20. 11. B *The man that lieth with his fathers wife, because he hath uncovered his fathers shame, they shall both die, their bloud shal be upon them.* ver. 12. *The man that lieth with his daughter in law, they both shall die the death; they have wrought abomination, their bloud shall be upon them.* v. 14. *He that takes a wife and her mother, committeth wickednesse; they shall burne him and them with fire.* ver. 16. *The man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and she seeth his shame; it is villanie: therefore they shall be cut off in the sight of their people.* ver. 20. *The man that lieth with his fathers brothers wife, and uncovereth his uncles shame, they shal beare their iniquity, & shall die childles.* Deu. C 23. 2. *A bastard shall not enter into the congregation of the Lord even to his tenth generatiō.* Deu. 27 20. *Cursed be he that lieth with his fathers wife.*

The third essentiall Signe of a person marriageable, is abilitie and fitnesse for procreation. And this in an holy and modest sort is alwaies supposed to be in the party contracted, unlesse the contrary be manifestly knowne, and discerned by some apparent infirmity in the body.

Hence I gather, that it is unlawfull to make a contract with such a person, as is unfit for the use of Marriage, either by naturall constitution of body, or by accident. For example; in regard of sicknesse, or of frigiditie, or of the palsie uncurable, or lastly of the deprivation of the parts belonging to generation. These and such like impediments are of force, though a contract should already be made, yet to make it a meere nullity, considering that God maketh knowne his will in them, that hee approveth not of such espousals, but would have them to be dissolved. D

Againe, that which is made betweene two persons that are * under age, is to be holden and accounted as unlawfull. And though it should be done by consent, or commandement of Parents, yet it is of no moment. This alwaies remembred; except it be ratified by a new consent of the parties after they be come to age; or that they in the meane time have had private and carnall copulation one with another.

* Impuberes.

Againe, put the case two be espoused, where-

of

of the one is under age, the other of full age; the partie that is of full age ought to tarry and expect the time, wherein the iſſue of the eſpouſals formerly made may be manifeſted. And the under-aged may not breake off conſent, either before, or when they be come to perfect yeares, but muſt reſt in expectation of the accompliſhment of the contract when he or ſhe ſhall be out of their minoritie.

The fourth eſſentiall Signe, is a ſound and healthfull conſtitution of bodie, free from diſeaſes incurably contagious.

Whereupon it followeth, that a promiſe of marriage made between thoſe, whereof the one hath a diſeaſe ſo loathſome, as that the other upon good ground cannot poſſibly endure familiar ſocietie and company with him, though it doe not wholly hinder the uſe of the body, is utterly unlawfull.

Of this ſort is the Leproſie, the French pox, and ſuch like. For ſeeing there cannot bee any matrimoniall uſe of them that are tainted with ſuch contagious diſeaſes, without apparent danger of infecting each other, and thoſe alſo, which have ſociety with them, and others; yea and by this meanes the iſſue of their bodies, growing of a corrupted ſeed, are even borne to perpetuall miſerie, and to great hurt and hinderance of the Common-wealth; the caſe is plaine, that ſuch marriages cannot be undertaken with good conſcience.

Now if the one party have a diſeaſe, though not contagious, yet either incurable, or ſo *loathſome, as the other hath juſt cauſe to abhorre his company; for example, if he be ſicke of a Lethargie, of the falling ſickneſſe, or ſuch like diſeaſes; then, though it bee lawfull to match with him, becauſe ſuch a contract is not expreſly forbidden, neither is it apparently hurtfull to the Common-wealth, yet it is not expedient, becauſe the diſeaſe being loathſome to the ſound partie, the marriage will alſo become unprofitable, and the party in danger of breaking the commandement of the Morall law, wherein God forbiddeth to commit adulterie.

*Turpi.

The fifth eſſentiall Signe of a perſon marriageable, is freedome from marriage; whereby both the parties which enter contract, are ſo at libertie, that neither the man hath in preſent another wife, or is promiſed to another; nor the woman hath another husband, or is promiſed to another. The reaſon is, becauſe God himſelfe eſteemeth that marriage only lawfull, wherein one man is ioyned to one woman, and they both into one fleſh; and conſequently judgeth it unlawfull, as for one man to have more wives; ſo for one woman at the ſame time to have more husbands.

Hence it followeth, that it is againſt the law of God, and the firſt inſtitution of Marriage, that a contract ſhould be made betweene ſuch perſons, whereof the one is formerly betrothed to another. For ſo long as the firſt promiſe ſtands in force, the man can no more be betrothed to two women, than he may bee the husband of two wives; becauſe the ſpouſe by the bond of her promiſe to the man, becomes a wife; and the man by the bond of his promiſe to the woman, becomes an husband, Deut. 22. 23, 24.

Againe, there can bee no ſure-making, and conſequently no marriage with ſuch an one, as either hath beene divorced without a ſufficient cauſe, or hath wrongfully forſaken and rejected a lawfull mate before. To this purpoſe ſaith our Saviour Chriſt, Matth. 19. 9. *I ſay unto you, that whoſoever ſhall put away his wife, except it be for whoredome, and marrieth another, committeth adultery; and whoſoever marrieth her which is divorced, committeth adultery.* And S. *Paul* 1 Cor. 7. 11. *But and if ſhe depart, let her remaine unmarried, or be reconciled unto her husband, and let not the husband put away his wife.*

Hitherto I have treated of eſſentiall markes, which belong to the being of marriage. Now I come thoſe that are accidentall.

An accidentall marke of a perſon fit for mariage, is that; which belongeth not to the being, but to the well being, that is, to the holineſſe and purity of that eſtate. And of this ſort, there be three that are the principall.

The firſt is parity or equality, in regard of Chriſtian religion; For in marriage, there is a ſpeciall care to be had, that beleevers be matched with beleevers, and Chriſtians with Chriſtians; not beleevers with Infidels, or Chriſtians with Pagans. For the former ſort are onely and alwaies to be made and kept, and the latter to be avoided, yea, inhibited by poſitive lawes and conſtitutions, the breach whereof in ſuch caſes is ſeverely to bee puniſhed. The neglect of this point was one principall cauſe of the deſtruction of the old world by the flood. Gen. 6. 2. *The ſonnes of God ſaw the daughters of men, that they were faire, and they tooke them wives of all that they liked.* *Abraham* obſerved it in the marriage of *Iſaac* his ſonne, and for that purpoſe tooke an oath of his ſervant. Gen. 24. 3. *I will make thee ſweare by the Lord God of heaven, and God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Cananites among whom I dwell.* And in imitation of that holy example, *Iſaac* alſo gives a charge unto *Iacob* his ſon, that he ſhould *not take a wife of the daughters of Canaan.* Gen. 28. 1. Afterward there was an expreſſe Law of God given by *Moſes*, touching the Gentiles that lived in that land. Exod. 34. 15. *Beware that thou make not a covenant with the inhabitants of the land,* &c. verſ. 16. *And take of their daughters unto thy ſonnes, and their daughters goe a whoring after their gods; and make thy ſonnes goe a whoring after their gods.* And the ſame law was urged by *Ezra* the Prieſt in his time. Ezra. 10. 11. *Separate your ſelves from the people of the land, and from the ſtrange wives.* Laſtly, S. *Paul* exhorteth the Corinthians, 2. Cor.

Cor. 6. 14. *Be not unequally yoked with the Infidels.* And Titus 3. 10. *Reject him that is an heretike, after once or twice admonition.*

But suppose it falleth out, that the espousals be past, & that both parties at the first were beleevers, or one of them only; or that at first both were unbeleevers, and yet afterward one of them is converted to the faith, or further, admit that both were beleevers at the contract, yet within some time after, the one becomes an Infidell, that is to say, a Jew, a Turke, or an obstinate Heretike, that denies the faith, and raseth even the very foundation of Religion; in this case what is to be done? Surely even such espousals once made and ended, if there be no other impediments but these, are to stand and continue firme and unchangeable; so long as the unbeleeving party doth willingly yeeld & submit him or her selfe to the performance of mariage duties, properly belonging to man & wife. My reason is, the speech of *Paul*, who saith, *If any brother have a wife, that beleeveth not, if shee be content to dwell with him, let him not forsake her.* Againe, *The woman which hath an husband that beleeve h not, if he be content to dwell with her, let her not forsake him,* 1 Cor. 7. 12, 13.

If it be here alleaged, that the sinne of adulterie dissolves the bond both of contract and marriage, and therefore much more doth Idolatry or infidelity, which is a sinne farre more detestable than adultery: I answer, that the question is not, whether of these is the greater sin, or more heinous in the sight of God; for Infidelity in both respects farre exceedeth the other; but whether of them is more pregnant to the nature and condition of wedlocke. Now the sinne of adulterie is that alone, which breakes the bond, and renounceth the troth plighted in marriage, and is the proper cause of a divorce, and not Idolatrie or Infidelitie.

The second note, is parity or equalitie in regard of age and condition.

First of Age; because though the marriage of persons, whose yeares are farre unequall, is not expresly forbidden in the word; yet it is agreeable to the rules of expediencie and decencie, that the aged should match with the aged, the younger with the younger.

Reasons are these. First, because the comforts of this societie in likelihood will by this meanes alwaies be equall, and consequently bring the more contentment to either partie. Secondly, these unequall marriages are oftentimes offensive to others. Thirdly, they cannot but in some cases prove offensive even to themselves. For when a man of great yeares matcheth with a woman very young, or a young stripling marrieth an aged woman; the elder partie growing weake and impotent, may the sooner come to be unfit for marriage duties; and the younger being of greater strength and ability, the more in danger being exposed to incontinencie, and that in the highest degree, unlesse hee be restrained by Gods speciall grace.

A For this cause it was a great fault, wherewith one *Apuleius* was justly charged, that being but a very young man, he was married to a wife of sixtie yeares of age.

Secondly, of condition and estate. For this also is answerable unto the Apostles rule, who exhorteth men to thinke of, and to doe those things which are true, *just, commendable, and of good report,* Philip. 4. 8. Thus it is a seemely and commendable practice, that the Prince, the Noble man, the freeman, the gentleman, the yeoman, &c. should be joyned in societie with them, that are of the same or like condition with themselves, and not otherwise. For this cause are the ancient Romans greatly to bee commended, who (as wee read in the stories) B had such a carefull respect of their marriages in this behalfe, that they made lawes and constitutions for the restraining of inequalitie of worldly estate in such societies; by this meanes preventing much confusion and disturbance in families, and other orders of men. Whereunto agrees that of *Tertullian.* who saith, *That if a free-woman had affianced her selfe to him that was a bond-man to another, and being thrice admonished thereof by him that had authoritie, over her, did notwithstanding persevere in her purpose, shee should according to the law, lose her freedome.* Tertull. ad uxor. lib. 2.

The third note is, publike honesty and credit, whereby the contract made becomes a matter of good report, well thought and spoken of C abroad. *Whatsoever things are of good report, thinke on them,* Philip. 4. 8. From hence I gather,

I. That it is an unseemely thing for a man to make promise of marriage to such a woman, as hath beene formerly deflowred, or hath and is, or may be convinced of adulterie, and uncleanesse. Nay, I adde further, that a contract made with such an one, as himselfe hath before defloured, is by the Law of God unlawfull. For the adulterer and the adulteresse, by divine law should be put to death, and be cut off from humane societie, Levit. 20. 10.

II. It is altogether inexpedient that a woman should be married to such a man, as hath a concubine, unlesse he formerly renounce her, and D testifie the same by true and unfained repentance. The reason is plaine. Such a marriage cannot be undertaken in the Lord. And the partie himselfe, being before polluted with his concubine, becomes now by marriage to another, an adulterer; & she that is married unto him, by this her act yeelds consent unto his adulterie.

III. That no man professing Christian religion, much lesse a minister of the word, ought to take to himselfe in marriage an harlot, a defamed woman, or one that comes of infamous parents, though she be repentant. Levit. 21. 7. *The Priest shall not take to wife one that is a whore, or prophaned;* that is to say, which hath an evil name, or comes of ignominious parents. Which law, though it was in part Ceremoniall and

and Leviticall, and ſo farre forth abrogate; yet having in it ſome Moralitie, in as much as the reaſon thereof (to wit, becauſe it is reproachfull to a Chriſtian, but ſpecially to a Miniſter) is ſtill in force, it is to bee holden perpetuall. For Chriſtian profeſſion, and the Eccleſiaſticall Miniſtery is principally to be reſpected, and whatſoever may prejudice the dignitie and credit thereof, to be avoided.

*Object.* 1. The Prophet *Hoſea* was commanded to take unto him a *wife of fornication*, that is, an harlot, Hoſea 1. 2. *Anſw. Hoſea* did it not indeed, but in type and reſemblance. For God commanded him in his prophecy, to take upon him (as it were) the perſon of a fornicator, that by this meanes hee might the more effectually charge and convince the Iſraelites of their uncleane and unchaſt converſation.

*Object.* 2. The Lord alſo forbiddeth the Prieſt to marry a widow, Levit. 21. 14. it may ſeeme therfore unexpedient for a Miniſter ſo to doe. *Anſ.* The law concerning the marriage of a virgin, and not a widow, was not injoyned to all Prieſts, but onely to the chiefe Prieſt, Levit. 21. 10. And hee alſo might Marrie a widow, but ſuch an one onely, as hath beene the widow of a Prieſt, and not any other, Ezech. 44. 22. Now this was commanded them upon ſpeciall conſideration. For the high Prieſt was a type of Chriſt, and Chriſt was in time to come to call his Church the elect, among the Gentiles, and to marry them as a virgin eſpouſed unto himſelfe. Yea, hee was alſo to marry his Church as a widow, but the widow of a Prieſt onely, becauſe he was to gather to himſelfe the remnants of the Church of the Jewes; Howbeit, not all of them, but ſuch onely as came of the holy Fathers, and were Iſraelites, not according to the fleſh, but according to the promiſe.

IV. That it is not meet for a man to be contracted to the ſiſter of her that is already affianced unto him.

And ſo much of the firſt point, required to the making of a contract, namely, the choice of a perſon fit for marriage.

## Chap. VI.

## *Of Conſent in the Contract.*

THe ſecond thing required to the making of a contract, is the free and full conſent of the parties, which is indeed the very ſoule and life of the contract. And this conſent ſtandeth in the approbation, or (as we commonly call it) the *ſure-making* of the parties contracted.

Conſent in this caſe is two-fold, either of the man and the woman, or of their parents.

Touching the firſt: That a man and the woman may yeeld free conſent each to other, it is neceſſarie that, in reſpect of underſtanding, their judgement ſhould be ſound; and in regard of will, their choice ſhould bee free. And here ſundry caſes are to be reſolved.

*I. Caſe.* When the contract flowes not from the will and good liking of the parties, but is forced and compelled, what is then to bee done?

*Anſw.* If the eſpouſals have beene made through force or feare; I meane, ſuch as may befall a conſtant, and reſolute man, and which hath beene wrought upon good knowledge, and conſideration; then are they of no moment, and in truth meere nullities; becauſe there is wanting to them the free and voluntary accord and aſſent of both parties. Nevertheleſſe if afterward they ſhall grow to a new conſent, or both yeeld to an after-acceptation of that which was formerly made, the eſpouſals ſhall then ſtand in force; without further exception, or contradiction.

*II. Caſe.* But how if conſent bee paſt, and in proceſſe of time it appeares to the eſpouſed perſons, that they have erred; either in choice or conſent: or both?

*Anſw.* There is a threefold errour in conſent; the one of the perſon, the other of the abilitie, or eſtate of the perſon, the third of the qualitie.

Errour in reſpect of the perſon is, when one perſon is taken for another; or when the contract is made betweene two, whereof the one was taken to bee ſuch a party, as afterward hee proved not to bee. Now where this errour is committed, it is a plaine caſe, there was no conſent; and therefore the contract, upon certaine knowledge thereof is quite fruſtrate. For the knowledge of the party is the ground of conſent, and belongs conſequently to the very ſubſtance of marriage.

Nevertheleſſe, if the errour being once knowne, the parties have had ſecret ſocietie one with another; and have either againe conſented, or growne to an after-acceptation of the conſent before made, the contract may and doth ſtand in full force. For example; *Iacob* by the deceit of *Laban*, had taken *Leah* for *Rachel*, to his wife: ſo ſaith the text, *When the evening was come, Laban tooke Leah his daughter, and brought her to him, and he went in unto her*, Gen. 29. 23. *But when the morning was come, behold it was Leah*, 25. Now by the judgment of the beſt Divines, *Iacob* might juſtly have renounced *Leah*, if hee would, becauſe *Laban* had given her unto him for *Rachel*, and ſo deceived him; yet hee would not uſe extremitie, but kept her as his wife.

If it bee ſaid, there was an errour in the perſon, therefore no conſent, and ſo *Leah* was not his lawfull wife, but *Rachel*: I anſwer, that *Iaacob* did renew his conſent afterward, and that renewed conſent following upon their knowing one of another, made her his wife though in extremitie, and rigour ſhee was not. Againe, *Rachel* was indeed the partie

tie to whom hee was espoused, by the former contract: and therefore upon their mutuall agreement afterward, shee also became his wife. So saith the holy Ghost, verse 27. *Fulfill seven yeares for her, and wee will also give thee Rachel for thy service, &c.* v. 28. *Then Iacob did so, and Laban gave him Rachel his daughter to bee his wife.*

Errour of the ability or estate is, when one of the parties to whom consent was given by the other, being taken for rich and wealthie, in the issue proves to have beene very poore, and not sufficient to maintaine that state of life.

Touching this errour, it is to bee considered, whether the cõtract was made absolute, for the time present, and so for ever afterward, or conditionall for time to come only. If it were absolute, that is, conceived in tearmes of the present time then, though the deceit be very offensive to the party deluded, & upon his complaint ought in equity to be punished by the Magistrate; yet it is not of force to breake the contract: because the abilitie of either, or both parties, belongs not to the essence of marriage. But if it were for time to come and conditionate, then hee or shee that made promise upon this condition, is free and not bound in conscience to fulfill the promise; unlesse the condition expressed aforehand be kept and performed.

Errour of the quality of the person is, when shee which was in the espousals taken to bee a virgin, is afterward found to be with childe by another before they come together. By this errour the Covenant is made void, and becomes a meere nullity; for as the man cannot be compelled upon true and certaine knowledge thereof, to matry the woman; but may renounce her, unlesse both parties come to a new agreement, or have privately knowne each other upon mutuall consent. For first, God did in expresse tearmes command the Jewes, that such a woman should bee stoned to death: Deut. 22. 20. *If the maid (that was given to wife) bee not found a virgin,* vers. 21. *then shall they bring the maid to the doore of her fathers house, and the men of her city shall stone her with stones to death, because shee hath wrought follie in Israel, by playing the whore in her fathers house.* Therefore it was not the will of God, that she should be retained as a wife, but utterly rejected and forsaken. Againe, this was so usuall a practice in Israel, upon Gods Commandement, that godly and righteous men, upon the discovery of this error, would not in conscience bee perswaded to marry them to whom they had beene betrothed, Matth. 1. 18. *Ioseph her husband* (having found, before *Mary* and *hee* came together, that shee was with childe) *being a just man, and not willing to make her a publike example, was minded to put her away secretly.*

*III. Case.* What shall wee thinke of the espousals of such, as are furious, and franticke?

*Ans.* We must distinguish of the diseases.

For madnesse is either perpetual, or by fits onely with intermission.

If it bee perpetuall, the case is cleare, that whether one of the parties onely, or both bee franticke, the contract made betweene them, is altogether unprofitable and vaine. For such know not what they doe when they make a promise, and the consent which passeth betwixt them cannot be free, full, and perfect, but must needs bee hindered and prejudiced by the heat and violence of their disease.

Now although perpetuall madnesse be a just impediment of marriage, and a sufficient cause to dissolve a contract, yet it is meet that there bee a convenient space of time agreed upon, wherein all meanes may be used for the curing of this disease, to the end that Gods will touching their amendment may bee the more evidently known; and both the parties themselves and their friends may give testimonie to the world, that they have had a carefull respect of the contract before made.

Againe, if it bee not continuall, but by * *fits*, so as they have some good dayes, and quiet intermission, the case is otherwise. For the contract shall be ratified, and stand in force: provided, that it was manifestly knowne, that the said parties were both in their right wits, before they plight their troth each to other; and themselves bee willing afterwards to confirme their promise formerly made, by renewing their consent.

* Dilucida intervallo.

A Consent of the Parents, is that act whereby they give their word and promise, to bestow their children in Marriage; and in regard of right, doe indeed presently bestow them.

Therefore private contracts, that are made without free and lawfull consent of parents, are not onely unprofitable and unlawfull, but even by the law of God meere nullities. Reasons. I. they are contrary to the expresse will and commandement of God: Exod. 20. *Honour thy Father and thy Mother.* II. They are flat repugnant to naturall equity: which teacheth, that hee who hath not power, nor right over himselfe, cannot binde himselfe by promise to another. Now children have not power over themselves, but are under the government, and at the disposition of their parents; therfore the covenants which they make, are not made and appointed of God; and those which God maketh not, are in deed and truth none at all.

Gal. 4. 1.

## Chap. 7.

## *Of Rejection, or Refusall of the Contract.*

Contrary to the compleat and lawfull contract is Rejection, whereby the Contract is dissolved, or broken off.

Repudium.

A lawfull Contract is then dissolved, when some

ſome great and heinous fault followeth immediatly upon it, in either of the parties eſpouſed. And from hence ariſe divers and ſundry caſes to be ſet downe and reſolved.

The firſt is this: What is to bee done, when ſome diſeaſe befals one of the parties immediately after the contract made?

*Anſ.* Thoſe diſeaſes which take away the uſe of the bodie, and altogether diſable the partie from the performance of the promiſe made in reſpect of marriage duties, are very juſt impediments of marriage, and conſequently do break off the Contract. Of which ſort are incurable palſies, frigidity, and ſuch like, whereof I have ſpoken before.

Nevertheleſſe a covenant once made is not ſuddenly to be renounced for feare of breeding offence. And therefore ſome longer reſpite is to bee taken from the time of the Contract, in which they are to reſt in expectation of amendment, before the ſaid diſeaſes be publikely and ſolemnly declared to bee incurable, and conſequently that the covenant made is become void.

Now if the diſeaſe doe not for the preſent take away the uſe of the body, and yet in time proves incurably contagious, and ſo loathſome that the one may juſtly feare to keepe and converſe with the other, as it falleth out when one is tainted with leproſie; then the Contract is utterly to bee diſſolved, as if God himſelfe ſhould have commanded it, though the promiſe was formerly made, and the parties themſelves ſhould bee unwilling. God hath ordained Matrimony to helpe, not to hurt, either the perſons themſelves, or others. Where therefore theſe diſeaſes be, which may infect, hurt, or deſtroy others, there God hath, as it were, teſtified from heaven, that the act done is not pleaſing unto him, and that preſently it ought to bee fruſtrate.

The contract being thus once diſſolved, the ſounder partie ſhall bee at his or her liberty to marry againe. But the diſeaſed is by the Magiſtrates authoritie to bee forbidden ſocietie with any other in way of marriage, and commanded to leade his life, where he may conveniently from company, for feare of infection. And withall he is for his owne part, to ſue unto God by prayer in faith for the gift of continencie. For certain it is, that he to whom God hath denied the power of uſing marriage with good conſcience, is thereby even called to continencie and ſingle life.

But if the diſeaſe bee not contagious, yet either incurable, or ſo naſty, that either of the eſpouſed hath juſt cauſe to be afraid of the others company; then both are to bee adviſed, not to claime their right, but willingly to ſurrender it each to other by mutuall conſent, that they may be free againe, and not bound by any former promiſe to live together as man and wife; conſidering that they have no hope mutually to converſe together, with comfort and contentment, while they ſo remaine.

Upon this advice given by their lawfull Paſtor, or ſome in his ſtead; if they both yeeld, or one of them at the leaſt deſires to bee at his owne liberty, the eſpouſals are forth-with to be broken off. But if neither will conſent to a ſeparation, but rather proceed as they had begun, and in probabilitie the one have no juſt cauſe to hold the other in ſuſpicion, in reſpect of contagion; they are not to bee hindered from the conſummation of their marriage.

Furthermore, though one of them ſhould have a diſeaſe, which is continuall without intermiſſion, and yet curable, or any other inconvenience ſhould befall either of them, after the ſure making whereby they become lame, deafe, or dumbe, &c. yet this is not a ſufficient cauſe to move them to renounce, and diſſolve the Contract.

A ſecond Caſe. What if it falleth out that after the finiſhing of the contract, one of the eſpouſed perſons bee long abſent from the other, ſo as the abſence be prejudicial to the marriage, that ſhould enſue upon the contract.

*Anſ.* Inquiry muſt be made, whether this abſence bee voluntary, or againſt the will of the party.

If it bee voluntary. For example; if the man upon an honeſt and juſt cauſe, the woman alſo being privy thereunto, ſhall goe beyond ſeas, and being admoniſhed of his dutie before-hand, ſhall notwithſtanding ſtay a whole yeare or more, and will not returne, but further wilfully abſent himſelfe; then may it be lawfull to the woman, to crave of the publike Magiſtrate a diſſolution of the covenant made, and conſequently marry another man, unleſſe the former to whom ſhee was contracted, be heard of. If he be, then ſhall it be lawfull for him to plead for himſelfe, and rendering no juſt cauſe of his refuſall, hee ſhall bee forced by the Magiſtrates authority to ſtand to his promiſe, and take the woman for his wife. And the ſame order is to bee taken in the wilfull abſence of the woman, after ſhe is contracted.

If againe, the man or woman ſhall upon an evill minde, and with purpoſe to deceive each other, abſent themſelves, and depart; meanes muſt be uſed, that they may be admoniſhed of their dutie. That being done, or at leaſt undertaken, and yet the partie offending will not appeare, if the other that is preſent, upon certaine knowledge of his or her want in reſpect of continency, ſhall ſue to the Magiſtrate; after publike and ſolemne notice given, the contract may be broken.

But if on the other ſide, either of them bee abſent againſt their wil, and intendeth no fraud or deceit, but is violently detained, by captivity, impriſonment, ſickneſſe, force, baniſhment, tranſportation, and ſuch like; then the partie preſent being deſirous of the conſummation of the Marriage, ought either to make meanes unto him, and expect his returne, or have certaine

taine notice of his death, before she promise, or have to doe with any other in way of marriage.

A third case. What if after the contract, one of the parties becomes furious, or mad?

*Ans.* If the disease be continuall, without intermission, in all equity and likelihood, the espousals are to bee dissolved, unlesse both parties after knowledge and experience of the disease, have knowne one another: yet in this, and all such like cases, it is fit that good meanes bee tried and used, and sufficient time bee given for the restoring of the diseased, to their former good estate, and for the accomplishment of the marriage lawfully begun, as before.

## Chap. VIII.
## Of Marriage.

MArriage is that, whereby the conjunction formerly begun in the contract, is solemnly manifested, and brought to perfection. Marriage is consummate by three sorts of actions; one of the Parents of the Bride and Bridegroom, the other of the Minister in publike, the third of the persons coupled together.

The action of the Parents is upon the Marriage-day, to bring the Bride, and deliver her to the Bridegroome, that they two may become actually man and wife, and performe each to other all matrimoniall duties.

And where the marriage is complete, in any other manner, so as the Parents upon sound judgement and deliberation, shall deny their full and free consent, either in expresse words, or by connivence and silence, and that upon just and lawfull cause; there though in the civill Courts of men, it may stand, and the children borne therein be legitimate before men, yet the truth is, before God it is of no force, but a meere nullity.

And because this doctrine, touching consent of Parents in these cases, is of great use, and availeth much to the supporting and maintaining of families; I will first open the truth thereof, and then prove it by reasons.

Under the name of Parents are comprehended; First, the Father and Mother. Secondly, all Tutors and Guardians, who have the proper and sole charge of wards, or others under years of discretion. Thirdly, all such as are kindred of bloud, who are instead of parents to children; as the uncle by the fathers side, the uncle by the mothers side, and such like.

Now touching the consent of parents, that is of father and mother, I hold it requisite of necessitie to marriage; for the authority of parents must not be resisted, or violated. As for Tutors, and such as have the place of Parents, their consent is not required of necessity, but of honesty at least, because the power and authority of the Parent, though it be not taken away, yet it is lessened, when it is either transferred to an other person, or in part resteth in the childe al-

De honestate.

readie bestowed.

Secondly, by parents consent, I understand that which they give, not rashly, unadvisedly, or foolishly, but out of good and wise consideration, and upon true and sound judgement of the businesse in hand: for otherwise, as much as in them lieth, they make the marriage void and of none effect. And they are then thought to carrie a right judgement of the thing, when they be able to yeeld a just cause of yeelding, or denying their consent. For example: if a father denies to bestow his daughter *Iulia* upon *Sempronius*, because hee knowes him to be an Arrian, a Pelagian, or of any other sort of Heretikes: hee with-holdeth his consent upon a good ground, and hee doth that which hee doth, of judgement.

Yet further I adde, that where the Parents doe dissent, and can yeeld no probable cause thereof; the marriage consummate without their consent, ought to be confirmed and ratified by the authoritie of the Magistrate, who is *Pater Patriæ*. And this seemes to bee the most equall course, both for the avoiding of greater scandals, and for the preventing of wrong, that may otherwise be done in some particular case, as to a woman that is deflowred and rejected.

Thirdly, consent of parents is either expressed, or implyed: expressed, when it is given by word: Implyed, when it is yeelded by silence. For it standeth with most equity and indifferencie, to thinke that those Parents doe give consent, who doe not by word expresly deny the same.

Fourthly, children are either subject to the authoritie of their parents in the family; or at their owne liberty, and out of their parents subjection. Those that are at liberty, are tied necessarily to subjection in respect of marriage; but the other being still of the familie, and under jurisdiction, are bound to bee ordered by their parents in the bestowing of themselves.

This is briefly the meaning of the question in hand. Now, for proofe of this point, I will propound three sorts of arguments, whereof some are drawn from the law of God, some from the light of nature, and some from the judgement of the ancient Church.

For the first sort. According to the law of God, marriage is not onely a civill and politike, but also a divine and spirituall conjunction, the author and ordainer whereof, upon speciall cause was God himselfe: this our Saviour Christ witnesseth, when he saith, *those whom God hath joyned together, let no man separate*, Mat. 19. 6. That therefore marriages may bee soundly ratified and confirmed; the authoritie and power of God himselfe is necessarily to be interposed.

If it bee asked, How God that is in heaven, should bring and joine together man and wife upon earth;

I answer, that he doth it not immediately by himselfe, as he brought *Eve* unto *Adam*, but in and by some solemne and lawfull meanes.

And

And this meane, is that great and ancient power and prerogative of Parents. And the law of God hath given them this power, not in civill contracts and in compoſitions alone, but even in the beginning and accompliſhing of marriages. Deut. 7.3. *Thou ſhalt not give thy daughter unto his ſonne, nor take his daughter unto thy ſonne.* Jerem. 29.6. *Take wives for your ſonnes, and give your daughters unto huſbands, that they may beare ſonnes and daughters.* 1 Cor. 7.36. *But if any man thinke that it is uncomely for his virgin, if ſhe paſſe the flower of her age, and need ſo require, let him doe what he will, he ſinneth not, let them be married.*

Hence it was, that *Abraham* by right of this authoritie, gave order what wife his ſervant ſhould provide for his ſonne: *Thou ſhalt not take a wife unto my ſonne of the daughters of the Canaanites: But thou ſhalt goe unto my Countrey, and to my kinred, and take a wife unto my ſonne Iſaac,* Geneſis 24.3,4. *Samſon*, though he was inflamed with the love of the woman in Timnath, whom he ſaw to be beautifull in his eye, yet he durſt not take her to his wife, till ſhe was given him of his parents, Judg. 14. It was an expreſſe law of God, that if a *man inticed a maid that was not betrothed, and lay with her, he ſhould endow her, and take her to his wife:* But how? marke in what manner the holy Ghoſt proceedeth, *If her father refuſe to give her to him, he ſhall pay money according to the dowrie of virgins,* Exod. 22.16,17. Deut. 22.28,29. In which Text, *Moſes* plainly teacheth, that the conſent of the two parties is not ſufficient, no not though they have had ſocietie together, unleſſe they have the free conſent of their Parents alſo. In like manner it was ordained by God, Numb. 2.4.5,6. *That if a woman vowed a vow unto the Lord, being in her fathers houſe, and her father hearing it, holdeth his peace concerning her,* that is, approveth her vow by winking at it, *her vow ſhall ſtand. But if her father diſallow her,* that is, give no approbation or conſent unto the vow made, *it ſhall be of no value, and the Lord will forgive her, becauſe her father conſented not.* Now, if the vow of children made unto God, and pertaining to his worſhip, cannot bee ratified without the Parents approbation; of how much leſſe force ſhall any private contract or marriage be, without their allowance.

The ſecond argument is taken from the light of nature, and it is gathered by proportion, on this manner. A ſonne privily alienateth and ſelleth away his fathers lands, either in whole or in part. The queſtion is, whether this alienation be good in Law, yea, or no? Anſwer is, No. And why? Becauſe the land did not belong to the ſonne, but was part of his fathers ſubſtance. In like manner, a ſonne alienates himſelfe, and is betrothed to a woman, to marrie her without his parents knowledge: Is this act of the ſonne warrantable and ſound? By no meanes: for the ſonne in reſpect of his body is part of the fathers goods, and may not be alienated from him without conſent. A notable reaſon hereof we finde in Job 1. For when God had given Satan power to deſtroy and ſpoile all *Iobs* goods, and whatſoever he had, the Devill doth not onely touch the wealth of *Iob*, but his children alſo, as a part of his ſubſtance. In this reſpect the Jewes were permitted by God to ſell their children, Exod. 21.7.

Againe, for the accompliſhment of marriage, there muſt needs be a mutuall donation, betweene the Spouſe and the eſpouſed. And what is that which is mutually given? Surely their perſons, or rather their bodies each to other: for ſo *Paul* ſaith, 1 Cor. 7.2. *Let every man have his wife, and let every woman have her owne huſband.* But by whom is this donation to be made? by ſonnes and daughters that are in the family, under the juriſdiction of their parents? It may not be: For nature her ſelfe taketh it for granted, that he which is not at his owne libertie, cannot yeeld to the giving of himſelfe. The donation therefore remaines in the gift of the Parent, in as much as the will and conſent of the childe ought to depend upon his will and conſent, to whom God hath given power and authoritie in this behalfe.

In the third place, let the judgement of the ancient Church be obſerved. *Ambroſe* in his firſt booke of the Patriarch *Abraham*, Chap. 9. requires this conſent in marriages, which he ſaith is ſo equall and agreeable to nature, that even the Poets acknowledged the ſame. For which purpoſe he reciteth two verſes out of the Grecian Poet *Euripides*, in his Tragedie called *Andromacha*, wherein when *Oreſtes* deſired to marry *Hermion*, ſhe frames him this anſwer: That the matter of her marriage wholly depended upon the pleaſure and authoritie of her father, and was not in her owne power or libertie. *Innocentius*, who was both a Pope and Martyr, in his decretall Epiſtles, ſo ſtrictly requireth conſent of Parents, *as where it is wanting, he concludes that marriage to be void.* In the Councell of Lateran it was decreed, that clandeſtine contracts and *ſecret marriages, made and undertaken betweene parte and parte, ſhould be holden as unlawfull, as marriages in thoſe degrees of conſanguinitie and affinitie, which are forbidden by God.* *Tertullian* ſaith, *That in this world the ſonne cannot* * *rightly and lawfully marry without the allowance of his father.* *Baſil* in an Epiſtle to *Amphilochius* Biſhop of Iconium affirmeth, *That marriages whiles are made without them which have power over the parties, are fornications, and therefore that they which are joyned together in marriage while their parents or maſters live, are in no ſort free from imputation of ſinne, untill they have approbation from them: for then marriage is ratified and confirmed, when they have yeelded allowance thereunto.*

Sub Innoc. 3. canon. 51.

Tertul. l. ad uxor. 2. ad finem.

* Ritè & Iurè

Baſil Epiſt. 1. ad Amphil. can. 42.

The ſecond Action touching the conſummation of Marriage, is the action of the Miniſter. And that is the bleſſing or ſanctification there-

of, which is a solemne worke, whereby the Minister pronouncing the parties contracted to be man and wife before the whole congregation, commendeth them and their estate unto God by solemne prayer.

This solemne sanctification is grounded upon the practice of God himselfe, who having given *Evah* to *Adam*, blessed them, saying, *Increase and multiply*, Gen. 2.22. & 1.27. For that which God then gave, the Minister standing in his roome, now prayeth it may be given to the man and wife. Yea, it is agreeable to the generall rule of the Apostle, *Let all things be done decently and in order*, 1 Cor. 14.40.

Now that this action is to be approved and used in the Church, appeares by these reasons. I. Marriage as it is a publike action, so it is after a sort a spirituall and divine ordinance, whereby it differeth from the contract: For the contract being meerely civill, as it standeth by the consent of men, so by the same consent, it may be broken and dissolved, but with marriage it is otherwise. II. Marriage is the seminarie of the Church and Common-wealth. III. It was the practice of the Primitive Church. *Tertullian* speaking of marriage of Christians with Christians, acknowledgeth himselfe not to be able sufficiently to declare the happinesse of that *conjunction which is made by the Church, consecrated by prayers and solemne service, witnessed by the Angels, and ratified by God himselfe*. *Nicephorus* reporteth of one *Synesius*, who avouched, *That God, and the Lawes, and the holy hand of Thesphylus had given him a wife*. *Ambrose* saith, *That marriage ought to be sanctified with the vaile wherewith the Priest was wont to cover the Bride and the Bride-grome in the publike Congregation, and with his blessing*.

Lib. 2. ad vxorem.

Oblationem sic exponit Beatus Rhenanus. Nicephorus l. 14. c. 55. Ambros. Epist. l. 9. Epist. 70. ad Vigil.

The third and last action belonging to the accomplishment of this estate, is that of the parties themselves, whereby the Bride is in decent and modest manner, brought unto the house and home of the Bride-grome. It is the Law of this estate published by God himselfe in Paradise, that the man, even in respect of habitation, *should leave father and mother, and cleave to his wife*, Gene. 2.24.

Here question is moved, whether marriage is to be solemnized with mirth and feasting. *Answ.* I. It is lawfull and warrantable to use feasting and mirth at marriages, because these be things indifferent, and we have examples thereof in the Scriptures: *Laban* made a feast at the wedding of *Iacob* and *Rachel*, and invited all the men of the place to it, Gene. 29.22. Christ himselfe did approve the resort of people to the marriage at Cana in *Galilee*, both by his presence, and by that honourable gift of six water pots of the best wine, John 2.2.7,8. II. It is not onely lawfull, but convenient and fit to be done, if there be abilitie; according to the commendable custome of the place and countrey wherein men doe dwell; so as in the use thereof, these cautions be observed. First, that in mirth and merrie-making, there be care had that nothing be done which is dishonest, prophane, or of ill report. Philip. 4.8. *Whatsoever things are honest, pure, of good report, thinke on these things*. Secondly, that joy in them be mixed and moderated with the feare of God, without which, *Laughter* and rejoycing is meere madnesse, Eccles. 2.2. Thirdly, that it be performed in a moderate and sober use of the creatures, without riot and excesse, Thus we reade that at the great feast of *Ahashuerosh*, it was appointed by the King himselfe, that they should *drinke orderly, that none might compell another to drinke more than hee thought convenient*, Esther 1.8. And where weddings are kept contrarie to these directions, they are not feasts celebrated unto God, but unto the Devill; which also may bee said of all other festivall meetings.

And so much touching the point of marriage, in which this is to be remembred for a conclusion, That where there is generally a nullitie in the contract, or a separation following upon it, there is also a nullitie in regard of the consummation of marriage.

## CHAP. IX.

## *Of the duties of married persons.*

THus farre have we proceeded in the doctrine of marriage; and now we come to the duties which they who be married are to performe each to other.

These are principally two: Cohabitation, and Communion.

Cohabitation is their quiet and comfortable dwelling together in one place, for the better performance of mutuall duties: 1 Cor. 7.10. *And to the married command I, not I but the Lord, let not the wife separate her selfe from her husband*: Verse 12. *But to the remnant I say, not the Lord, If any brother have an unbeleeving wife, and she be content to dwell with him, let him not forsake her*. Verse 12. *And the wife which hath an unbeleeving husband, which is content to dwell with her, let her not forsake him*. 1 Peter 3.7. *Likewise let the men dwell together, as becommeth them that have knowledge, giving honour to the woman as to the weaker vessell, even as they which are heires together of the grace of life, that your prayers be not interrupted*.

This dutie must be kept especially the first yeare of marriage: Deut. 24.5. *When a man taketh a wife, he shall not goe on warfare, neither shall be charged with any businesse, but shall be free at home one yeare, and rejoyce with his wife which he hath taken*. And the ground of this commandement no doubt, is, that they might learne to know one anothers conditions, and that they might worke a setled affection one towards

wards another, which afterward upon no occasion might be changed.

Yet they may be absent each from other in two cases: First, upon mutuall consent for a time, for the performing of some businesse, that is requisite for the family. Proverbs 7.19. *For mine husband is not at home, he is gone a farre journey: at the appointed time will he returne againe.* Secondly, the like absence is allowed, when some great and weighty affaires either in the Church or Common-wealth are in hand. Samuel 11.9,10. *But Vriah slept at the doore of the Kings Palace with all the servants of his Lord, and went not downe to his house.* verse 11. *Then Vriah answered David: The Arke, and Israel, and Iudah dwell in tents, and my Lord Ioab, and all the servants of my Lord lie in the open field, shall I then goe into my house to eat, and drinke, and lie with my wife? by thy life, and by the life of my soule, I will not do this thing.*

Hence ariseth a question: What if after marriage consummate, there grow upon one of the parties a contagious disease that cannot be cured, but is so loathsome, that the other whole partie cannot endure cohabitation at all?

*Answ.* Both the marriage it selfe, and the dutie of dwelling together, ought to continue firme and sure notwithstanding: yet so as the partie neither may, nor ought in good conscience to desire conjunction with other, whereby he or she may bring infection upon themselves, consequently hurt their children, and indanger the Common-wealth.

But if either of the parties have not the gift of continencie, nor cannot abstaine, they must sue for it unto God in earnest prayer, who will give it unto them.

For there God hath called a man or woman to continencie, where they be necessarily hindred from the use of the ordinary and lawfull remedy of the Contract.

The contrary to Cohabitation is Desertion to Desertion is, when one of the married folkes, upon a wilfull and obstinate minde of their owne head, departeth from the other, without a just and necessary cause.

Touching this point, there be sundry cases expounded.

*I. Case.* Suppose that an husband which is an unbeleever, or an heretike in the foundation, of his owne accord, upon detestation of true religion, quite forsakes the beleeving wife, and denies any more to dwell with her: what is to be done?

*Answ.* All good meanes must first be used to bring the infected partie to repentance; and when none will succeed, but the case remaineth desperate, then marriage is dissolved on his part, and the beleeving wife is free to marry another. So saith the Apostle, 1 Corinth. 9.7.15. *If the unbeleeving partie depart, let him depart: a brother or a sister is not in subjection in such things: but God hath called us unto peace.*

A In which words observe a two-fold reason: 1. He that is at libertie may marry another: now the beleeving partie forsaken is at libertie, because she is not in subjection in such things: therefore hee may marry another. 11. God hath called us unto peace, saith *Paul*, and this peace cannot be kept, if the beleeving partie forsaken cannot containe unlesse hee marry: *Ambrose* upon the place saith, *That marriage cannot stand firme, which is separated from the worship and service of God, and therefore it is no sinne in the partie that is forsaken for Gods cause, to be married to another: and the unbeleever departing, sinneth both against God, and against the law of wedlocke, because he desireth to remaine in that estate, in regard of religion. Therefore he breaketh the covenant of marriage, and the other is not bound in this case to keepe touch with him.* *Lombard*, the Master of the sentences saith, *That the beleeving partie in this case, is not bound to follow the unbeleever when he departeth, but rather he ought marry another.* *Augustine* affirmeth, *that even the wife which is joyned to her husband in lawfull societie, if she will not abide with her Christian husband, because he is a Christian, may be forsaken and left, without sinne.* And it is farre better that the covenant should be dissolved, that man and wife have made each with other, than that the covenant which man hath made with God. The people of Israel being in affliction, were constrained to breake the former made with strange women, that they might keepe the latter, Ezra 10.11.19.

Ambros. in 1 Cor. 7.5.

Lib. 4. dist. 39.

Lib. de Pide & oper. c. 16.

B

C

It is alleaged, that the unbeleeving partie may haply repent, and then to make a dissolution is in vaine. But I say, that it is as likely that he will never repent, and therefore there is cause that the knot should be dissolved.

Againe, it is lawfull (say some) to make a Divorce out of the case of Adulterie. *Answ.* The beleeving partie which is forsaken, is not the cause of the Divorce, but is a patient of the separation, wrongfully made by the unbeleever. And Christ where hee mentioneth the case of Adulterie, Matthew 19. speaketh of an equall marriage, whereas *Paul* speakes of an unequall.

D *II. Case.* What if there fall out a desertion between two married folkes, which are both beleevers.

*Answ.* The faultie person, who is the cause of this desertion, is to be forced by course of Civill, and Ecclesiasticall censure, to performe his, or her dutie. Upon which proceeding, if he remaine obstinate and perverse in will, the other must in patience, and earnest prayer unto God, wait the time, untill his minde may bee changed, and hee made to relent by the order of the Magistrate. But if the one of them, by just occasion of feare, be compelled to depart from the other, and cannot returne againe without apparent danger of life; in this case they are not bound to returne; but the delinquent

linquent partie is to remaine solitary, till they be instructed and made willing to doe their duties: and in the meane while, the partie innocent must be resolved that God hath called him or her to single life.

Againe, be it that the one is resolutely unwilling to dwell with the other, and thereupon flies away without any fault of the other: if the thing after a long space be sufficiently knowne before-hand, and all possible meanes have beene used, to reclaime the guiltie person; yet, being called, he doth not personally appeare before the Judge, to yeeld a reason of the fact; after publike and solemne declaration made, the Minister upon such desertion, may pronounce the marriage to be dissolved. For he that upon malice flieth away from his mate, is to be holden in the same termes with an unbeleever, who departs upon detestation of religion, and the service of God, 1 Tim. 5.8.

Howbeit if the place whither he is fled, be unknowne; and upon his flight there be found some fault in the Plaintiffe, shee is not to be heard, or set at libertie by the Judge in this case, though shee pretend want of the gift of continencie.

But suppose hee that fled come againe unlooked for, and requires his Sponse: then in case the former course hath not beene taken, nor judgement given against him, they may be reconciled, and come together againe. If it hath, and matters be concluded, he is not upon his returne to bee heard, but rather severely punished.

Like unto *Desertion*, is malicious and spitefull dealing of married folkes one with the other. *Malicious dealing* is, when dwelling together, they require each of other intolerable conditions; and when the one doth not regard nor releeve the other, being in danger or extremitie, as is meet. For this is as much as to hee may one another's estate and life to their utter enemies.

Here it may be demanded, what a beleever should doe, when is in certaine and imminent danger, either of losse of life, or breach of conscience, if they both abide together.

*Answ.* 1. This certaine danger hath his originall, either from one that is a stranger, or from one of the parties: If from a stranger, then the husband either takes upon him the defence of his beleeving wife, or not; if he doth, then she ought to abide with him. If not, she may depart and provide for her owne safetie. II. Againe, if the husband threatneth hurt, the beleeving wife may flie in this case; and it is all one, as if the unbeleeving man should depart. For to depart from one, and drive one away by threats, are equipollent.

Neither may this seeme strange unto any, that the beleever in such case is allowed to depart. For a husband that is a Christian is married two wayes: First, with Christ; and secondly, with his wife. The former marriage is made in Baptisme, and is a more holy conjunction, than is the latter. Therefore when these two cannot stand together, but one of them must needs be dissolved; the latter must rather be left than the former. Againe, if the beleever should remaine with the unbeleever, shee should haply be urged sometimes, in case of danger upon infirmitie, to deny Christ, and make shipwracke of faith and good conscience; which may in no sort be done of either partie: and therefore separation is to be made rather in this societie, than that the conjunction with Christ should not stand firme, and continue.

It is alleaged, that if this be so, then the beleeving wife forsakes the unbeleeving husband, which she may not doe.

*Answ.* She forsakes him not finally, but leaves him for a time. Againe, the desertion is not made by the person, which giveth place for the time, but by him in whom is the cause of the desertion; even as he is not to be termed a schismatike, which separateth himselfe, but he in whom is the cause of the Schisme.

Againe, it is objected, that he which flieth, leaves his calling; and every man must abide in his calling, according to the rule of the Apostle, 1 Cor. 7.20.

*Answ.* There is a double calling: The generall, standing in the worship of God: The particular, as the calling of marriage, or of single life. When these two callings cannot stand together, the latter must give place to the former: Luke 14.26. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my Disciple.*

*III. Case.* When the husband is perpetually absent from the wife, what is to be done?

*Answ.* If he be absent either because he is in captivitie, or upon malice, or feare, or any such like cause; the wife must rest in the expectation of his returne, till she hath notice of his death, either by sufficient testimonie, or by apparent likelihoods. Now in the want of testimonies, and conjectures in this behalfe, if the party forsaken cannot certainly determine, that the absence was made upon an evill minde; some have thought that it behoveth her to expect his comming againe for the space of foure yeares; others of five, some of seven, some of ten yeares; after which time, she is free, and may marry another man. And if the party doe haply returne againe after some long space of time, who was probably thought to have beene dead, the latter marriage undertaken upon necessary ignorance of such an event, may be dissolved; and it shall not be imputed to either party, considering it fell out not by their fault, but onely by accident.

Now if the question be of wilfull and affected absence, the same is to be determined concerning that, which hath beene said before touching the point of Desertion.

CHAP.

## CHAP. X.

## *Of the Communion of married folkes, and of due benevolence.*

THe Communion of man and wife, is that dutie, whereby they doe mutually and willingly communicate, both their perſons, and goods each to other, for their mutuall helpe, neceſſitie, and comfort: Epheſ. 5.28. *So ought men to love their wives as their owne bodies: he that loveth his wife, loveth himſelfe.*

This dutie conſiſteth principally in the performance of ſpeciall benevolence one to another, and that not of courteſie, but of due debt: 1 Cor. 7.3. *Let the husband give unto the wife due benevolence, and likewiſe alſo the wife unto the husband.*

Due benevolence muſt be ſhewed with a ſingular and entire affection one towards another; and that three wayes principally.

First, by the right and lawfull uſe of their bodies, or of the marriage bed, which is indeed an eſſentiall dutie of marriage.

The marriage bed ſignifieth that ſolitary and ſecret ſocietie which is betweene man and wife alone.

And it is a thing in it owne nature indifferent; neither good nor bad: and ſo *Paul* numbreth it among indifferent things, 1 Cor. 7.27. *Art thou bound unto a wife? ſeeke not to be looſed: art thou looſed from a wife? ſeeke not a wife.* Wherefore the Church of Rome erreth two contrary wayes. First, in that it maketh marriage to be a Sacrament, and ſo every action of it, to be of it owne nature good. Secondly, in that they prohibite marriage of certaine parties, and the reaſon of the prohibition may ſeeme to be this; that they thinke this ſecret comming together of man and wife to be filthineſſe. This was the ſentence of *Syricus*, that filthy Pope of Rome; who determined that marriage was the uncleanneſſe of the fleſh, and to that purpoſe abuſed the words of the Apoſtle, Rom. 8.8. affirming, that they which are in the fleſh, that is, in the ſtate of Matrimonie, *cannot pleaſe God.* Yea, and after that marriage was condemned by them, ſome began to deteſt and hate women, as *Ephraim* the Syrian, of whom Eccleſiaſticall ſtories make mention. And the Councell of Trent is of the ſame judgement. For whereas it oppoſeth marriage and chaſtitie; it plainly determineth that in marriage there is no chaſtitie.

Canon. Propoſuiſti, Diſt. 82.

Sozom. l. 3. c. 16. Seſſ. 8. cap. 9. 10.

This comming together of man and wife, although it be indifferent, yet by the holy uſage thereof, it is made a holy and undefiled action: Hebr. 13.4. *Marriage is honourable among all, and the bed undefiled.* And it is (as all other creatures and ordinances of God are) ſanctified by the word and prayer: 1 Tim. 4.3. --- *Forbidding to marrie, &c.* verſe 4. --- *And nothing ought to be refuſed --- for it is ſanctified by the word of God and prayer.* In which place is to be

A obſerved, how the Apoſtle applieth the point of ſanctification directly to marriage.

The word of God giveth direction to married folkes two wayes. First, by giving them warrant, that they may lawfully doe this action; becauſe whatſoever is not done of faith (which faith muſt be grounded on Gods word) is a ſinne: Secondly, by preſcribing the right and holy manner of doing the ſame.

The holy manner ſtands in theſe particulars.

Ambroſ. lib. de Philoſop. citat. ab Auguſt. contr. Iulian. lib. 2.

First, that it be done in moderation. For even in wedlocke exceſſe in luſts is no better than plaine adulterie before God. This is the judgement of the ancient Church, that intemperance, that is, immoderate deſire even betweene man and wife, is fornication.

B Secondly, that it be uſed in a holy abſtinence.

Abſtinence from this ſecret ſocietie, muſt be uſed in two caſes.

First, while the woman is in her flowers: Levit. 18.19. *Thou ſhalt not goe to a woman to uncover her ſhame, as long as ſhe is put apart for her diſeaſe.* And it is made one of the properties of a good man, not to lie with a menſtruous woman, Ezekiel 18.6.

Secondly, in the time of a ſolemne faſt, when ſome grievous calamitie is imminent. Then they are to give themſelves (by mutuall conſent) to faſting and prayer: 1 Cor. 7.5. *Defraud not one another, except it be with conſent for a time, that you may give your ſelves to faſting and prayer; and againe come together, that Satan tempt you not for your incontinencie.* 2 Samuel 11.11. *Then* C *Vriah anſwered David, The Arke, and Iſrael, and Iudah, dwell in tents; and my Lord Ioab, and the ſervants of my Lord abide in the open fields; ſhall I then goe into mine houſe to eat and drinke, and lie with my wife? By thy life, and by the life of thy ſoule, I will not doe this thing.* Zach. 12.12. *The family of the houſe of David ſhall mourne apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart, &c.*

Next unto the word, this action may be ſanctified by prayer, for a bleſſing upon it. Children are the gift of God, and therefore married folkes are not onely to uſe the meanes, but alſo to pray for the obtaining of them: Pſal. 113.9. *He maketh the barren woman to dwell with a* D *family, and to be a joyfull mother of children.* Pſal. 127.3. *Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.* Examples for this purpoſe are theſe, Gen. 25.21. *Iſaac prayed unto the Lord for his wife; becauſe ſhe was barren, and the Lord was intreated of him, and Rebeccah his wife conceived.* 1 Sam. 1.26,27. *And ſhe ſaid, Oh my lord, as thy ſoule liveth, my lord, I am the woman that ſtood with thee here, praying unto the Lord.* verſe 27. *I prayed for this childe, and the Lord hath given me my deſire which I aſked of him.*

Now the fruits which are reaped and enjoyed by this holy uſage of the marriage bed, are three. I. The having of a bleſſed ſeed. Deut. 28.1. If thou ſhalt obey diligently the voyce of

*the Lord thy God, &c. blessed shall be the fruit of thy body, and the fruit of thy ground.* Which also is called *the seed of God*, being begotten in an holy manner, Malac. 2.15. *And did not he make one? yet had he abundance of spirit: And wherefore one? because he sought a seed of God; therefore keepe your selves in your spirit, and let none trespasse against the wife of his youth.* II. The preservation of the body in cleanneſſe, that it may be a fit Temple for the holy Ghost to dwell in: 1 Thes. 4.3.4. *This is the will of God, even your sanctification, that every one of you should know how to possesse his vessell in holinesse and honour, and not in the lust of concupiscence, even as the Gentiles that know not God.* III. The holy estate of marriage is a lively type of Christ and his Church; and this communion of married persons, is also a figure of the conjunction that is betweene him and the faithfull: Hos. 2.19. *I will marry thee unto me, for ever; yea, I will marry thee unto me in righteousnesse, in judgement, in mercy, and in compassions: I will even marry thee unto mee in faithfulnesse, and thou shalt know the Lord.* Eph. 5.23. *For the husband is the wives head; even as Christ is the head of the Church, and the same is the Saviour of his body.*

Here some questions are to be resolved.

*I. Case.* Whether may marriage be dissolved in the case of barrennesse?

*Answ.* No: For barrennesse is an hidden infirmitie for the most part, and which God hath many times cured, even when it seemed to be desperate, as in *Sarah*. Againe, the fruit of the wombe is Gods blessing, and wholly dependeth upon him. He therefore that in want of children, rejecteth his wife, whom he hath received at the hands of God, offereth wrong even to God himselfe.

*II. Case.* What if either of the married folkes commit fornication, or any sinne of the same kinde greater than fornication, as Incest, Sodomie, lying with beasts, or such like?

*Answ.* Adultery and fornication are most grievous and open crimes, which doe breake the very bond and covenant of marriage. Prov. 2.17. and therefore when they are certainly knowne by such persons, they are at no hand to be winked at, but the Magistrate is presently to be informed of them. Howbeit, if the innocent partie be willing to receive the adulterer againe, in regard of his repentance, lest hee should seeme to favour and maintaine sinne, and to be himselfe a practicer of uncleanneſſe, hee is to repaire to the Congregation, and declare the whole matter to the Minister, that he may understand the parties repentance, and desire of forgiveneſſe.

And if the adulteresse hath conceived and is in travell, the husband to avoid the imputation of having an heire in bastardy, is to make relation to the Church of the repentance of the adulteresse; or to acquaint some certaine persons therewith, not to the end that she should be punished for the fact, but that they may take notice of a childe conceived in adultery, whom afterward he may lawfully put off, as none of his.

The matter being knowne, the innocent partie may require a divorcement. For adultery is such a sinne as doth quite breake off, not onely the use, but the bond and covenant of marriage. Matth. 19.9. *I say therefore unto you, that whosoever shall put away his wife, except it be for whoredome, and marry another, committeth adultery, &c.* And yet the same bond may be continued and grow up againe by the good will and consent of the party innocent, and consequently they may be reconciled, and dwell together still. 1 Sam. 25.14. *Now Saul had given Michal his daughter Davids wife to Phalti the sonne of Laish, which was of Gallim.* 2 Sam. 3.14. *Then David sent messengers to Ishbosheth Sauls sonne, saying, Deliver me my wife Michal, which I married for an hundred fore-skins of the Philistims.* The same course may be taken in like cases by the innocent, specially upon the repentance of the guiltie person. But yet every man must be left to his owne conscience, and none is compelled to take another, from whom he may justly be separated, against his will.

Now in requiring of a divorce, there is an equall right and power in both parties, so as the woman may require it as well as the man, and he as well as she. The reason is, because they are equally bound each to other, and have also the same interest in one anothers body; provided alwayes, that the man is to maintaine his superioritie, and the woman to observe that modestie which beseemeth her towards the man.

After the divorcement made, it shall be lawfull for the harmelesse partie, not having the gift of continencie, upon leave obtained of the Church, and the Christian Magistrate, to marry againe.

But what then shall become of the partie offending?

*Answ.* If upon the hazard of his conscience, any libertie of second marriage be to be granted to the partie offending, by the Church, or civill Magistrate, (as indeed here in England there is not) divers restraints must bee observed. First, no libertie is to be granted him for marriage so long as the matter remaines uncertaine, whether they may be reconciled: specially while the partie innocent liveth in single life. Secondly, it must evidently appeare, that he hath earnestly repented him of his sinne, before he can either be received into the Church, or admitted to a second marriage. Thirdly, this libertie is not to be granted him either presently or unadvisedly; but upon frequent and serious admonition, rather to give himselfe to mourning and lamentation, and still to remaine alone, than to desire againe to enjoy the benefit of that estate, which he hath already so shamefully abused.

So much of the first way of performance of due benevolence.

The second way is, by cherishing one another:

other: Epheſ. 5.29. *No man ever hated his owne fleſh, but nouriſheth and cheriſheth it, as Chriſt alſo doth the Church.* This cheriſhing is the performing of any duties, that tend to the preſerving of the lives one of another. Wherefore they are freely to communicate their goods, their counſell, their labours each to other, for the good of themſelves and theirs.

The third way is, by an holy kinde of rejoycing and ſolacing themſelves each with other, in a mutuall declaration of the ſignes and tokens of love and kindneſſe: Prov. 5.18. *Rejoyce with the wife of thy youth:* verſe 19. *Let her be as the loving Hind, and pleaſant wild-goat: let her breſts ſatisfie thee at all times, and delight in her love continually.* Can. 1.1. *Let him kiſſe me with the kiſſes of his mouth, for thy love is better then wine.* Gene. 26.8. *So after he had beene there a long time, Abimelech King of the Philiſtims looked out at a window, and loe, he ſaw Iſaac ſporting with Rebeccah his wife: Then Abimelech called Iſaac, and ſaid; Loe, ſhe is of a ſurety thy wife.* Eſay 62.5. *As a young man marrieth a virgin, ſo ſhall thy ſonnes marry thee: and as a Bride-groome is glad of the Bride, ſo ſhall thy God rejoyce over thee.*

This rejoycing and delight is more permitted to the man, than to the woman; and to them both, more in their young yeares, than in their old age.

## CHAP. XI.

## *Of the Husband.*

MArried folkes are either husband or wife. The husband is he which hath authoritie over the wife; hereupon in Scripture he is called the *guide of her youth*, Prov. 2.17. and they twaine being but one fleſh, hee is alſo the head over his *wife*.

The duties of the husband towards the wife, are theſe:

I. To love her as himſelfe: Epheſ. 5.33. *Let every one love his wife even as himſelfe.* Geneſis 24.67. *Afterward Iſaac brought her unto the tent of Sarah his mother; and he tooke Rebeccah, and ſhe was his wife, and he loved her: ſo Iſaac left mourning for his mother.* Note how the love of the husband to the wife mitigates ſorrow for the death of the mother.

He is to ſhew this love in two things; Firſt, in protecting her from danger, Gen. 20.16. *And unto Sarah he ſaid, behold I have given 1000. ſhekels of ſilver unto thy brother: behold he is the covering of thine eyes amongſt all that are with thee. Let it be knowne amongſt all, and be thou inſtructed.* 1 Sam. 30.5. *Davids two wives were taken priſoners alſo, Ahinoam the Iſraelite, and Abigail the wife of Nabal the Carmelite:* verſ. 8. *Then David asked counſell of the Lord, ſaying; Shall I follow after this company? ſhall I overtake them? And he anſwered him, Follow, for thou ſhalt ſurely overtake them, and recover all.* Secondly, in regarding her eſtate as his owne, and providing maintenance for her, both for his life time, and as much as he may, for time to come after his death. Epheſ. 5.28. *So ought men to love their wives as their owne bodies: he that loveth his wife loveth himſelfe:* verſ. 29. *For no man ever yet hated his owne fleſh, but nouriſheth it, &c.* Exod. 21.10. *If hee take him another wife, he ſhall not diminiſh her food, her raiment, and recompence of her virginitie.* Ruth 3.9. *Unto whom he ſaid, Who art thou? which ſaid, I am Ruth thine hand-maid, ſpread therefore the wing of thy garment over thine hand-maid: for thou art the kinſman.*

II. To honour his wife: 1 Peter 3.7. *Giving honour to the woman.*

This honour ſtands in three things; Firſt, in making account of her as his companion, or yoke-fellow. For this cauſe, the woman when ſhe was created, was not taken out of the mans head, becauſe ſhe was not made to rule over him; nor out of his feet, becauſe God did not make her ſubject to him as a ſervant; but out of his ſide, to the end that man ſhould take her as his mate. Secondly, in a wiſe and patient bearing or covering of her infirmities, as anger, waywardneſſe, and ſuch like, in reſpect of the weakneſſe of her ſex: 1 Pet. 3.7. *Giving honour to the woman as unto the weaker veſſell, ſeeing ye are heires together of the grace of life, that your prayers be not hindred.* Thirdly, by ſuffering himſelfe ſometimes to be admoniſhed or adviſed by her. It was Gods commandement to *Abraham* concerning *Sarah* his wife; *Let it not be grievous in thy ſight, for the childe, and for thy bond-woman: in all that Sarah ſhall ſay unto thee, heare her voice: For in Iſaac ſhall thy ſeed be called.* Gen. 21.12. Thus *Elkanah* was willing to ſubſcribe unto his wife *Anna's* advice for her tarrying at home till the childe was weaned: 1 Sam. 1.22. *And Elkanah her husband ſaid unto her, doe what ſeemeth thee beſt: tarry untill thou haſt weaned him: onely the Lord accompliſh his word.* Hereupon the Heathen Philoſopher ſaid, *That the Maſter of the family exerciſeth (after a ſort) a power tyrannicall over his ſervants, a power Regall over his children, becauſe Kings are fathers of their Common-weales: but in reſpect of his wife, he exerciſeth a power Ariſtocraticall, not after his owne will, but agreeable to the honour & dignitie of the married eſtate:* and conſequently, that he ought not in modeſtie to challenge the privilege of preſcribing and advertiſing his wife in all matters domeſticall, but in ſome to leave her to her owne will and judgement. Ariſt. Ethic. lib. 8.

Here queſtion is moved, whether the husband may correct the wife?

*Anſw.* Though the husband be the wives head, yet it ſeemes he hath no power nor libertie granted him in this regard. For we reade not in the Scriptures, any precept or example to warrant ſuch practice of his authoritie. He may reprove and admoniſh her in word onely, if he

hee seeth her in fault. For thus we reade, that *Iacob* censured his wife, being impatient, even in anger, Gen.30.2. *Am I in Gods stead, which hath with-holden from thee, the fruit of the wombe?* And *Iob* reproved his wife, Job 2.10. *Thou speakest like a foolish woman. What? Shall we receive good at the hand of God, and not receive evill?* But he may not chastise her either with stripes or stroakes. The reason is plaine: Wives are their husbands mates, and they two be one flesh. And no man will hate, much lesse beat his owne flesh, but nourisheth and cherisheth it, Ephes.5.29. Againe, it is the commandement of God, that man should not trespasse *against the wife of his youth*, Malach.2.15. *Chrysostome* saith, *It is the greatest reproach for any man that can be, to beat his wife. Plutarch* in the life of *Cato* the *Censor*, affirmeth, *That he which smiteth his wife*, doth all one, *as if he should lay violent hands upon the sacred images of the gods*, which was counted an high degree of offence among the Heathen.

In 1. Cor. 11. Hom. 26.

It is alleaged, husbands are commanded so to love their wives, as Christ doth his Church; now Christ chastiseth his Church with strokes; and therefore so may the husband his wife. *Ans.* As Christ doth entirely love his Church, so he may also chastise the same, because he is not onely the husband, but absolute Lord and King of his Church; so is not the husband absolute over the wife.

But his authoritie over his wife, is after a sort civill, as is the authoritie of the Magistrate over his people. *Ans.* It is not so. For the Magistrate hath in his hand the power of the sword, by which power hee inflicteth punishment in case of offence. But the husband can challenge to himselfe no such power: yea, it is flatly forbidden in the civill law, that he should scourge or strike his wife.

L. Consensu. C. de divortiis.

Nevertheless, if she grow to extremities, and be desperately perverse, so as there be no hope of amendment, then the Magistrate may be informed; who to prevent scandalls, and to provide for publike peace, both ought and may assigne unto her necessary correction, and punishment according to her desert. Now the husband that hath a wife so stubborne and peevish, must beare it, if it may be borne, as the portion of his crosse laid upon him by God. And in this case if he be impatient, he may in some sort be pardoned and pitied, but he is not wholly to be excused.

## CHAP. XII.

## *Of the Wife.*

THe wife is the other married person, who being subject to her husband, yeeldeth obedience unto him.

Touching the subjection of the Wife, the word of God mentioneth it in sundrie places. Rom.7.2. *The woman which is in subjection to the man, is bound by the Law to the man while he liveth.* Ephes.4.24. *As the Church is in subjection to Christ, even so let the wives be to their husbands in every thing.* Colossians 3.18. *Wives submit your selves unto your husbands, as it is comely in the Lord.* 1 Tim. 2.12. *I permit not a woman ---- to usurpe authoritie over the man.* And it was a law established by God immediately after the fall, Gen. 3.16. *Vnto the woman he said, I will greatly increase, &c. and thy desire shall be subject to thine husband, and he shall rule over thee.* Indeed the daughter according to the Civill law, even when she is married, is * *in the power of her father*, and not of her husband. But this is directly against the Law of *Moses*, and crosseth the law of nature, Levit. 22.12,13. Numb.30.13.

* In potestate patris.

Now the duties of the wife are principally two.

The first, is to submit her selfe to her husband, and to acknowledge and reverence him as her head in all things. Gen. 20.16. *Likewise Abimelech said unto Sarah, Behold thy brother*, that is, thy husband whom thou callest thy brother, *is the vaile of thine eyes to all that are with thee.* As if he should say, *Thy husband is thy head, and hath power over thee, and thou oughtest to reverence him.* For of ancient times, the wife was covered with a vaile in the presence of her husband, in token of subjection unto him. Thus *Rebeccah* at the sight of *Isaac* tooke a vaile, *and covered her head therewith*, Gen.24.65. 1 Cor. 11.3. *The man is the womans head.* Ephes.5.22. *Wives submit your selves unto your husbands, as unto the Lord: for the husband is the wives head, even as Christ is the head of the Church.* The reason hereof is good. For the wife enjoyeth the privileges of her husband, and is graced by his honour and estimation amongst men. His Nobilitie maketh her noble, though otherwise she is base and meane; as contrariwise, his baseneese and low degree causeth her, though she be by birth noble and honourable, to be by estate base and meane.

The second dutie is, to be obedient unto her husband in all things; that is, wholly to depend upon him, both in judgement and will. For looke as the Church yeelds obedience to Christ her head, and yeelds her selfe to be commanded, governed, and directed by him, so ought the woman to the man. So *Sarah* is said, *to obey Abraham*, and to give him the termes of obedience, *She called him Lord, or Sir*, 2 Peter 3.6. Hence it followeth, that the woman is not to take libertie of wandring, and straying abroad from her owne house, without the mans knowledge and consent. 2 King.4.22. *Then she called to her husband and said, Send with me, I pray thee, one of the young men, and one of the Asses for I will haste to the man of God, and come againe.* Againe, that she is to follow her husband when hee flitteth or departeth from place to place, unlesse he forsake either her or Christ. To this purpose *Paul* saith, he *had power to leade about*

*bout a wife, being a ſiſter, as well as thereſt of the Apoſtles*, 1 Cor. 9.5. Thus *Sarah* went with *Abraham* into Ægypt, Gen. 12.11. and out of Ægypt, Gen. 13.1. and to *Gerar to ſojourne there*, Gen. 20.1,2,3. Thus the wives of *Iacob* departed with him from their father *Laban*, Gen. 31.17.

Contrary to theſe duties, are the ſinnes of wives: To be proud, to be unwilling to beare the authoritie of their husbands; to chide and braule with bitterneſſe; to forſake their houſes, &c. Pro. 27.15. *A continuall dropping in the day of raine, and a contentious woman are alike.* ver. 16 *He that hideth her, hideth the wind; and ſhe is as the oyle in his right hand, that uttereth it ſelfe.* Exod. 4.26. *Then Zipporah ſaid, O bloody husband; becauſe of the circumciſion.* It was the fault of the Levits Concubine, Judg. 19.2. *Who played the whore, and went away from him unto her fathers houſe to Bethlem Iudah, and there continued the ſpace of foure moneths.* It was the ſinne of *Queene Vaſhti, who refuſed to come at the Kings word, which he had given in charge to the Eunuches: therefore the King was very angry, and his wrath kindled in him*, Esther 1.12. Lastly, to be a cauſe of griefe to their kinred. Thus the proud wives of *Eſau*, the daughters of the Hittites, were a griefe of minde to *Iſaac* and *Rebeccah*, Gen. 26.35. & 27.46.

## CHAP. XIII.

## *Of the Parent.*

HItherto hath beene treated of the firſt couple, whereof the family conſiſteth, namely of married folkes. Now follow the other; and they are of two ſorts; either ſuch as whereby the family is increaſed, and multiplied; or ſuch as are helps thereunto.

Thoſe whereby the family is inlarged, are alſo of two ſorts; Parents and Children.

Parents are they which have power and authoritie over children.

The duties of Parents are eſpecially two; One to bring up their children: The other to beſtow them when they have brought them up.

Touching Education or bringing up of children, the Parents care muſt be, both that they may live, & alſo that they may live wel, Eph. 6.4.

Touching the preſervation of the life of the childe, there are many duties required of the Parents, ſpecially foure. Firſt, the Mother is her ſelfe to give the infant ſucke, and to wrap it up in ſwadling cloaths. *Paul* commends it for the note of a good wife, *to nurſe her owne children*, 1 Tim. 5.10. Thus *Sarah* gave ſucke to *Iſaac*, Gene. 21.7. *Anna* nurſed *Samuel*, 1 Sam. 1.22. *David* in likelihood was nurſed by his mother, Pſal. 22.9. *Thou gaveſt me hope even at my mothers breſts.* And our Saviour Chriſt was alſo nurſed by *Mary* his mother, Luke 11.27. and ſwadled, Luke 2.7. Now the reaſon hereof is plaine. God hath given milke to women that beare children, and hath ſo appointed, that no meat is more naturall to the childe, than the mothers milke. And nature it ſelfe teacheth this in the courſe of other creatures. The earth nouriſheth that which it bringeth forth. The fruit which the tree beareth is fed by the ſap that comes from the root thereof. Yea, amongſt the braut beaſts, even thoſe that be moſt ſavage, as the Tigres, doe give ſucke unto the yong ones which they bring forth.

Yet in caſe of want of health, or abilitie, or any other juſt impediment, the mother may in equitie be forborne, and the childe committed unto a Nurſe. And ſo we reade that *Rebeccah* the daughter of *Bethuel*, and afterward the wife of *Iſaac*, had a Nurſe, Gen. 24.59. whoſe name was *Deborah*, Gen. 35.8. And *Pharaohs* daughter in a caſe of neceſſitie, committed *Moſes* to be nurſed of an Hebrew woman, whom ſhe tooke not to be his mother, but a ſtranger: and her fact was allowed by God, Exod. 2.7,9.

The ſecond dutie of the Parent is, to provide for his childe meat, drinke, and cloathing. Our Saviour Chriſt ſaith, that Parents even by the light of Nature, though they be evill, will not denie or with-hold neceſſary foode from their children: Matth. 7.9,10. *What man is there among you, that if his ſonne aske him bread, will give him a ſtone, or if he aske a fiſh, will give him a ſcorpion?* And *Paul* ſaith, *If there be any that provideth not for his owne, and namely for them of his houſhold; he denieth the faith, and is worſe than an infidell*, 1 Tim. 5.8.

The third dutie is, when God giveth abilitie and meanes, to lay up ſomething for the future maintenance of the childe. 2 Cor. 12.14. — *for the children ought not to lay up for the Fathers, but the Fathers for the children.* Prov. 19.14. *Houſe & riches are the inheritance of the fathers.*

The fourth is, to obſerve both the inclination, and the naturall gifts of body and minde that are in the childe, and accordingly to beſtow it in ſome honeſt calling and courſe of life: Prov. 20.11. *A childe is knowne by his actions, whether his worke be pure and right.* In the Eccleſiaſticall Hiſtorie, written by *Ruffinus*, it is recorded, that *Alexander* Biſhop of *Alexandria*, ſaw a farre off, in a place neare to the ſea, a company of children playing together, and in their play imitating himſelfe in ſundry miniſteriall actions. And when he had a while viewed them, he perceived that they examined and baptiſed one another, according to the ſolemne order uſed in the Congregation: which thing, when hee had made ſome of his Clergie acquainted withall, and taken order that the children ſhould be ſent for, and brought before him, he demanded of them, what ſport they uſed, and in what manner they played one with another. The children at firſt for feare, denied what they had done, yet upon further examination they confeſſed, that they had made *Athanaſius* (who afterward became Biſhop of the place) their Biſhop, and that he inſtructed and baptized ſundry of their company.

Ruffin. Eccl. Hiſt. l. 1. c. 14.

company. He further asked both *Athanasius* himselfe, and those which were said to have beene baptised, what questions he asked them, and what answers they gave; and perceiving by their speeches, that they had framed themselves, though in sporting manner, to the Church-proceedings in those actions; upon conference had with his Clergie, hee determined, that those which had first beene asked, and had given answer fully, according to the forme used in that Church, and thereupon baptised, should not be rebaptised; And for *Athanasius* and the other children, which had done the part of Ministers in their kinde, he sent for their parents, and gave them great charge that they should be brought up in learning and religion, that so they might in time be fit for the publike Ministerie. The like course we reade to have beene taken by the Heathen, for judgement of the inclination and towardnesse of their children. The Athenians made a law, that before children were bestowed in any calling, they should be first brought into a publike place, where instruments belonging to all sorts of trades were laid; and looke in what kinde of Instrument any of them tooke most delight, the childe was thought to be most fit for the trade, whereunto that Instrument belonged, and afterward applied to the same with good successe.

Nazian. Epist. ad Eudox.

Now the parents first and principall care must bee for the Church; that those of their children which have the most pregnant wit, and be indued with the best gifts, be consecrated unto God, and brought up in the studie of the Scriptures, to serve afterward in the Ministery of the Church. Thus *Anna* dedicated *Samuel* her sonne unto God by vow, 1 Sam. 1.11. *And she vowed a vow, and said, O Lord of Hosts, if thou wilt give unto thine handmaid a manchild, then I will give him unto the Lord all the dayes of his life.* And she did according to her vow, and the Lord blessed *Samuel* her sonne, who in processe of time became a great Prophet.

The next point of education of children, is to provide that they may live well and lead a godly life. To this purpose Parents must doe three things.

First, they are to be carefull that the childe so soone as may be, after it is borne, be admitted into the true Church of God by Baptisme, and have a fit name given unto it.

Secondly, they are to endevour to sow the seeds of godlinesse and Religion in the heart of the childe, so soone as it comes to the use of reason and understanding; and as it growes in yeares, so care must bee had that it grow in knowledge and grace. To this purpose is the vow and promise made in Baptisme, which parents are bound to call upon the childe to remember, when it comes to yeares. It was the godly care of *Timothies* parents, 2 Tim. 3.14. *But continue thou in the things which thou hast learned, knowing of whom thou hast learned them,* verse 15. *And that thou hast knowne the* A *holy Scriptures of a child, which are able to make thee wise unto salvation, through the faith which is in Christ Iesus.* This was the commandement of God to the Parents of his people, Deut. 6.7. *Thou shalt rehearse these words which I command thee continually to thy children, and shalt talke of them when thou sittest in the house.* And ver. 20. *When thy sonne shall aske thee in time to come, saying, What meanes these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you? Then thou shalt say unto thy sonnes: We were Pharaohs bondmen in Egypt, &c.* This was observed by the Israelites in the ages succeeding: Ps. 44.1. *We have heard with our eares, O God, our fathers have told us the workes that thou hast done in their dayes, in old time.*

B Thirdly, the first instruction of children in learning and religion, must be so ordered, that they may take it with delight. For which purpose, they may be sometimes allowed in moderate manner to play and solace themselves in recreations fitting for their yeares. And if they doe amisse in either, they are to be restrained by the bridle of discipline. First, by reproofe in word; and when that will not helpe, by the rod of correction. Zach. 8.5. *The streets of the citie shall be full of boyes and girles, playing in the streets thereof.* Prov. 29.15. *The rod and correction give wisdome, but a child set at libertie makes his mother ashamed.* verse 17. *Correct thy sonne and he will give thee rest, and give pleasures to thy soule.* Heb. 12.9. *We have had the fathers of our bodies which corrected us, and we gave them reverence.*

C Yet in this point two extremes are carefully to be avoided; That the Parent be not either too severe, or too indulgent to the childe. For severitie *Paul* gives this rule, Ephes. 6.4. *Parents provoke not your children to anger,* that is, by too much austeritie in government. For lenitie, we have old *Eli* his example: 1 Sam. 2.23. *And he said unto them, Why doe ye such things: for of all this people, I heare evill reports of you. Doe no more my sonnes, &c.* So much for Education.

The second generall dutie of Parents, is the bestowing of their children. This bestowing is, when they knowing their children fit for marriage, not to have gift of continencie, doe use their best indevour to provide matches for them D in time, or at least, doe advise them thereunto by themselves, or by their friends: 1 Cor. 7.36. *If any man thinke it uncomely for his virgin to passe the flower of her age, and need so require --- let them be married.* verse 38. *he that giveth her to marriage, doth well.* Jere. 26.6. *Take ye wives --- and take wives for your sonnes, and give your daughters to husbands, &c.* Gen. 28.1. *Isaac called Iacob and blessed him, and charged him, and said unto him, Take not a wife of the daughters of Canaan; Arise, get thee to Padan Aram --- and thence take thee a wife of the daughters of Laban thy mothers brother.* Judges 14.1. *Samson came and told his father and his mother, and said, I have seene a woman of the daughters of the Philistims; now therefore give me her to wife.*

This

This dutie is now adayes carelesly neglected of Parents; and the fruit thereof is dangerous. For hence it comes to paſſe, that their children oftentimes doe either commit whoredome, or undertake wicked and ungodly marriages.

In the choice of a husband or wife, the Parents ought to have a greater reſpect unto pietie and wisdome, than unto beautie and riches, or any other outward bleſſings. Yet where they all concurre, the partie ſo qualified is the more thankefully to be entertained. Upon theſe grounds the Prieſt or Prince of Midian, gave his daughter *Zipporah* to *Moſes*, and *Moſes* agreed to take her: Exod. 2.19. *A man of Ægypt delivered us from the Philiſtims, and alſo drew us water enough, and watered the ſheepe. — And Moſes agreed to dwell with the man, who gave unto Moſes Zipporah his daughter.* Joſhuah 15.16. *Then Caleb ſaid, Hee that ſmiteth Kiriath-ſepher, and taketh it, even to him will I give Achſah my daughter to wife.* Yea, it is a ſinne to marry onely for beautie, without conſideration of the better things. Thus the old world ſinned, when *the ſonnes of God ſaw the daughters of men that they were faire, and tooke them wives of all that they liked*, Gen. 6. 2. and *Samſon*, who onely upon the ſight of the woman in Timnah, of the daughters of the Philiſtims, without further inquirie, deſired that ſhe might be given him for his wife, Judges 14.2.

Againe, it is meet that Parents ſhould deale moderately with their children in this caſe, and not undertake at any hand to force and compell them to marry this or that partie. This was the juſt commendation of *Rebeccahs* parents, who though they were Idolaters, yet had that regard of equitie, that they firſt called her and asked her conſent, before they ſent her away with *Abrahams* ſervant, to be married to *Iſaac*, Geneſis 24.58. Now in caſe the Parents faile in their duty in this regard, the ſonne or daughter may lawfully declare the matter firſt to their kinsfolke, and afterward (if need be) to the Miniſter or Magiſtrate, and ſue for redreſſe by their meanes and direction.

## CHAP. XIIII.

## *Of the Sonne.*

THe Sonne is he who is in ſubjection to his Parents.

The duties of a Sonne to be performed to his Parents, are principally two.

Firſt, to yeeld them obedience, whether they be his naturall Parents or otherwiſe, as his ſtepfather and ſtepmother, and that while he liveth. Eph. 6.1. *Children obey your parents in the Lord: for this is right.* Luke 2.51. *Then he went downe with them, and came to Nazareth, and was ſubject to them.* Exod. 18.19. *Moſes* father in law ſaid unto him, *Heare now my voyce, I will give thee counſell, and God ſhall be with thee.* Ruth 3.5 *And Ruth ſaid unto Naomi her mother in law, All that thou biddeſt me, I will doe.* Job 1.5. *And when the dayes of their banquetting were gone about, Job ſent and ſanctified them.*

This obedience muſt ſhew it ſelfe in two things.

Firſt, in the choice of a lawfull calling, wherein the childe is to be ordered and appointed at the diſcretion of the Parent.

Secondly, in marriage. For in that, the parent is the principall agent and diſpoſer of the childe. Now although his authoritie be not ſo great as that the childe is to be forced and compelled by him; yet the reverent and dutifull reſpect which the childe ought to beare towards him, ought to be a ſtrong inducement, not to diſſent, or renounce his advice, without great and weightie cauſe. Yea, the child muſt indevour by all manner of dutifull carriage to overcome, or at leaſt to mittigate his parents ſeveritie in that behalfe.

Now for the daughters: They muſt yeeld obedience to their Parents in all Domeſticall labours, that they may be skilfull in houſhold affaires. Thus did the ſeven daughters of the Prieſt of Midian, accuſtome themſelves to draw water, and fill the troughes *to water their fathers ſheepe*, Exod. 2.16. Thus *Rebeccah* was ſeene to come out of her fathers houſe, with her pitcher upon her ſhoulder, and ſo goe downe with it to the well to fill it, and *give drinke to her fathers Camels*, Gen. 24.16, 17.

The ſecond dutie of the ſonne, is to recompence his fathers love, and care over him, by relieving him in caſe of want, if God give ability, with food and raiment, and other neceſſaries. Herein children muſt deale with their parents, as the brood of the Storke is reported to doe with her, by feeding her when ſhe is old; wherein they do no more but what ſhe before hath done unto them. It is *Pauls* counſell, that children and nephewes ſhould recompence the kindneſſe of their kinred in the firſt place, 1 Tim. 5.4. and therefore to their parents, the head and foundation of their kinred. When *Joſeph* was in proſperity, and his father *Iacob* in want, he firſt gave him comfortably, and afterwards ſent for him to Ægypt, and there provided for him; in ſo much as the Text ſaith of him, that he nouriſhed his father and his brethren, and all his father's houſhold with bread, *Even as the mother puts meat into the childes mouth*, Gen. 47. 12. When *Naomi* the ſtepmother of *Ruth* was of great yeares, and her ſtrength ſpent, *Ruth* gathered corne in the harveſt for releefe of them both. Yea, when *Boaz* gave her to eat and to drinke, ſhe reſerved part of her victualls, and brought it home with her gleanes, to refreſh her mother, Ruth 2.14, 18.

The neceſſitie of the performance of theſe duties is ſo great, that if the ſonne neglecteth them, and doth the contrarie, by ill uſage of his Parent, either in word or deed, he is worthy of death, even by *Moſes* law: Exod. 21.15. *He that ſmiteth his father or his mother, ſhall die the death.*

The

The law of the first borne of a mans children, that he should have a greater portion of his fathers goods, than any of the rest of his brethren, is perpetuall, and admits no exception, but onely in the case of notorious wickednesse. Deut. 21.17. *Hee shall acknowledge the sonne of the hated for the first borne, and give him a double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first borne.* This was the law; yet we reade that *Reuben* lost this prerogative, by reason of his incest, and *Iudah* the fourth sonne of *Iacob*, had the dignitie of the first borne: Genesis 49.8. *Thou Iudah, thy brethren shall praise thee — thy Fathers sonnes shall bow downe unto thee.* In the Church of the old Testament, the privilege of the first borne was threefold; the first of government and royaltie, the second of Priesthood, the third of the double portion. And it is probable that this was for the most part Ceremoniall, and was accomplished and determined in Christ, who was the *Image of the invisible God, and the first borne of every creature*, Colossi. 1.15.

Here two questions are propounded.

*Quest. I.* Whether is it lawfull for the sonne to make a vow belonging either to religion, or to civill conversation, without the consent of the Parent?

*Ans.* A vow so made is of no force to binde the childe, but by the law of nature and common equitie, is to be made void. For it is a ruled case, that he which is not his owne man, that is to say, at his owne libertie, but under the power of another, cannot bind himselfe. Againe, the authoritie of the Parent by the Law of God is great: For it allowes the Father to make void the vow of the childe pertaining to Gods worship, Numb. 30.6.

*Quest. II.* Whether is the consent of the parents to be required in the second marriages of their children?

*Ans.* I. Of ancient times, both by [a] Civill Lawes, and also by Imperiall constitutions, it was provided that no widowes, though made free by their former marriages, should make any contract againe, without the good will of their Parents. II. Consent in this case, though it be not *absolutely necessarie*, yet it is to bee thought *fit and convenient*, because children in some regards exempted from Parents authority, doe owe notwithstanding the dutie of honour unto them, by Gods expresse commandement, Exod. 20.12. and consequently ought to testifie the same by being ordered and advised by them in some sort, even at the after-bestowing of themselves. Hence it is, that [b] later Divines have holden upon good ground; That the espousalls of widowes, who have some more libertie, than the childe first married, being made without their Parents knowledge, cannot but incurre just reprehension, howsoever they may stand in force without it.

[a] C. de Nuptiis L. vidua, & L. in conjunctione.

[b] Beza de repud. & divor sect. de sponsalibus absq; consensu par. factis.

## CHAP. XV.

## *Of the Master.*

NExt unto Parents and children, whereby the family is increased, is a second sort of couples, which are helps thereunto. And they are masters and servants.

The Master is a member in the family, which hath power, and beareth rule over the servant. And his dutie stands principally in three things.

First, to make a good choice of his servants; which is then done, when he inquireth first after such as feare God, and be willing to serve him. *Paul* makes the service and feare of God the maine ground of true obedience in servants, Ephes. 6.5,6,7. Colos. 3.22. It was the rule of *Davids* choice, Psal. 101.6. *He that walketh in the perfect way, he shall serve me.* *Abrahams* chiefe servant of his house, was a man that feared God, as appeareth in that he made conscience of his oath, Gene. 24.2,3. and prayed also for successe in the businesse whereabout he was sent, Gen. 24.12. *O Lord God of my Master Abraham, I beseech thee send me good speed this day, and shew mercie to my Master Abraham.* *Cornelius* of Cæsarea, the Captaine of the Italian band, had a Souldier that daily attended on him, *who feared God*; and servants also beside him, to whom he made knowne the heavenly vision which he saw, Acts 10.7.

Secondly, to enjoyne them labour, and not to require more of them than their strength will beare. The Master is to rule over the servant in *justice*. And then is his commandement unjust, when it will not stand with the course of nature, with the abilitie of his servant, or with the word of God. Therefore hee is to require labour at their hands proportionable to their strength, and yeeld them sometimes intermission and rest. Levit. 25.46. *Over your brethren the children of Israel, ye shall not rule over one another with cruelties.* 1 Peter 3.8. *Be pittifull, be courteous, one beare with another.* And for the furtherance of businesse, it is convenient that the Master bee oftentimes present with the servants in their workes. Prov. 27.23. *Bee diligent to know the state of thy flocke, and take heed to thy herds.* The good Matron *overseeth the wayes of her household*, Prov. 31.27. A man of Libya being asked, what it was that might make a horse fat, he answered, *The masters eye.* Arist. Oeco. 7.

Thirdly, to recompence the diligence and paines of his servant, and that three wayes.

First, by giving him his due of meat and drinke for the present. The good Matron *giveth the portion to her household, and the ordinary to her maids*, Prov. 31.15.

Secondly, by paying him his hire in the end of his service. *The labourer is worthy of his wages*, Luke 10.7. *Well done good servant and faithfull; thou hast beene faithfull in little, I will make*

*make thee ruler over much, enter into thy Maſters joy*, Mat.25.21.

Here three caveats are to bee obſerved. I. that the wages be proportionable to the worke. II. That it be paid in due time, without deferring. So the Maſter of the vine-yard, *when even was come*, called his ſervants together to give them *their hire*, Mat.20.8. III. That the ſervant be not defrauded of any part of his due. For this is a crying ſin: Deut.24.15. *Thou ſhalt give him his hire for his day, neither ſhall the Sunne goe downe upon it——leſt he cry againſt thee unto the Lord, and it be ſin unto thee.* Jam. 5.4. *Behold, the hire of the laborers which have reaped your fields, which is kept backe by fraud, crieth, and the cries of them which have reaped, are entred into the ears of the Lord of hoſts.*

Thirdly, if the ſervant in time of his ſervice be ſicke, the maſters care muſt be by all meanes poſſible to procure his recovery. Equity muſt be the rule in theſe caſes; and maſters are to *doe to their ſervants that which is juſt and equall*, Col.4.1. Now the ſervant haply fals ſicke, by and in his ſervice, and his health yeelds not only profit to his maſter, but incouragement alſo to himſelfe. The good Centurion in caſe of his ſervants ſickneſſe, tooke the beſt courſe to have him reſtored, Mat.8.6.

## CHAP. XVI.

## *Of the Servant.*

THe Servant is a perſon in the family ſubject unto his Maſter.

The duty of a ſervant is, faithfully and diligently to demeane himſelfe in the affaires of his maſter, and to doe ſervice unto him, as unto Chriſt, though he be froward and hardhearted. Tit.2.9. *Let ſervants be ſubject to their Maſters, and pleaſe them in al things, not anſwering againe*, Eph.6.5. *Servants, be obedient to them that are your maſters according to the fleſh, with feare and trembling, in ſinglenſſe of your hearts, as unto Chriſt*, Col.3.22. Thus *Iacob* ſerved *Laban*, Gen.31.38. *This twenty yeares have I beene with thee; thine ewes and thy goats have not caſt their young, and the rams of the flocks have I not eaten, &c.*

Contrariwiſe, the ſervant muſt take heed that he doe not his maſters buſineſſe negligently or for faſhion ſake, or with eye-ſervice as a man pleaſer; that in caſe of rebuke or controlement, he anſwer not againe: laſtly, that he be truſty, and with-hold his hands from picking, and his heart from deceiving his maſter.

Servants are of two ſorts; either free, or bond-ſervants.

A free-ſervant is he, whom his maſter hireth for wages to doe him ſervice. To him belongs the juſt paiment of his hire; and in caſe of offence the maſter hath authority to cenſure and correct him, provided that in the execution thereof reſpect be had unto his age, and the correction be uſed with moderation, as if hee were his ſonne.

A bond-ſervant, is a ſervant bought for money, and is commonly called a ſlave. Touching this ſort, a queſtion is moved, whether a Chriſtian may with ſafe conſcience, have and uſe a man as his ſlave.

*Anſ.* The power and right of having bond-men, in thoſe countries where it is eſtabliſhed by poſitive lawes, may ſtand with good conſcience, if it be uſed with moderation, wherein theſe ſeven caveats be obſerved.

I. That the maſter have not over his ſervant the power of life and death; for this takes away the lawfull power of the Magiſtrate, to whom onely the Lord hath committed the ſword of juſtice.

II. That there be not liberty granted him, to uſe his ſervant at his owne will and pleaſure in al things; for this was not granted by the law of God to his owne people: Exod.21.26. *If a man ſmite his ſervant or his maid in the eie, and hath periſhed it, he ſhall let him goe free for his eie: Alſo if he ſmite out his ſervants or his maids tooth, he ſhall let him go forth free for his tooth.*

III. That the power be not enlarged to the commanding of things againſt piety or juſtice: for in theſe caſes a man muſt rather obey God than man, Act.4.19.

IV. That maſters doe not take liberty to make ſeparation of thoſe their ſervants that be married, the one from the other, or of thoſe that be parents from their children: conſidering that God himſelfe hath made theſe ſocieties, and joyned ſuch perſons together, and therefore man may not ſeparate them.

V. That the maſters doe not take liberty to put over their ſervants to ungodly and unbeleeving maſters: for that is an unkind and cruell liberty, and may bee an apparent occaſion to make the ſervant fall away from religion, and renounce the true God.

VI. That they doe not bind them to perpetuall ſlavery, and never make them free. Exo.21.5. *But if the ſervant ſay thus, I love my Maſter, my wife and my children, I will not goe out free.*

VII. That the ſervitude bee not procured and retained by force; for it is a more grievous crime to ſpoyle a man of his liberty, than of his riches.

Now that the ſame power limited with theſe cautions, is lawfull and warrantable in conſcience, it appeares by theſe reaſons:

I. God hath ordained and allowed it, even by warrant of his owne law: The poſterity of *Cham* was curſed by *Noah*, and condemned to ſlavery, Gen.9.25. *And hee ſaid, Curſed bee Cham, a ſervant of ſervants ſhall hee be to his brethren.* So were the Gibeonites by *Ioſhua*, Joſ.9.22. *Now therefore ye are curſed, and there ſhall none of you be free from being bond-men, and hewers of wood, and drawers of water, for*

*the house of my God.* So was the theefe, Exo. 22. 3. *If he had not wherewith to make restitution, then he shall be sold for his theft.* Againe, those that are overcome in warre may bee held captive, and it is lawfull for the conqueror to kill them, and therefore to make them slaves; and if being taken, they bee saved from death, they owe all that they have to them by whom they are saved.

II. The law of God gave liberty to any man that would, to make sale of himselfe to another. Levit. 25. 45. *Of the children of the strangers that are sojourners among you, of them shall yee buy, & of their families that are with you, which they begat in your land, these shall be your possession,* Deut. 15. 12. *If thy brother an Hebrew sell himselfe to thee, or an Hebrewesse, and serve thee six yeares, even in the seventh yeare thou shalt let him goe free from thee:* and v. 17. *Thou shalt take an awle, and pierce his eare thorow against the doore, and he shall be thy servant for ever.*

III. The man that is ransomed from his enemy, is bound to serve as a slave in liew of thankfulnesse.

IV. The examples of the godly in the Scriptures. *Abraham* had servants whom he bought for silver, Gen. 17. 12. *Every manchild of eight daies old among you shall be circumcised in your generations, as well hee that is borne in thine house, as hee that is bought with money of any stranger, which is not of thy seed.* Gen. 34. 35. *The Lord hath blessed my Master Abraham wonderfully--for he hath given him sheepe, and beeves, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.*

V. The Apostles doe not disallow of such servants, but command them being servants, and called to the profession of Christianity in that state, not to change, but to abide in their calling. 1 Cor. 7. 21. *Art thou called being a servant? care not for it.*

It is alleaged, that such servitude is against the law of nature. *Answ.* It is indeed against the law of entire nature, as it was before the fall, but against the law of corrupted nature since the fall it is not.

But Christ hath purchased liberty to beleevers, Col. 3. 11. *Ans.* Onely a spirituall liberty in this life, and a corporall onely in the life to come. For though the servant in regard of faith and the inner man be equall to his master, because in Christ Jesus there is neither master nor servant, bond nor free, yet in regard of the outward man, and civill order amongst men, the master is above the servant, and the servant is and must be subject to the master. Nevertheless where this kinde of servitude is aboliſhed, it is not to be againe received or entertained among Christians, specially considering it is a far more mild & moderate course to have hired servants.

Theodor. Orat. 8.

If it be said againe, that the heathen Philosopher holdeth servitude to be naturall, whereby some are by birth bond, and others free; I answer, That servitude proceedeth not of nature, but hath his originall from the lawes of Nations, and is a consequent of the fall. For all men by nature are equally and indifferently free, none more or lesse than others.

Arist. pol. l. 1.

## CHAP. XVII.

## *Of the Master of the Family, or Good-man of the house.*

THus much touching the divers and severall combinations or couples belonging to the state Oeconomicall. From which doe arise two persons of a mixt or compounded nature and condition, commonly called the Goodman and the Goodwife of the house.

The *Goodman or Master of the Family*, is a person, in whom resteth the private and proper government of the whole household, and he comes not unto it by election, as it falleth out in other states, but by the ordinance of God, setled even in the order of nature. The husband indeed naturally beares rule over the wife, parents over their children, masters over their servants: but that person, who by the providence of God, hath the place of an husband, a father, a master in his house, the same also by the light of nature, hath the principality and soveraignty therein, and he is *Pater familias*, the father and chiefe head of the Family: to him therefore the true right and power over all matters domesticall, of right appertaineth. The duties of the master of the Family are specially five:

I. To beare the chiefe stroke, and to be the principall agent, directer, and furtherer of the worship of God within his family. Jos. 24. 15. *I and my household wil serve the Lord.* And this he doth, partly by praying for and with his household, and partly by instructing them in the holy Scriptures, and in the grounds of religion, that they may grow in knowledge, and reape benefit by the publike ministery. Thus God commanded the men of Israel to walke in their families. Deut. 6. 7. *Thou shalt rehearse them continually unto thy children, and shalt talke of them when thou tarriest in thine house, ---and when thou liest downe, and when thou risest up.* Againe, vers. 20. *When thy sonne shall aske thee, --What mean these testimonies, and ordinances, and lawes, which the Lord our God commanded you? Then shalt thou say unto thy son, We were Pharaohs bond-men in Ægypt, but the Lord brought us out of Ægypt with a mighty hand.* This testimony God gave of *Abraham* before the Law was given. Gen. 18. 19. *For I know Abraham that he will command his sons, and his household after him, that they keep the way of the Lord.* And this household of *Abraham* was very large, for the holy Ghost sayes long before, that he had *three hundred and eighteene,* that were born and brought up in his house*, Gen. 14. 14. It was in likelihood the course of *Salomon*, which

* Echcahnicati) suos initiatos.

which he had learned of his father *David*, and given for a rule to all maſters of families, Prov. 4. 1. *Heare, O children, the inſtruction of a father, and give eare to learne underſtanding. —For I was my Fathers ſon, deare and tender in the ſight of my mother, when he taught me, and ſaid unto me, Let thine heart hold faſt my words.* The company of the Diſciples were the houſhold of Chriſt, and he himſelfe did adminiſter all parts of the ſervice of God with them, and among them, Luk. 22. 15. To this purpoſe *Auguſtine* ſaith, *That the Maſter of the family doth after a ſort, and in his meaſure, performe the duty of a Church-man or Biſhop within his houſe.*

In Ioan. tract. 51. in fine.

II. To bring his family to the Church or Congregation on the Sabbath day, to looke that they doe religiouſly there behave themſelves, and after the publike exerciſes ended, and the Congregation is diſmiſſed, to take account of that which they have heard, that they may profit in knowledge and obedience, Act. 10. 24. *The day after they entred into Cæſarea: Now Cornelius waited for them, and had called together his kinſmen and ſpeciall friends.* V. 33. *Now therefore* (ſaith *Cornelius* to *Peter*) *are we all here preſent before God, to heare all things that are commanded thee of God.* Job 1. 5. *And when the daies of their banqueting were gone about, Iob ſent and ſanctified them, and roſe up early in the morning, and offered burnt offerings, &c.* 2 King. 4. 23. *And hee ſaid, Wherefore wilt thou goe to him to day? It is neither new Moone nor Sabbath.* For this very cauſe the fourth Commandement is given firſt of all and principally to the maſter of the family, that he might ſee the Sabbath kept, and be a principall doer in all parts of Gods worſhip therein, Exod. 20. 10. *In it thou ſhalt not doe any worke, thou, nor thy ſonne, nor thy daughter, thy man-ſervant, nor thy maid, nor thy cattell, nor thy ſtranger that is within thy gates.*

Neither is this his care tied only to the Sabbath, but upon other daies beſides it, he ought to cauſe them of the houſhold, as much as in him lyeth, to repaire to places where the Word of God is preached. Commendable was the practice of *Mary* the ſiſter of *Martha*, in this caſe, who when Chriſt came to her houſe, is ſaid *to ſit at his feet and to attend unto his preaching*, Luk. 10. 39.

III. To provide for his family meat, drinke, and cloathing, and that they may live a quiet and peaceable life, 1 Tim. 5. 8. Prov. 27. 26. *The lambs are for thy clothing, and the goats for the price of the field.* V. 27. *And let the milke of thy goats be ſufficient for thy food, for the food of thy family, and for the ſuſtenance of thy maids.* 1 Cor. 9. 9. *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corne: doth God care for Oxen? either ſaith hee it not altogether for our ſakes?* Matth. 13. 52. *Every Scribe which is taught unto the Kingdome of Heaven, is like unto an houſholder, that brings forth out of his treaſury things both new & old.*

IV. To keepe order, and to exerciſe diſcipline in his houſe, and that in this manner:

In caſe of offence, when a capitall crime is committed, which incurreth publike cenſure, he is not to puniſh it himſelfe, but to bring the offender to the civill Magiſtrate, to informe of his fault, that he may have his deſert: It was a courſe eſtabliſhed by the Judiciall Law, which God gave unto *Moſes* for his direction in cauſes criminall among the Iſraelites, Deut. 21. 18, 19, 20. *If any man hath a ſonne that is ſtubborne and diſobedient, which will not hearken unto the voice of his father, nor the voice of his mother, and they have chaſtened him: then ſhall his father and his mother take him, and bring him out unto the Elders of the City, and unto the gates of the place where hee dwelleth, and ſhall ſay to the Elders of his City: This our ſon is ſtubborne and diſobedient, and he will not obey our admonition: he is a rioter, and a drunkard.* Againe, Deut. 13. 6. *If thy brother the ſonne of thy mother, or thine owne ſon, or thy daughter, or thy wife that lieth in thy boſome, or thy friend which is as thine owne ſoule, entice thee ſecretly, ſaying, Let us goe and ſerve other gods, (which thou haſt not knowne, thou, I ſay, nor thy fathers) thou ſhalt not conſent unto him, nor heare him, neither ſhall thine eye pity him, nor ſhew mercy, nor keepe him ſecret.* Zach. 13. 3. *And when any ſhall yet propheſie, his father and mother that begat him ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord: and his father and his mother that begat him, ſhall thruſt him thorow when hee propheſieth.*

If the fault be of an inferior nature, and leſſer in compariſon; the maſter of the Family ought to proceed by private cenſure upon the delinquent party, ſometimes by admonition, otherwhiles by correction and chaſtiſement, according to the quality of the offence, and the condition and ſtate of the perſon: *Levit.* 19. 17. *Thou ſhalt plainly rebuke thy neighbour, and not ſuffer him to ſinne.* Matth. 18. 15. *If thy brother ſinne againſt thee, goe and tell him his fault betweene him and thee alone: If he heare thee not, take yet with thee one or two.* Prov. 29. 17. *Correct thy ſonne, and he will give thee reſt, and will give pleaſures unto thy ſoule.*

When admonitions and corrections will not prevaile, the party muſt be brought before the Miniſters and Governours of the Church, that they may cenſure him. Matth. 18. 17. *If he will not heare them, tell it unto the Church.* And the Apoſtle *Iames* giveth order that the Miniſters of the Church ſhould come to thoſe that are ſicke, and pray for them, James 5. 14. which if they doe in caſe of infirmity, then they are alſo to be ſought unto, in caſe of error and offence committed, for redreſſe.

But when none of all theſe meanes will doe good, if the party be a ſervant, his maſter may and ought to remove him: Pſal. 101. 7. *There*

*shall no deceitfull person dwell within mine house; he that telleth lies shall not remaine in my sight.* Joh. 8.35. *The servant abideth not in the house for ever.*

V. To give entertainment to those that are strangers, and not of the family, if they be Christians and Beleevers: but specially to the Ministers of the Word. Rom. 12. 13. *Giving your selves to hospitality.* Heb. 13. 2. *Be not forgetfull to lodge strangers: for hereby some have received Angels into their houses unawares.* This duty the woman of Shunem and her husband performed unto the Prophet *Elisha*, 2 King. 4. 10. *Let us make him a little chamber, I pray thee, with walls, and let us set him a bed there, and a table, and a stoole, and a candlesticke, that he may turne in hither, when he commeth to us.* These are the duties.

Here if it be demanded, whether the Master of a family is alway, and necessarily bound in his owne person to doe all these things;

I answer, that if there be just and necessarie cause, either in respect of his owne inability, or in regard of publike imployment, upon a lawfull calling, whereby he is hindred, so as he cannot doe any of them himselfe at some times; it is lawfull for him to have and use a deputy. This our Saviour Christ teacheth in effect, when hee saith, *Who then is a faithfull servant, and wise, whom his master hath made ruler over his houshold, to give them meat in season?* Matth. 24. 25. Thus *Abraham* had a steward of his house, *Eliezer* of Damascus, Gen. 15. 2. and he performed the weightiest matters that concerned the establishment and continuance of a Family, not by himselfe, but by his Steward, as namely, the choise of a wife for his sonne *Isaac*, Gen. 24. 2. *Therefore Abraham said unto his eldest servant of his house, which had the rule over all that he had: Put now thine hand under my thigh, &c.* Thus *Pharaoh* King of Ægypt had *Ioseph*, Gen. 39. 5. *So Ioseph found favour in his sight, & served him, and he made him ruler of his house, and put all that he had in his hands.*

## CHAP. XVIII.

## *Of the Mistresse of the Family, or Good-wife of the house.*

THe Good-wife or Mistresse of the house, is a person which yeeldeth helpe and assistance in government to the Master of the family. For he is, as it were, the Prince and chiefe Ruler; shee is the associate, not only in office and authority, but also in advice and counsell unto him. 1 King. 17. 17. *And after these things, the sonne of the woman, which was wife or * mistresse of the house, was sicke.*

* Bagnaath babbajith ) Domina domus.

Her duty is two-fold:

First, to governe the house, as much as concerneth her, in her place. 1 Tim. 5. 14. *I will therefore that the younger women marry and governe the house.* And that shee doth three waies. I. By exercising her selfe in some profitable imployments, for the good of her charge: Prov. 31. 13. *Shee seeketh wooll and flax, and laboureth cheerefully with her hands.* II. By appointing her maids their worke, and overseeing them therein. Ver. 15. *She riseth whiles it is yet night, and giveth the portion to her houshold, and the ordinary to her maids.* III. By ordering her children and servants in wisdome; partly by instruction, partly by admonition, when there is need. Vers. 26. *She openeth her mouth with wisdome, and the law of grace is in her tongue.* ver. 28. *Her children rise up and call her blessed, &c.* Tit. 2. 5. *That they bee discreet, chaste, keeping at home, &c.* Act. 18. 26. *Priscilla* in her house, with *Aquila*, instructed *Apollos*, in that wherein hee was wanting, expounding unto him the *way of God more perfectly*. *Gregory Nazianzen* in an Oration made for his father, saith, *That his mother was not only an helper, but also a teacher or instructer, and guide unto his father in matters of religion and godlinesse.*

The second duty is, to give the portion of food unto her family, or cause it to be given in due season. Prov. 31. 15. *She riseth whiles it is yet night, and giveth the portion, or meat to her houshold.* Thus did *Rebecca* in her house, Gen. 27. 6. *Get thee now to the flocke, and bring me thence two good kids of the goats, that I may make pleasant meat of them for thy father, such as he loveth.*

*Quest.* Whether may the good-wife, without the consent of the good-man, give and bestow the goods belonging to the family?

*Ans.* I. There are some things which are proper to her selfe, and not part of her dowry which shee brought unto her husband. And these shee may claime as her owne, because either they were reserved upon the match made betweene them, or else are peculiar unto her by their mutuall consent; and of them she may lawfully give, without her husbands knowledge. II. The goods which are common to them both, are of another nature; and these shee may not bestow, without his allowance, either expresse or at least generall and implicite, specially when the giving of them doth or may grow in likelihood, to the hinderance and prejudice of the state of the Family.

FINIS.

# *An Alphabeticall Table of the chiefe points and questions handled in this Volume.*

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